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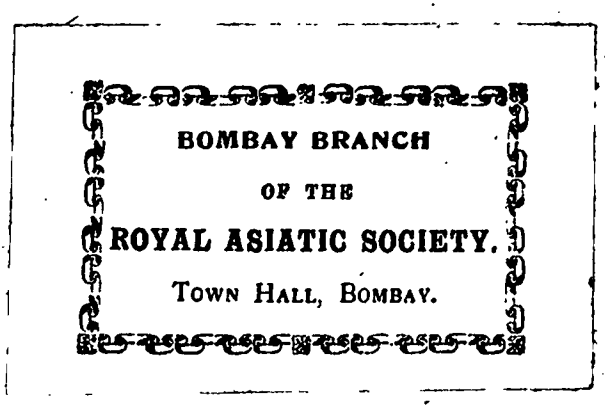

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THE GENERAL

BIOGRAPHICAL DICTIONARY.

A NEW EDITION.

VOL. XXVI.

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THE GENERAL

BIOGRAPHICAL DICTIONARY:

CONTAINING

AN HISTORICAL AND CRITICAL ACCOUNT

OF THE

LIVES AND WRITINGS

OF THE

MOST EMINENT PERSONS

IN EVERY NATION;

PARTICULARLY THE BRITISH AND IRISH;

FROM THE EARLIEST ACCOUNTS TO THE PRESENT TIME.

A NEW EDITION,

REVISED AND ENLARGED BY

ALEXANDER CHALMERS, F. S. A.

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A NEW AND GENERAL

BIOGRAPHICAL DICTIONARY.

RAMAZZINI (BERNARDIN), an Italian physician, was born of a citizen's family at Carpi near Modena, Nov. 5, 1633. When he had laid a foundation in grammar and classical literature in his own country, he went to Parma to study philosophy; and, afterwards applying himself to physic, took a doctor's degree there in 1659. Then he went to Rome, for the sake of penetrating still further into his art; and afterwards settled as a practitioner in the duchy of Castro. After some time, ill health obliged him to return to Carpi for his native air, where he married, and followed the business of his profession; but in 1671, at the advice of some friends, he removed to Modena. His brethren of the faculty there conceived at first but meanly of his learning and abilities; but, when he had undeceived them by his publications, their contempt is said to have been changed into jealousy. In 1682, he was made professor of physic in the university of Modena, which was just founded by duke Francis II.; and he filled this office for eighteen years, attending in the mean time to practice, and not neglecting polite literature, to which he was always partial, and wrote a very elegant Latin style. In 1700, he went to Padua upon invitation, to be a professor there: but the infirmities of age began now to come upon him. He lost his sight, and was forced to read and write with other people's eyes and hands. The senate, however, of Venice made him rector of the college in 1708, and also raised him from the second professorship in physic to the first. He would have refused these honourable posts; but, being overruled, performed all the functions of them very diligently to the time of his death. He died Nov. 5, his birth-

day, 1714, aged eighty-one. Ramazzini was a member of several of the academies of science established in Germany, Berlin, &c., and left several works; the principal of which, and one which will ever be held in estimation, is his treatise on the diseases of artists and manufacturers, entitled "De Morbis Artificum Diatriba," first published in 1700, and frequently reprinted, and published in English. He also published some tracts relative to certain epidemics, both among men and cattle; some "Ephemerides Barometricæ;" a work on the abuse of Peruvian bark; and several orations delivered in his professorial capacity. All his works have been collected and published together at Padua, Geneva, London, and Naples; the edition of London, 1716, 4to, is the most correct.[1]

RAMEAU (JOHN PHILIP), chevalier de St. Michel, composer to the king of France, and to l'Academie Royale de la Musique, or serious opera at Paris, was born at Dijon in 1683. He went early in his life to Italy, and at his return was appointed organist at Clermont en Auvergne, where his "Traité de la Musique" was written, in 1722. He was afterwards elected organist of St. Croix de la Bretonnerie at Paris. Here his time was chiefly employed in teaching; however, he published harpsichord lessons, and several other theoretical works, without distinguishing himself much as a vocal composer, till 1733, when, at fifty years of age, he produced his first opera of "Hippolite et Aricie." The music of this drama excited professional envy and national discord. Party rage was now as violent between the admirers of Lulli and Rameau, as in England between the friends of Bononcini and Handel, or, in modern times, at Paris, between the Gluckists and the Piccinists. When the French, during the last century, were so contented with the music of Lulli, it was nearly as good as that of other countries, and better patronized and supported by the most splendid prince in Europe. But this nation, so frequently accused of more volatility and caprice than their neighbours, have manifested a steady persevering constancy in their music, which the strongest ridicule and contempt of other nations could never vanquish.

Rameau only answered his antagonists by new productions, which were still more successful; and, at length, he was acknowledged by his countrymen to be not only supe-

[1] Eloy, Dict. Hist. de Medicine.—Fabroni Vitæ Italorum.

rior to all competition at Paris, but sole monarch of the musical world. From 1733 to 1760 he composed twenty-one operas, of which the names and dates are annually published in the "Spectacles de Paris," and in many other periodical works. Rameau's style of composition, which continued in favour almost unmolested for upwards of forty years, though formed upon that of Lulli, is more rich in harmony, and varied in melody. The *genre*, however displeasing to all ears but those of France, which had been nursed in it, was carried by the learning and genius of Rameau to its acme of perfection; and when that is achieved in any style, it becomes the business of subsequent composers to invent or adopt another, in which something is still left to be done, besides servile imitation.

The opera of "Castor and Pollux" having been long regarded in France as the master-piece of this composer, Dr. Burney has entered into a strict critical examination of it, for which we refer to his History. He concludes with observing, that, though the several merits of this musician have been too much magnified by partizans and patriots in France, and too much depreciated by the abettors of other systems and other styles, as well as patriots of other countries, yet Rameau was a great man; nor can the professor of any art or science mount to the summit of fame, and be elected by his countrymen supreme dictator in his particular faculty, without a large portion of genius and abilities.

The successful revival of his opera of "Castor and Pollux" in 1754, after the victory obtained by his friends over the Italian burletta singers who had raised such disturbance by their performance of Pergolesi's intermezzo, the "Serva Padrona," was regarded as the most glorious event of his life. The partizans for the national honour could never hear it often enough. "This beautiful opera," says M. de la Borde, "without any diminution in the applause or pleasure of the audience, supported a hundred representations, charming at once the soul, heart, mind, eyes, ears, and imagination of all Paris."

From this æra to the time of his death, in 1767, at eighty-four years of age, Rameau's glory was complete. The royal academy of music, who all regarded themselves as his children, performed a solemn service in the church of the oratory, at his funeral. And M. Philidor had a mass

performed at the church of the Carmelites, in honour of a man whose talents he so much revered.[1]

RAMLER (CHARLES WILLIAM), a German poet of great celebrity in his own country, but little known here, was born in 1725, at Kolberg, and became professor of belles lettres in a military academy at Berlin. In concert with Lessing, he there edited two ancient poets of the Germans, Logau and Wernike. His Lyrical Anthology contributed much to improve the taste of his countrymen, by those changes of diction which almost every poem received from his pen. Sixteen odes of Horace he translated with great felicity, and composed many original imitations of them. His oratorios, which Graun set to music, would have been warmly admired, but in the country of Klopstock. In 1774, he translated the critical works of Batteux, which he accompanied with considerable additions.

Ramler's odes were first collected apart in 1772; they had been composed on several occasions, during the preceding fifteen years. Their character is peculiarly Horatian, but they have too much the air of close imitation, yet they have procured him the name of the German Horace. He sung the praises of the king of Prussia with as much spirit as Horace did those of Augustus, but with less flattery. He died March 19, 1798.[2]

RAMSAY (ALLAN), one of the extraordinary instances of the power of uncultivated genius, was born at Leadhills *, Oct. 13, 1685 †. His father, John Ramsay, descended of the Ramsays of Cockpen, an ancient and respectable family in Mid-Lothian, was factor to the earl of Hopeton, and superintendant of his lead-mines. His mother, Alice Bower, was daughter of Allan Bower, a gentleman of Derbyshire, who, on account of his great skill in mining, had been invited by sir James Hope of Hopeton to set his valuable mines in motion.

When Allan Ramsay was about a year old his father died, and his mother being but ill provided for, soon after married a second husband in the neighbourhood, by whom she

* The geographical situation of his native place is very poetically described in the beginning of an ode for his admission into a club of Clydsdale gentlemen, printed in the first volume of his poems, "Of Crawford more, born in Lead-hill," &c.

† There is an ode addressed to his friend sir Alexander Dick of Corstorphin, written on his seventieth birthday, and dated Oct. 15, 1755.

[1] Burney's Hist. of Music—and life of Rameau in Rees's Cyclopædia.
[2] Dict. Hist.—Maty's Review, vol. VIII. from a German biography.

had several children. In this situation young Ramsay could not be supposed to have much care or expence bestowed upon him: he had, however, access to all the learning a village-school could afford, and it was during this period, the first fifteen years of his life, that he had an opportunity of storing his mind with those rural images which were afterwards so agreeably exhibited in his writings.

About the year 1700, his mother died: he was now completely an orphan; but was come to an age when it was proper for him to do something for his own subsistence. His own wish, as he was often heard to say, was to have been bred a painter, and he had even attempted to copy prints he found in books, before he left the country. What were the particular causes which prevented this wish from being gratified, have not come to our knowledge; but his step-father, being exceedingly desirous of getting rid of him at any rate, carried him to Edinburgh, and bound him apprentice to a wig-maker *, probably believing it to be the most profitable trade of the two.

But, although young Ramsay was of that happy temper which readily accommodates itself to accidental circumstances, yet, poor as he was, he could not heartily reconcile himself to an occupation in which his active and liberal mind found no exercise that was fit for it. He therefore thought how he might procure for himself a decent maintenance by some means more connected with his poetical genius and growing passion for literary knowledge. All this he accomplished by turning bookseller, in which employment he succeeded very much to his satisfaction, publishing sometimes his own works, sometimes those of other authors, as they occasionally presented themselves.

The first of his own writings were given to the public in detached pieces; but upon finding that these met with approbation from people of the best taste, both in Scotland and England, it encouraged him to open a subscription for a volume in quarto, which came out in 1721, and produced him a very considerable sum of money.

In 1728, he published a second volume in quarto; and these two volumes, which have been often reprinted in

* Not a barber, as has been advanced in some London publications.

octavo, contain all his printed works which he has thought fit to acknowledge. The longest piece among them, and the one which has been the most universally read and admired, is a pastoral comedy, called the "Gentle Shepherd," which, though it presents only that mode of country life which belongs to the corner of Scotland where he himself was born, yet is every where filled with such just sentiments and general imagery as will insure it approbation in every country where its language can be either understood or translated.

The first scene, between Patie and Roger, of this drama, was written early, and published first by itself, and afterwards in his first volume in 1721, as an independent eclogue. In that volume is likewise to be found the dialogue song between Patie and Peggie, afterwards introduced into the second act. After the publication of this first volume, he put forth another eclogue between Jenny and Peggy, as a sequel to Patie and Roger, and which now stands the second scene in the "Gentle Shepherd." At what particular time between 1721 and 1728 he conceived the idea of forming a complete drama, of which those two were to serve as the opening, is not precisely known; but it was not, probably, till after publishing the last mentioned eclogue; for he had more skill than to weaken the effect of a complete work, by giving it to the public in detached scenes, and at such different periods.

Soon after the first edition, in octavo, of this pastoral was published, and about the time of the publication of his second volume in quarto, the "Beggar's Opera" made its appearance, with such success that it soon produced a great number of other pieces upon the same musical plan. Amongst the rest, Ramsay, who had always been a great admirer of Gay, especially for his ballads, was so far carried away by the current as to print a new edition of his pastoral, interspersed with songs adapted to the common Scotch tunes. He did not reflect at the time that the "Beggar's Opera" was only meant as a piece of ironical satire, whereas his "Gentle Shepherd" was a simple imitation of nature, and neither a mimickry nor mockery of any other performance. He was soon, however, sensible of his error, and would have been glad to have retracted those songs; but it was too late; the public was already in possession of them, and as the number of singers is always greater than that of sound critics, the many editions since

printed of that pastoral have been almost uniformly in this vitiated taste. He comforted himself, however, with the thought that the contagion had not infected his second volume in quarto, where the "Gentle Shepherd" is still to be found in its original purity.

He had made himself very much master of the French language; and his imitations of the Fables of La Motte are excellent. He much lamented his deficiency in the Latin, of which, however, he had picked up so much, as by the help of Dacier, to catch the spirit of the Odes of Horace, which, even by this twilight, he above all writings admired, and supplying, by congenial fancy, what he wanted in erudition, has imitated some of them with a truly Horatian felicity.

Before he left Leadhills he had no opportunity of reading any books but such as were in the hands of the country people all over Scotland. Amongst those were the history in verse of king Robert the Bruce, the exploits of sir William Wallace, and the poems of sir David Lindsey *, a favourite of king James V. which coming at an early period to one not distracted by a variety of studies, made a deep impression upon his mind, and gave a cast to all his after sentiments, particularly with regard to the dignity and independence of Scotland, in the history and antiquities of which he became very knowing. In the "Ever Green," a collection of old Scottish poems, published by him in 1724, there are two pieces of his own, one of them called "The Vision," said to have been written in Latin, about 1300, and translated in 1524, and which has for its subject the sufferings of Scotland under Edward I. and the Baliol faction. It consists of twenty pages, and is full of poetical imagery. What were his motives for writing so long a poem without reaping any fame from it, is not easy to guess. Perhaps it was only for the sake of amusing himself with the profound remarks of learned critics and antiquaries upon it; perhaps some political ideas not very orthodox had their share in the concealment. But whatever might be his reason for concealing himself at this time, he certainly did not mean that this should continue always a secret, as appears by his communicating it to his son, from

* His early liking to these books carried him so far as to retain, during life, a partiality for the Saxon or black letter, in which they happened to be printed; so that after he was seventy years old, he used to read Chaucer in that type in preference to the modern editions.

whom the writer of this article had the information; and by his putting, by way of name to the end of it, A R. Scot. which, though it appears at first sight to mean Archibald Scot, is no other than the two initials of his own name, with his country added to them. His notions about the independency of Scotland had made him, for some time, consider the union of the two crowns as a hardship: an opinion which he held in common with many worthy men and sincere friends of their country in those days; and there is a poem of his in print called "The Tale of the Three Bonnets," in which the manner of bringing about that treaty is handled with a great deal of satirical humour: but his good sense and observation getting, at length, the better of those early prejudices, this poem never obtained a place in any of his two volumes, and is now difficult to be met with.

To those who look upon poetry as an affair of labour and difficulty, it must appear very strange that any man should compose so much of it, with so little view either to fame or profit. But the fact is, that writing verse cost Ramsay no trouble at all, and as it *lightly came* it *lightly went*. In the "Ever Green," already mentioned, there is what is called a "Fragment of Hardiknute," of which almost one half made its first appearance in that publication. But this was a forgery which could not be supposed to lie very heavy upon his conscience, as he knew that the original "Fragment" so justly admired, was not of above ten or fifteen years greater antiquity than his own additions to it. For it had been ushered into the world by a lady Wardlaw, who produced it, by two or three stanzas at a time, saying she had taken them down in writing from an old woman, who sung them while she was spinning at her distaff. But as lady Wardlaw had given sufficient proofs of her poetical genius, by several smaller compositions, and as this spectre of an old woman had never appeared to any body but herself, none of her acquaintance ever doubted of her being the true author. What parts of this pretended fragment, as printed in the "Ever Green," were lady Wardlaw's, and what were Ramsay's, his son, from whom we likewise had this anecdote, could not precisely remember, and said, that they were all too much of the same texture for his critical skill alone to make the distinction: but that it was a point which might be easily ascertained by comparing what is in the "Ever Green" with the copies of

"Hardiknute," printed before 1724. In the "Ever Green," the whole of this poem is printed in the spelling of the 15th century, which, though the flimsiest of all disguises, has a wonderful effect in imposing upon the bulk of readers.

As to his person, he was of a middle stature, or somewhat less, but well shaped and active, and enjoyed perpetual health, except that in his latter years, he was now and then troubled with the gravel. His disposition was cheerful and benevolent; and what is not often the lot of men of lively imaginations, he was blessed with an equality of mind, free from impatience or anxiety, and little elevated or cast down with any thing prosperous or adverse that befell him.

Having acquired by business what he reckoned a sufficient fortune, that is, an independent subsistence of the plainest kind, he retired, about 1739, to a small house he had built in the midst of a garden on the north side of the Castle-hill of Edinburgh. There he passed the last twenty years of his life in the conversation of his friends, in reading a few chosen books, in the cultivation of his little garden, and in other innocent and healthful amusements. Although he had no further desire of attracting the notice of the public, he continued to write epistles, and other occasional pieces of poetry, for the entertainment of his private friends. When urged by one of them to give some more of his works to the press, he said, "that he was more inclined, if it were in his power, to recall much of what he had already given; and that if half his printed works were burnt, the other half, like the Sybill's books, would become more valuable by it." He had even formed a project of selecting as many of his principal pieces as would fill one volume; leaving the rest to perish by neglect. But this was never executed.

Great part of every summer he passed with his friends in the country, but chiefly with sir John Clerk of Pennycuik, one of the barons of the Exchequer, a gentleman eminent for his learning and taste in the polite arts, and who had known and esteemed Mr. Ramsay from the time of his first appearance. The death of this valuable friend, in 1756, was a great grief to him; which was, however, much alleviated by the continuation of the same friendship in his son and successor, sir James, who, upon Mr. Ramsay's death, which happened Jan. 7, 1758, erected near

his seat of Pennycuik, a stately obelisk of hewn stone to his memory, with this inscription:

Alano Ramsay Poetæ egregio,
Qui fatis concessit VII Jan. MDCCLVIII,
Amico paterno et suo,
Monumentum inscribi jussit
D. Jacobus Clerk,
Anno MDCCLIX.[1]

RAMSAY (ALLAN), son of the preceding, and a distinguished portrait-painter, was born at Edinburgh in 1709, and having devoted himself to painting, went at an early period to study in Italy, where he received some instructions from Solimene, and Imperiali, two artists of great celebrity there. After his return he practised for some time in Edinburgh, but chiefly in London, and acquired a considerable degree of reputation in his profession, and much esteem from all who knew him, as a scholar and a gentleman. By the interest of lord Bute, he was introduced to his present majesty, when prince of Wales, whose portrait he painted both at whole length, and in profile, and both were engraved, the former by the unhappy Ryland, and the latter by Woollett. There are also several mezzotinto prints after pictures which he painted of some of the principal personages among his countrymen. He practised with success for many years, and, at the death of Mr. Shakelton, in March 1767 was appointed principal painter to the crown, a situation which he retained till his death, though he retired from practice about eight years after his appointment. He visited Rome at four different times, "smit," as Mr. Fuseli says, "with the love of classic lore, to trace, on dubious vestiges, the haunts of ancient genius and learning." On his return from his last visit to Italy, in which he was accompanied by his son, the present major-general Ramsay, he died a few days after landing at Dover, August 10, 1784.

Mr. Ramsay's portraits possess a calm representation of nature, that much exceeds the mannered affectation of squareness, which prevailed among his contemporary artists; and it may justly be allowed, that he was among the first of those who contributed to improve the degenerate style of portrait painting. Walpole says, "Reynolds and Ramsay have wanted subjects, not genius." Mons. Rou-

[1] From private communication. The reader may also consult a life prefixed to Ramsay's Works, 1800, 2 vols. 8vo.

quet, in his pamphlet, entitled "The present state of the Arts in England," published in 1755, mentions Mr. Ramsay as "an able painter, who, acknowledging no other guide than nature, brought a rational taste of resemblance with him from Italy; he shewed even in his portraits, that just, steady spirit, which he so agreeably displays in his conversation." He was a man of much literary taste, and was the founder of the "Select Society" of Edinburgh in 1754, to which all the eminently learned men of that city belonged. He wrote himself some ingenious pieces on controverted topics of history, politics, and criticism, published under the title of "Investigator." He wrote also a pamphlet on the subject of Elizabeth Canning, which attracted much attention at the time, and was the means of opening the eyes of the public, and even of the judges, to the real truth and explanation of that mysterious event. Mr. Ramsay was a good Latin, French, and Italian scholar, and, like Cato, learned Greek in his old age. He is frequently mentioned by Boswell, as being of Dr. Johnson's parties, who said of him, "You will not find a man in whose conversation there is more instruction, more information, and more elegance than in Ramsay's."[1]

RAMSAY (ANDREW MICHAEL), frequently styled the Chevalier Ramsay, a title by which he frequently signed his letters, was a Scotsman of an ancient family, and was born at Ayr in that kingdom, June 9, 1686. He received the first part of his education at Ayr, and was then removed to Edinburgh; where, distinguishing himself by good parts and uncommon proficiency, he was sent for to St. Andrew's, in order to attend a son of the earl of Wemyss in that university. After this, he travelled to Holland, and went to Leyden; where, becoming acquainted with Poiret, the mystic divine, he became tinctured with his doctrines; and resolved, for farther satisfaction, to consult the celebrated Fenelon, archbishop of Cambray, who had long imbibed the fundamental principles of that theology. Before he left Scotland, he had conceived a disgust to all the forms of religion in his native country, and had settled in a species of deism, which became confirmed during his abode in Holland, yet not without leaving him sometimes in a considerable state of perplexity.

[1] Edwards's Continuation of Walpole's Anecdotes.—Pilkington, by Fuseli.—Tytler's Life of Kames.—Boswell's Life of Johnson.

On his arrival at Cambray in 1710, he was received with great kindness by the archbishop, who took him into his family, heard with patience and attention the history of his religious principles, entered heartily with him into a discussion of them, and, in six months' time, is said to have made him as good a catholic as himself.

The subsequent course of his life received its direction from his friendship and connections with this prelate. Fenelon had been preceptor to the duke of Burgundy, heir-apparent, after the death of his father the dauphin, to the crown of France; yet neither of them came to the possession of it, being survived by Lewis XIV. who was succeeded by his great grandson, son to the duke of Burgundy, and now Lewis XV. Ramsay, having been first governor to the duke de Charteau-Thiery and the prince de Turenne, was made knight of the order of St. Lazarus; and afterwards was invited to Rome by the chevalier de St. George, styled there James III. king of Great Britain, to take the charge of educating his children. He went accordingly to that court in 1724; but the intrigues and dissentions, which he found on his arrival there, gave him so much uneasiness, that, with the Pretender's leave, he presently returned to Paris. Thence he returned to Scotland, and was kindly received by the duke of Argyle and Greenwich; in whose family he resided some years, and employed his leisure there in writing several of his works. In 1730 he had the degree of doctor of law conferred on him at Oxford, being admitted for this purpose of St. Mary hall in April of that year, and presented to his degree by the celebrated tory Dr. King, the principal of that house. After his return to France, he resided some time at Pontoise, a seat of the prince de Turenne, duke de Bouillon; with whom he continued in the post of intendant till his death, May 6, 1743, at St. Germain-en-Laie, where his body was interred; but his heart was deposited in the nunnery of St. Sacrament at Paris.

His works are, 1. "Discours sur le Poëme Epique;" prefixed to the later editions of Telemachus. 2. "La Vie de Mr. Fenelon," of which there is an English translation. 3. "Essai sur le Gouvernment Civil." 4. "Le Psychometre, ou Reflexions sur les différens characteres de l'esprit, par un Milord Anglois." These are remarks upon lord Shaftesbury's Characteristics. 5. "Les Voyages de Cyrus," in French and English, the only work of his much

known in this country. It is a professed imitation of Telemachus, and we can remember was once a very popular book. 6. "L'Histoire de M. de Turenne, in French and English." 7. "Poems," somewhat in the mystic and inflated style, printed at Edinburgh, 1728, 4to, seemingly without his knowledge. 8. "Two Letters in French, to M. Racine the son, upon the true sentiments of Mr. Pope, in his Essay on Man." These were printed after his decease, in "Les Oeuvres de M. Racine le fils," tom. II. 1747, and form a kind of defence of Pope from the charge of irreligion in the "Essay." This is a subject of which the chevalier was perhaps a better judge than of philosophy; for in one of these letters he calls Locke *génie superficiel*, "a superficial genius." Two posthumous works of his were also printed at Glasgow: 9. "A plan of education;" and, 10. "Philosophical Principles of natural and revealed Religion, explained and unfolded in a geometrical order," 1749, 2 vols. 4to, neither of which ever attracted much attention. The last, his French biographers seem to be of opinion, must have been either falsely attributed to him, or much altered by his editors, as he maintains the doctrine of the metempsychosis, and denies the eternity of hell-torments; and not only contends that these were the sentiments of Fenelon, but that they are agreeable to the decisions of the church.[1]

RAMSAY, (JAMES), justly celebrated for his philanthropy, was born July 25, 1733, at Frasersburgh, a small town in the county of Aberdeen, North Britain. From his earliest years he discovered a serious disposition, and a strong thirst for knowledge, and after his grammatical education, was inclined to pursue the studies necessary for a clergyman; but the narrowness of his circumstances prevented his going to Oxford or Cambridge, where he might be qualified to enter the English church, in the principles of which he had been educated. Yielding therefore to necessity, he resolved to study surgery and pharmacy, and was with this view bound apprentice to Dr. Findlay, a medical practitioner in Frasersburgh. In the mean time, with the approbation of his master, he entered, in 1750, of King's college, Aberdeen, and having obtained one of the highest bursaries or exhibitions belonging to that seminary, he was enabled to prosecute his studies with comfort, and

[1] Biog. Brit.—Swift's Works.—Warton's Essay on Pope.

for three years had Dr. Reid, then one of the professors, for his preceptor. To that great and amiable philosopher he so recommended himself by his talents, his industry, and his virtues, that he was honoured with his friendship to the day of his death.

In 1755, he went to London, and studied surgery and pharmacy under the auspices of Dr. Macauley; in whose family he lived for two years, much esteemed both by him and his celebrated lady. Afterwards he served in his medical capacity for several years in the royal navy, and by the humane and diligent discharge of his duties, endeared himself to the seamen, and acquired the esteem of his officers. Of his humanity there is indeed one memorable instance, which must not be omitted. Whilst he acted as surgeon of the Arundel, then commanded by captain (afterwards vice-admiral sir Charles) Middleton*, a slave-ship, on her passage from Africa to the West Indies, fell in with the fleet to which the Arundel belonged. An epidemical distemper, too common in such vessels, had swept away not only a great number of the unfortunate negroes, but also many of the ship's crew, and among others the surgeon. In this distressed situation the commander of the Guinea ship applied to the English commodore for medical assistance; but not a surgeon or surgeon's mate in the whole fleet, except Mr. Ramsay, would expose himself to the contagion of so dangerous a distemper. Prompted, however, by his own innate benevolence, and fully authorized by his no less benevolent commander, the surgeon of the Arundel, regardless of personal danger, went on board the infected ship, visited all the patients, and remained long enough to leave behind him written directions for their future treatment. In this enterprise he escaped the contagion, but in his return to his own ship, just as he had got on the deck, he fell, and broke his thigh bone, by which he was confined to his apartment for ten months, and rendered in a small degree lame through the remainder of his life.

The humanity which he displayed on this occasion gained him the friendship and esteem of sir Charles Middleton, which no future action of his life had the smallest tendency to impair; but the fracture of his thigh-bone, and his subsequent lameness, determined him to quit the

* Afterwards Lord Barham.

navy, and once more turn his thoughts towards the church. Accordingly, while the Arundel lay at St. Christopher's, he opened his views to some of the principal inhabitants of the island, by whom he was so strongly recommended to the bishop of London, that on his coming home with sir Charles Middleton, who warmly joined in the recommendation, he was admitted into orders; after which he immediately returned to St. Christopher's, where he was presented by the governor to two rectories, valued at 700*l.* a year.

As soon as he had taken possession of his livings, in 1763, he married Miss Rebecca Akers, the daughter of a planter of the best family-connexions in the island, and began to regulate his household on the pious plan inculcated in his "Essay on the Treatment and Conversion of the African slaves in the British sugar colonies." He summoned all his own slaves daily to the prayers of the family, when he took an opportunity of pointing out to them their duty in the plainest terms, reproving those that had done amiss, and commending such as had shewn any thing like virtue: but he confessed that his occasions for reproof were more frequent than for commendation. As became his office and character, he inculcated upon others what he practised himself, and knew to be equally the duty of all. On his first settlement as a minister in the West Indies, he made some public attempts to instruct slaves. He began to draw up some easy plain discourses for their instruction. He invited them to attend on Sundays, at particular hours. He appointed hours at home to instruct such sensible slaves as would of themselves attend. He repeatedly exhorted their masters to encourage such in their attendance, and recommended the French custom, of beginning and ending work by prayer. But inconceivable is the listlessness with which he was heard, and bitter was the censure heaped on him in return. It was quickly suggested, and generally believed, that he wanted to interrupt the work of slaves, to give them time, forsooth, to say their prayers; and that he aimed at the making of them Christians, to render them incapable of being good slaves, &c. That he was hurt by this display of gross ignorance, bigotry, and avarice, cannot be questioned, for he had a mind benevolent, warm, and irritable; but he still retained many friends among the most worthy members of the community.

Although his serious studies were now theological, he

considered himself as answerable for a proper use of every branch of knowledge which he possessed. He therefore took the charge of several plantations around him in the capacity of a medical practitioner; and attended them with unremitting diligence, and with great success. Thus he lived till 1777, when, relinquishing the practice of physic entirely, he paid a visit to the place of his nativity, which he had not seen since 1755. After remaining three weeks in Scotland, and near a year in England, during which time he was admitted into the confidence of lord George Germaine, secretary of state for the American department, he was appointed chaplain to admiral Barrington, then going out to take a command in the West Indies. Under this gallant officer, and afterwards under lord Rodney, he was present at several engagements, where he displayed a fortitude and zeal for the honour of his country which would not have disgraced the oldest admiral. To the navy, indeed, he seems to have been strongly attached; and he wrote, at an early period of his life, an "Essay on the Duty and Qualifications of a Sea-officer," with such a knowledge of the service as would not have discredited the pen of the most experienced commander. Of the first edition of this essay the profits were by its benevolent author appropriated to the Magdalen and British Lying-in hospitals, as those of the second and third were to the Maritime-school, or, in the event of its failure, to the Marine society.

Although caressed by both the admirals under whom he served, and having such influence with lord Rodney as to be able to render essential services to the Jews and other persons whom he thought harshly treated at the capture of St. Eustatius, Mr. Ramsay once more quitted the sea-service, and retired to his pastoral charge in the island of St. Christopher's. There, however, though the former animosities against him had entirely subsided, and his friendship was now solicited by every person of consequence in the island, he remained but a little while. Sick of the life of a planter, and of the prospect of the slavery around him, he resigned his livings, bade adieu to the island, and returned to England with his wife and family in the end of 1781. Immediately on his arrival, he was, through the interest of his steady friend sir Charles Middleton, presented to the livings of Teston and Nettlestead in the county of Kent.

Here he was soon determined, by the advice of those whom he most respected, to publish what had been written many years before, an "Essay on the Treatment and Conversion of African Slaves in the British Sugar Colonies." The controversy in which this publication involved him, is probably recent in the memory of many of our readers. He defended himself with great ability; but they who could not answer his arguments, could at least invent calumnies: and sorry we are to add, that they were not unsuccessful in removing one powerful advocate for the abolition of that abominable traffic, of which all Europe seems now ashamed. The agitation given to his mind by these calumnies, and the fatigues he underwent in his endeavours to rescue from misery the most helpless portion of the human race, contributed to shorten a life in no common degree useful. He had been for some time afflicted with a pain in his stomach, for which he was prevailed upon, though with great reluctance, to try the effects of air and exercise, by attempting a journey of 100 miles. But in London, being seized with a violent vomiting of blood, he was unable either to proceed or to be removed home; and in the house of sir Charles Middleton he ended his days, July 20, 1789. He may be justly accounted one of the first and most active of those benevolent men who roused the attention of the nation to the degradation of its character in continuing the slave-trade, although he did not live to witness the completion of his wishes. His works, besides those to which we have alluded, consist of a volume of "Sea-Sermons," preached on board his majesty's ship the Prince of Wales; a "Treatise on Signals," and various pamphlets in answer to his opponents on the subject of the slave-trade.[1]

RAMSDEN (Jesse), an excellent optician and mechanist, was born at Halifax, in Yorkshire, in 1735, and after some school-education, served an apprenticeship in his native place to the trade of a hot-presser, after which he came to London, and applied himself to engraving. In the course of this employment, mathematical instruments were often brought to him to be engraved, which induced him to try his genius in that way; and such was his success, that by 1763 he made instruments for several of the best artists. Soon after his coming up to London he mar-

[1] Encyclopædia Britannica.

ried the daughter of Mr. Dollond, the celebrated optician of St. Paul's church-yard; by which means he was introduced to the knowledge of a profession in which his genius enabled him to excell, and attract the approbation of the public, in the same manner as his private worth endeared him to society. In 1763 or 1764 he opened a shop in the Haymarket; but in 1775 he removed to Piccadilly, where he carried on business till his death.

Mr. Ramsden greatly improved Hadley's quadrant, or sextant; and he invented a curious machine for dividing mathematical instruments; for which discovery he received a premium from the board of longitude. He also improved the construction of the theodolite, as well as the barometer for measuring the heights of mountains. The pyrometer for measuring the dilatation of bodies by heat, also employed his talents; and he made many important discoveries and improvements in optics. But his astronomical instruments appear to have been the principal of his works. He improved the refracting micrometer, as also the transit instrument and quadrant. He procured a patent for an improved equatorial. His mural quadrants were excellent, and much sought for.

Mr. Ramsden was chosen a fellow of the royal society in 1786. Being always of a slender frame of body, as well as of delicate constitution, in his latter years his health gradually declined; to recruit which he had retired to Brighthelmstone, where he died, Nov. 5, 1800.[1]

RAMUS (PETER), or LA RAMME'E, a celebrated French mathematician and philosopher, was born in 1515, in a village of Vermandois, in Picardy, of a family so greatly reduced by the ravages of war, that his grandfather, having lost all his possessions, was obliged to turn collier for a livelihood. His father followed husbandry, but appears to have been unable to give any education to this son, whose early years were spent in mean occupations. At length he obtained the place of servant in the college of Navarre, at Paris, where he picked up the rudiments of learning, and became acquainted with the logic of Aristotle. All his leisure time he devoted to study, so that what is related in the first Scaligerana of his living to nineteen without learning to read, and of his being very dull and stupid, is totally inconsistent with the truth. On the contrary, his

[1] Hutton's Dict. new edit. 1815.

talents and perseverance at last procured him to be regularly educated in the college, and having finished classical learning and rhetoric, he went through a course of philosophy, which took him up three years and a half. The thesis which he made for his master's degree denied the authority of Aristotle, and this he maintained with great ability, and very ingeniously replied to the objections of the professors. This success inclined him to examine the doctrine of Aristotle more closely, and to combat it vigorously: but he confined himself principally to his logic. All this, however, was little less than heresy; and the two first books he published, the one entitled "Institutiones Dialecticæ," the other "Aristotelicæ Animadversiones," so irritated the professors of the university of Paris, that, besides many effusions of spleen and calumny, they prosecuted this anti-peripatetic before the civil magistrate, as a man who was at war with religion and learning. The cause was then carried before the parliament of Paris, but his enemies dreading either the delay or the fairness of a trial there, brought it before the king, Francis I. who ordered that Ramus, and Antony Govea, who was his principal adversary, should chuse two judges each, to pronounce on the controversy after they should have ended their disputation; while he himself appointed an umpire. Ramus, in obedience to the king's orders, appeared before the five judges, though three of them were his declared enemies. The dispute lasted two days; and Govea had all the advantage he could desire, Ramus's books being prohibited in all parts of the kingdom, and their author sentenced not to write or teach philosophy any longer. This sentence, which elated his enemies beyond all bounds of moderation, was published in Latin and French in all the streets of Paris, and in all parts of Europe, whither it could be sent. Plays were acted with great pomp, in which Ramus was ridiculed in various ways amidst the applauses and acclamations of the Aristotelians. This happened in 1543. The year after, the plague made great havoc in Paris, and forced most of the students to quit the university, and cut off several of the professors. On their return, Ramus, being prevailed upon to teach in it, soon drew together a great number of auditors, and through the patronage and protection of the cardinal of Lorrain he obtained in 1547 from Henry II. the liberty of speaking and writing, and the royal professorship of philosophy and eloquence in 1551.

The parliament of Paris had, before this, maintained him in the liberty of joining philosophical lectures to those of eloquence; and this arret or decree had put an end to several prosecutions, which Ramus and his pupils had suffered. As soon as he was made regius professor, he was fired with new zeal for improving the sciences; and was extremely laborious and active on this occasion, notwithstanding the machinations of his enemies. He bore at that time a part in a very singular affair, which deserves to be mentioned. About 1550 the royal professors corrected, among other abuses, that which had crept into the pronunciation of the Latin tongue. Some of the clergy followed this regulation; but the Sorbonnists were much offended at it as an innovation, and defended the old pronunciation with great zeal. Things at length were carried so far, that a clergyman who had a good living was ejected from his benefice for having pronounced *quisquis*, *quanquam*, according to the new way, instead of *kiskis*, *kankam*, according to the old. The clergyman applied to the parliament; and the royal professors, with Ramus among them, fearing he would fall a victim to the credit and authority of the faculty of divines, for presuming to pronounce the Latin tongue according to their regulations, thought it incumbent on them to assist him. Accordingly they went to the court of justice, and represented in such strong terms the indignity of the prosecution, that the person accused was acquitted, and the pronunciation of Latin recovered its liberty.

Ramus was bred up in the catholic religion, but afterwards deserted it, and began to discover his new principles in 1552, by removing the images from the chapel of his college. This naturally increased the number as well as bigotry of his enemies, who now succeeded in compelling him to leave the university. He still appears to have had a friend in the king, who gave him leave to retire to Fontainbleau; where, by the help of books in the royal library, he pursued geometrical and astronomical studies. As soon as his enemies knew where he was, he found himself nowhere safe; so that he was forced to go and conceal himself in several other places. During this interval the excellent and curious collection of books he had left in the college was plundered; but, after a peace was concluded in 1563, between Charles IX. and the protestants, he again took possession of his employment, maintained himself in

it with vigour, and was particularly zealous in promoting the study of the mathematics. This lasted till the second civil war in 1567, when he was forced to leave Paris and shelter himself among the protestants, in whose army he was at the battle of St. Denys. Peace having been concluded some months after, he was restored to his professorship; but, foreseeing that the war would soon break out again, he obtained the king's leave to visit the universities of Germany. He accordingly undertook this journey in 1568, and received much respect and great honours wherever he came. He returned to France after the third war in 1571; and lost his life miserably, in the massacre of St. Bartholomew's day, 1572. Charpentaire, a professor of mathematics, who had been eclipsed by the superior talents of Ramus, seized the opportunity of being revenged upon his rival, and employed assassins to murder him. Ramus gave them money in order to procure his escape, but in vain; for, after wounding him in many places, they threw him out of a window; and, his bowels gushing out in the fall, some Aristotelian scholars, encouraged by their masters, spread them about the streets; then dragged his body in a most ignominious manner, and threw it into the Seine.

Ramus was a man of eloquence, and of universal learning. He was free from avarice, sober, temperate, and chaste. His temperance was very exemplary. He contented himself with only boiled meat, and ate but little at dinner: he drank no wine for twenty years, nor then until his physicians prescribed it. He lay upon straw; used to rise very early, and to study all day; and led a single life with the utmost purity. He was zealous for the protestant religion, but was at the same time an advocate for introducing a democratical government in the church; which design was defeated in a national synod.

Few persons in the present day will be inclined to doubt whether Ramus did right in attempting to undermine the foundations of that authority which Aristotle had so long possessed in the schools; and no one who will take the trouble to examine the manner in which he laid open the defects and inconsistencies of the Organon, will hesitate in allowing him considerable merit in this part of his design. In attempting a new logical institute, Ramus was not, however, equally successful. The general outline of his plan, according to Brucker, is this: "Considering dialectics as the art of

deducing conclusions from premises, he endeavours to improve this art by uniting it with that of rhetoric. Of the several branches of rhetoric, he considers invention and disposition as belonging equally to logic. Making Cicero his chief guide, he divides his treatise on dialectics into two parts, the first of which treats of the invention of arguments, the second, of judgments. Arguments he derives not only from what the Aristotelians call middle terms, but from any kind of proposition, which, connected with another, may serve to prove any assertion. Of these he enumerates various kinds. Judgments he divides into axioms, or self-evident propositions, and dianoëa, or deductions by means of a series of arguments. Both these he divides into various classes; and illustrates the whole by examples from the ancient orators and poets."

In the logic of Ramus many things are borrowed from Aristotle, and only appear under new names; and many others are derived from other Grecian sources, particularly from the dialogues of Plato and the logic of the Stoics. The author has the merit of turning the art of reasoning from the futile speculations of the schools to forensic and common use; but his plan is defective in confining the whole dialectic art to the single object of disputation, and in omitting many things which respect the general culture of the understanding, and the investigation of truth. Notwithstanding the defects of his system, we cannot, however, subscribe to the severe censure which has been passed upon Ramus by lord Bacon and others; for much is, we think, due to him, for having with so much firmness and perseverance asserted the natural freedom of the human understanding. The logic of Ramus obtained great authority in the schools of Germany, Great Britain, Holland, and France; and long and violent contests arose between the followers of Ramus and those of the Stagyrite. These were not, however, sufficiently important in their consequences to require a distinct relation, and the fame of Peter Ramus vanished before that of Des Cartes. He published a great many books: the principal of those on mathematics are, 1. "Scholarum Mathematicarum libri 31." 2. "Arithmeticæ libri duo; Algebræ libri duo; Geometriæ libri 27." These were greatly enlarged and explained by Schoner, and published in 2 volumes 4to, and there were several editions of them. The geometry, which is chiefly practical, was translated into English by William Bedwell,

and published at London, 1636, in 4to. He published also a singular work, Paris 1558, 4to, the 15 books of Euclid, containing only the definitions and general enunciations of the propositions, without diagrams or demonstrations, which he thinks it better for the teacher to suppress.[1]

RAMUSIO, or RAMNUSIO (JOHN BAPTIST), a valuable collector of voyages and travels, the son of Paul Ramusio, a lawyer, was born at Venice in 1486. He made great proficiency in his classical and philosophical studies, but had a particular turn for politics, and was thought so accomplished in the knowledge of public affairs, that he was frequently deputed by the state to Switzerland, Rome, and France. He was also made secretary of the council of ten at Venice, and was for forty-three years more or less employed in that post, or in embassies. When old and infirm, he retired to Padua, where he died in July 1557, in the seventy-second year of his age. His principal work was entitled "Raccolta delle Navigazioni e de Viaggi," and was published at different periods in three volumes folio. Of this valuable work complete copies are not easily to be met with. Brunet recommends the following selection as forming the best copy: vol. I. of the edition 1563 or 1588; vol. II. of 1583, and vol. III. of 1565. To this last volume should be added the supplement to the edition of 1606, p. 386—430, which contains "Viaggio di M. Cesare de Fredrici nell' India-Orientale."[2]

RANCE' (DOM. ARMAND JOHN LE BOUTHILLIER DE), the celebrated abbé and reformer of the monastery of La Trappe, was born January 9, 1626, at Paris. He was nephew of Claudius le Bouthillier de Chavigny, secretary of state, and superintendant of the finances. In classical learning he made so rapid a progress that, with some direction from his tutor, he published, at the age of twelve or thirteen years, a new edition of "Anacreon," in Greek, with notes, 1639, 8vo. This curious volume, which was dedicated to his godfather Cardinal Richelieu, was reprinted in 1647, and both editions are now scarce. At ten years old, according to the absurd custom then prevalent, he was appointed canon of Notre Dame in Paris, and became possessed of several benefices in a short time. He afterwards took a doctor of divinity's degree in the Sorbonne, February 10, 1654, and appearing then in a public

[1] Gen. Dict.—Moreri.—Niceron, vol. XIII.—Brucker.
[2] Niceron, vol. XXXV.—Moreri in Ramnusio.—Tiraboschi.

character, soon became distinguished not only for taste and politeness, but for those amiable qualifications which are of use in society. He was not however without his frailties, and it is said that he refused the bishopric of Leon from a motive of vanity. He was then appointed almoner to the duke of Orleans, and made a shining figure in the assembly of the clergy in 1655, as deputy from the second order. At length becoming conscious how little splendour and pre-eminence avail to happiness, he bad adieu to all, and devoted his days to religious exercises. It has been said, that this resolution was the consequence of a visit he paid to a favourite lady, from whom he had been absent for some time, and whom on entering her apartment he found dead in her coffin, and frightfully disfigured with the small-pox. This anecdote is taken from "Les veritables Motifs de la Conversion de l'Abbé de la Trappe," published by Daniel de la Roque, Cologn, 1685, 12mo; but some of his biographers treat it as fabulous. One of them, Marsollier, with greater appearance of probability, attributes his conversion to his having narrowly escaped being killed by the ball of a firelock, which struck his gibeciere, or pouch, on which he immediately exclaimed, "Alas! where should I have been, had not my God had compassion on me." Whichever of these incidents was the cause, it is certain that he retired from the world, and refused even to be assistant to his uncle, who was archbishop of Tours. He then founded a monastery, the fraternity belonging to which practise the utmost self-denial. Their diet is merely vegetable. They allow not themselves wine, flesh, fish, nor eggs; they enter into no conversation with strangers, and for some days are wholly silent. They have each a separate cell, and used to pass some part of every day in digging their own graves in the garden of the convent. De Rancé placed this new establishment of the monks of La Trappe in the hands of the fathers of the strict Cistertian observance. He also sold his estate at Veret for 100,000 crowns, which sum he gave to the Hôtel Dieu at Paris, and took the monastic habit in the abbey of Notre Dame de Perseigne, where he made profession, June 6, 1664. He afterwards took possession of the abbey de la Trappe, and introduced those regulations above mentioned, which long made it the admiration of all travellers. In this retreat he lived devoted to his austere observances, until 1695, when he died on his straw pallet, in presence of the bishop of Seez, and the

whole community, October 26, 1700, aged 74, leaving many pious works; among which the principal are, a book "de la Saintété des Devoirs de l'Etat monastique," 1683, 2 vols. 4to; "Eclaircissemens sur ce Livre," 1685, 4to; "Explication sur la Regle de S. Benoît," 12mo; "Réflexions morales sur les quatre Evangiles," 4 vols. 12mo; "Conférences sur les Evangiles," 4 vols. 12mo; "Instructions et Maximes," 12mo; "Conduite Chrétienne," written for Mad. de Guise, 12mo; a great number of "Spiritual Letters," 2 vols. 12mo; "Accounts of the Lives and Deaths of some Monks of la Trappe," 4 vols. 12mo, continued to 6 vols.; lastly, "The Constitutions and Rules of the Abbé of la Trappe," 1701, 2 vols. 12mo. His life has been written by several Romish authors, particularly by M. de Maupeou, M. Marsollier, and Le Nain, brother of M. de Tillemont, 2 vols. 12mo.

Mr. Seward, in his "Anecdotes of distinguished persons," has given a minute account of the monastery of La Trappe, to which we refer our readers. During the revolutionary excesses in France, this little establishment shared the fate of all other religious houses; the monks were expelled, and the place turned into a foundery for cannon. The monks at length found an asylum in England, where, under the sanction of government, Mr. Weld of Lulworth castle erected a building for them, in which they resumed their former austerities, and strictly followed all the observances of their order.[1]

RANCONET (AIMAR DE), a native of Perigueux, or, according to Menage, of Bourdeaux, was the son of an advocate in the last mentioned city. He was well skilled in the Roman law, philosophy, mathematics, and antiquities; and was appointed president of the parliament of Paris, after having been counsellor to that of Bourdeaux. His mode of life was singular. He seldom read in the daytime; but used to take a light supper, go to rest early, and rise, after his first sleep, about the time that the monks say matins; then, covering his head like a capuchin, he spent four hours in study, and, going to bed again, finished, after a quiet sleep, what he had meditated upon during the night. By this plan, he used to say that the most rapid progress might be made in learning. He was an excellent Greek and Latin scholar; and, if we may believe M. Pithou, it

[1] Moreri in Dict. Hist.—Seward's Anecdotes.—Gent. Mag. LXXXIII.

was he who composed the Dictionary which goes under the name of Charles Stephens. Pithou adds, that, when cardinal de Lorraine assembled the parliament of Paris to take their advice as to the punishment of heretics, Ranconet was so imprudent as to read that passage in which Sulpitius Severus touches upon the execution of Priscillian; and the cardinal being displeased, sent him to the Bastille, where he died of grief, 1558, aged above 60. Others say that Ranconet's confinement proceeded from his having been falsely accused of a capital crime. He left in MS. "Le Tresor de la Langue Françoise, tant ancienne que moderne;" which was the foundation of the Dictionaries of Nicot and Monet.[1]

RANDALL (JOHN), an English divine, was born at Missenden in Buckinghamshire, and sent very young to St. Mary Hall, Oxford, in 1581, whence he removed to Trinity college, and took his degree of bachelor of arts. In July 1587, he was chosen to a fellowship of Lincoln college, and in 1589 proceeded in the degree of master of arts. About this time he was ordained, and became one of the most noted preachers in the university. In 1598, he was admitted bachelor of divinity, and the year after resigned his fellowship, and was presented to the rectory of St. Andrew Hubbard, in East-cheap, London. Here, Antony Wood informs us, "after some time, he became so great a labourer in God's vineyard by his frequent and constant work in the ministry, as well in resolving of doubts and cases of conscience as in preaching and lecturing, that he went beyond his brethren in that city, to the wonder of all." Wood adds that this was the more wonderful, as he was a great sufferer by sickness; and that he was "accounted a judicious, orthodox, and holy man, and by some a zealous and innocent puritan, of a harmless life and conversation, and one that was solely framed to do good acts." He died in June 1622, aged about fifty-four, and was buried in his church. By his will he left a tenement situated in St. Mary-Hall-lane, to Lincoln college. Besides some single sermons, and a collection of "Eleven Sermons on Romans viii." London, 1623, he was the author of the following posthumous works: 1. "The great Mystery of Godliness," 1624, 4to; and 1640, third edition. 2. "Treatise concerning the Sacraments," 1630, 4to. 3. "Catechistical Lec-

[1] Moreri.—Dict. Hist.

tures upon the Sacrament of the Lord's Supper," 1630, 4to. 4. "Nine-and-twenty Lectures of the Church, for the support of the same in these times," ibid. 1631, 4to.[1]

RANDAL (JOHN), music professor in the university of Cambridge, was probably a native of London, where he was born in 1715. He was brought up in the king's chapel, and was one of the children of that choir who first performed in Handel's oratorio of Esther, at the house of Bernard Gates, master of the boys in James-street, Westminster, on Wednesday, February 23, 1731, when it was performed in action, previous to its having been heard in public, or any where but at Cannons, the magnificent seat of the duke of Chandos, for whose chapel it was composed in 1720. Dr. Randal was never rated very high in his profession, but was regarded as a slight organ-player, and had never distinguished himself as a composer. He obtained his degree at the installation of the duke of Grafton in the university of Cambridge, for which he composed the ode written by Gray. To the astonishment of all the musical profession, he undertook to have this composition performed by the musicians resident in the university, without the expence of additional hands and voices from London, as Drs. Greens and Boyce had thought necessary on former occasions at Cambridge, and Dr. William Hayes at Oxford. As Dr. Randal's professional life was unmarked by talents, his death, which happened March 18, 1799, in the eighty-fourth year of his age, was hardly noticed, except by the candidates for the professorship, and his organist's places.[2]

RANDOLPH (THOMAS), a statesman in queen Elizabeth's reign, the son of Avery Randolph of Badlesmere in Kent, was born in that county in 1523. He was, according to his own account, a pupil of George Buchanan, but had his academical education at Christ Church, Oxford, then newly founded; where he took the degree of bachelor of law in 1547, about which time he was made a public notary. In Nov. 1549, he became principal of Broadgate-hall (now Pembroke college), and continued in that office until 1553, when the persecution of the protestants under queen Mary, obliged him to retire to France. On the accession of queen Elizabeth, he came into high favour, and his talents recommended him to be employed in various embassies, particularly in Scotland during the commotions

[1] Ath. Ox. vol. I.

[2] By Dr. Burney in Rees's Cyclopædia.

there! he was sent thrice to queen Mary, and afterwards seven times to her son and successor James VI. We find him also several times supporting the same character at the courts of Russia and France. His first mission to Scotland, in 1561, had for its professed object to promote a mutual friendship between the two nations, and to endeavour that queen Mary, who had just lost her husband, Francis II. king of France, should not again marry a foreigner; but according to Sir James Melvil and others, his real business was to intrigue between the two parties which then divided Scotland, and rather to increase than allay their animosities. In this plan secretary Cecil was supposed to be the director, and Randolph the executor. By a letter published by Mr. Lodge, who says that Randolph was a man of "a dark intriguing spirit, full of cunning, and void of conscience," we learn that at one time he was confined in prison at Edinburgh; but probably for a short time, as the circumstance is not mentioned in any history. In Russia, to which he was sent in 1560, his conduct merits greater approbation, as in the following year, he brought to conclusion a commercial treaty highly advantageous to the English merchants, who were then enabled to establish the "Russia Company." His secretary on this embassy was George Turberville the poet, who has described the manners and customs of the Moscovites in some epistles to his friends, which are inserted in Hakluyt's voyages. In 1571, during one of his embassies to Scotland, he had the spirit to challenge Virac, the French ambassador in that kingdom, who had taken some liberties with queen Elizabeth's character and with his own.

For all these services the queen is accused of having rewarded Mr. Randolph rather niggardly, having bestowed on him only the order of knighthood, the office of chamberlain of the exchequer, and that of postmaster, to neither of which last was much profit annexed, and a few small estates. Yet with these he is said to have been content, although he had a large family. He died at his house on St. Peter's hill, near Thames-street, London, June 8, 1590, in the sixty-seventh year of his age, and was buried in the church of St. Peter, Paul's wharf. In his latter days he appears to have lived retired, "setting his mind," as he expresses it, "upon the heavenly country, and reconciling himself to the divine mercy by a timely repentance." Such likewise is the advice he gave to sir Francis Walsingham, whose sister he had married. He tells him, "how worthy,

yea, how necessary a thing it was, that they should at length bid farewell to the *tricks*, he of a secretary, and himself of an ambassador." Several of his letters and dispatches are in the Cotton collection in the British Museum, and among bishop More's books in the public library at Cambridge. Two of his letters were published by James Oliphant, among Buchanan's Letters, 1711, 8vo, and have been inserted since in the Leyden and Edinburgh edition of Buchanan's works, one to Buchanan himself, and the other to Peter Yonge, school-master to James VI. There are also some of his letters, instructions, and dispatches, printed in Strype's "Annals," Goodall's "Examination of the Letters said to be written by Mary queen of Scots," and in Robertson's "History of Scotland," &c.[1]

RANDOLPH (THOMAS), an English poet, was the son of a steward to Edward lord Zouch, and born in Northamptonshire (Wood says, at Newnham, near Daintry; Langbaine, at Houghton) June 15, 1605. He was educated at Westminster-school, whence, being a king's scholar, he was elected to Trinity college, Cambridge, in 1623. Here he obtained a fellowship, and afterwards commenced master of arts, in which degree he was incorporated at Oxford. Very early in life he gave proofs of good talents, and was not only esteemed and admired by the learned at the university, but grew in equal favour with the wits and poets of the metropolis. His learning, gaiety of humour, and readiness of repartee, gained him admirers, procured him admission in all companies, and especially recommended him to the intimacy and friendship of Ben Jonson, who admitted him as one of his adopted sons in the Muses, and held him in equal esteem with Cartwright.

As a dramatic writer, his turn was entirely to comedy; and Baker pronounces his language elegant, and his sentiments just and forcible; his characters for the most part strongly drawn, and his satire well chosen and poignant; and this critic also recommended the altering his pieces, so as to render them fit for the present stage, or at the least giving the world a correct and critical edition of them.

The dramatic pieces he has left behind him, five in number, were published in 1638, by his brother, Mr. Thomas Randolph, of Christ-church college, Oxford, along with his poems, some of which have considerable merit. Of

[1] Biog. Brit.—Lodge's Illustrations.

his dramatic pieces, the "Muses' Looking-glass" is the most generally admired; in it there is great variety of characters of the passions and vices, drawn with much truth, and interspersed with many strokes of natural humour. A late critic thinks he has discovered in it the ground-work of the "Rehearsal," and similar satires. "The Looking-Glass" was about fifty years ago revived at Covent-garden theatre, and is reprinted in Dodsley's Collection of Old Plays. Had Randolph lived, it is thought he would have produced many more valuable pieces; but, as Antony Wood says, being somewhat addicted to libertine indulgences, in consequence of keeping too much company, and running into fashionable excesses with greater freedom than his constitution could bear, he assisted in shortening his own days, and died March 17, 1634, before he had completed the age of twenty-nine years, at the house of William Stafford, esq. of Blatherwyke in Northamptonshire. He was buried, with the ancestors of the family of Stafford, in an aile adjoining to the church of that place, soon after which a monument of white marble was erected over his grave, at the charge of sir Christopher (afterwards lord) Hatton, of Kirby, with an inscription upon it, in Latin and English verse, written by our author's intimate friend Peter Hausted.[1]

RANDOLPH (THOMAS), archdeacon of Oxford, and president of Corpus Christi college, the son of Herbert Randolph, esq. recorder of the city of Canterbury, was born August 30, 1701. He received his school education at the king's school in Canterbury, then in great repute, under the rev. Mr. Jones. At the early age of fourteen, being then a good proficient in classical learning, he was elected into a county scholarship in Corpus Christi college, Oxford. There he entered upon a course of academical studies under the tuition of the rev. Mr. Smith, in which, as well in his whole conduct, he acquitted himself to the great satisfaction of those who were set over him; having in view throughout the sacred profession, to which he had been destined from his early youth. He proceeded regularly through the degree of B. A. to that of M. A. the latter in 1722. In 1724 he was ordained deacon, and in the following year priest. At the same time he entered

[1] Biog. Brit. and Dram.—Cibber's Lives.—Ellis's Specimens.—Ath. Ox. vol. I. —Cens Lit. vol. I.—Europ. Mag. Jan. 1803, p. 17.

upon the duty of his profession, and undertook a cure at such a moderate distance from the university, as that he might discharge the duties of it, and not be obliged to give up his residence, and the farther prosecution of his studies there. This course of life he continued for a few years, and then returned to a more strict residence in the university; nor was he intent on his own improvement only, but occasionally took part in the education of others, and in the government of his college, in which he succeeded to a fellowship in 1723. He took the degree of B. D. in 1730, and that of D. D. in 1735. In the mean time his reputation as an able divine introduced him to the notice of Dr. Potter, then bishop of Oxford, who soon after his translation to Canterbury, collated him to the united vicarages of Perham and Waltham in Kent. He also shortly after recommended him to Dr. Rye, regius professor of divinity, as a person fit to act as his deputy, who appointed him accordingly. This appointment will appear the more honourable, as the divinity disputations are esteemed a trial of the skill and learning of the senior part of the university; and Dr. Randolph acquitted himself in such a manner, that on a vacancy for the professorship in 1741, his friends thought him amply qualified to succeed; but on this occasion the superior interest of Dr. Fanshaw carried the election; and Dr. Randolph retired to his living of Perham.

About this time several bold and artful attacks were made upon the Christian religion, which drew forth many able answers from the divines of the church of England. Amongst other works published in favour of deism and infidelity, was that entitled "Christianity not founded on Argument;" which, from the singularity of its positions, attracted much notice. Dr. Randolph was encouraged by his patron, archbishop Potter, to try his strength in controversy in answer to this plausible writer; nor was the archbishop disappointed in the hopes he might form: Dr. Randolph's answer, entitled "The Christian's Faith a rational assent," 1744, was considered as a truly valuable acquisition, and met with a most favourable reception.

The archbishop, still continuing his patronage to Dr. Randolph, collated him, in 1746, to the rectory of Saltwood, with the chapel of Hythe annexed; his residence, however, still continued at Perham, until he was elected, without his knowledge, or any communication with the

electors, to be president of Corpus Christi college. This election, which took place April 23, 1748, enabled him to devote the remainder of his life to the place of his education, and the scene of his growing reputation. Oxford became now the principal place of his residence; and the government of his college, and a share in that of the university, his chief employment and concern. Yet having naturally an active mind, and being ever vigilant and attentive to all the duties of his station, much of his time was still devoted to religious studies, which he considered as included in the proper duties of his station, and as their highest aim. Many of his sermons preached before the university were printed by request, and his larger work upon "The Doctrine of the Trinity," in answer to "The Essay on Spirit," was published in 1753, and 1754. From 1756 to 1759 he held the office of vice-chancellor, in which he was allowed on all hands to have conducted himself with temper and ability, at a time when disputes ran high, and the business of the university was more than common; the Vinerian statutes having been settled, and the delegacy of the press reformed, during that period. These several labours were so well received by the university, that in 1768 he was unanimously elected to the Margaret professorship of divinity on the death of Dr. Jenner. In the preceding year he had been promoted to the archdeaconry of Oxford on the resignation of Dr. Potter: which promotion took place by the recommendation of archbishop Secker, accepted and confirmed by bishop Lowth, then bishop of Oxford; and may be considered as a testimony borne by those eminent prelates to his merit and character. From this time to that of his death he was again frequently engaged in controversy. The questions now agitated were chiefly, that of subscription to articles of faith, and that of the doctrine of the Trinity revived by Mr. Lindsey, and his followers. On these he published several tracts, and also occasionally gave his assistance to others engaged in the same cause. Bodily infirmities he was subject to for many years before his death, but the faculties of his mind were sound and unimpaired to the very last. Within the last year of his life he finished and published a work, which he had prepared some time before, on the "Citations from the Old Testament in the New." Repeated attacks at length brought him to a state of weakness, under which he laboured for three months, and died March 24, 1783.

He was buried in Corpus Christi cloister, where a monument is erected to his memory.

Dr. Randolph's whole attention was confined to his profession, and his station in the university. Being convinced that the province allotted to him, if its duties were faithfully discharged, was sufficient for his own employment, and for the rendering him an useful member of society, he was not disposed to wander beyond it. He was a zealous supporter of the doctrines of the church of England, from a conviction that they were those of the religion of Christ. It has sometimes been invidiously urged by the enemies of our religious establishment, who with great professions of liberality are by no means scrupulous of the terms in which they speak of the doctrines, discipline, or members of our church, that its supporters act from interested views. In answer to this charge thrown out against himself in common with others, Dr. Randolph says, in a preface to an intended work, "One of these writers is now near fourscore years of age, who neither hopes for, nor will solicit for any thing farther in this world: he fights under no banner but that of his Lord and Saviour, from whom alone he expects his reward."

Dr. Randolph married Miss Thomasina Honywood, daughter of William Honywood, esq. of Cheriton, one of the family of Honywood in Kent. By this lady, who died in Dec. 1783, he had three sons and three daughters, of whom there survived him, the three sons, Thomas, Herbert, and John; and one daughter, Thomasina.

In 1784, a collection of the most valuable of Dr. Randolph's works was published, under the title of "A View of our blessed Saviour's Ministry, and the proofs of his divine mission arising from thence; together with a charge, dissertations, sermons, and theological lectures," 2 vols. 8vo. To this is prefixed an account of his life, of which we have availed ourselves in the present sketch.[1]

RANDOLPH (JOHN), the late bishop of London, was the younger son of the preceding, and was born July 6, 1749. He became a student of Corpus Christi college, Oxford, and took his degrees at the usual periods; that of M. A. in 1774; B. D. in 1782; D. D. by diploma, in 1783. In 1776 he was appointed prælector of poetry, and in 1782 regius professor of Greek. In the same year he was pre-

[1] Life as above.

sented to a prebend of Salisbury; and in 1783 became canon of Christ church, regius professor of divinity, and rector of Ewelme. In the year 1799 he was elevated to the bishopric of Oxford; translated to that of Bangor in 1807; and thence to London in 1809. He was elected F. R. S. in 1811. He passed a great part of his life in the university of Oxford, and it was generally believed that when he was raised to the see of Oxford, the university was complimented with the nomination by the crown. His lordship was author of many single sermons, and charges delivered on different occasions: also of "De Græcæ Linguæ Studio Prælectio habita in Scholâ Linguarum," 1783, and "Concio ad Clerum in Synodo Provinciali Cantuariensis Provinciæ ad D. Pauli," 1790. One of his last works was a report of the progress made by the National School Society, to which the general committee referred in terms of gratitude, at their first meeting after his lordship's decease. They notice his lordship as one "whose latest employment had been to state, for the information of the public, the progress of a work to which he had contributed his time, his labour, and his counsels. The committee therefore could not fail to entertain a common sentiment of profound regret for the loss which they have sustained, and to cherish in their minds the liveliest recollection of the service which has been so successfully fulfilled by him in this second report. They wish, therefore, to add to this document, designed for general circulation, their sense of what is due from the public, and themselves, to the memory of one who was a constant and assiduous promoter of this salutary institution, from its first establishment to the last hour of his life. The committee trust, that this testimony, though limited to a single object in the large field of pastoral duty in which he was incessantly engaged, may serve to denote the benefits which have resulted from his prompt, unwearied, and effectual exertions." The following is the character drawn of him by Mr. archdeacon Jefferson, and which alludes to his zeal for the church, of which he was an active member: "Fearless now of being censured for mercenary adulation, or reproved by unconscious merit, a just tribute may be paid to the character of that departed and exalted prelate, who is, and will be, most lamented where he was best and most entirely known. This opportunity, therefore, is willingly embraced of offering a heartfelt condolence to the ministry

of the diocese on the affecting and important loss, which, in these perilous times of contending sects and unsettled opinion, has arisen to them, and to the church:—To them, in the premature privation of a diocesan, firm in his support of ecclesiastical authority, but considerate in its application; eminently versed in the letter of ecclesiastical law, but liberal in its practical construction, reluctant in interference, but determined in duty, slow in the profession of service, but prompt in its execution; disinterested in patronage, unwavering in measures, correct in judgment, attentive in council, and kind and compassionate to distress:—To the church, in the premature privation of a father, diligent in her rites and services, but unostentatious in piety and devotion; sound and unrelaxing in her doctrines and faith, but discreet in zeal, and comprehensive in charity; ever vigilant in defending her interests, ever forward in asserting her privileges, and ever able in the assertion and the defence." This high character, however, has been thought capable of abatement. It was perhaps unfortunate that he succeeded a prelate of the mild and conciliating temper of Dr. Porteus, and that he undertook the government of a diocese, which, above all others, requires such a temper. It was, perhaps, not less unfortunate that in his first charge to the clergy of this diocese, he betrayed no little ignorance of the state of religious opinions, and the creeds of those sectaries against whom he wished to warn his clergy.

Bishop Randolph died suddenly on the 28th of July, 1813. He was one of the governors of the Charter-house; trustee of the British Museum; dean of the Chapel royal; visitor of Sion college; and provincial dean of Canterbury.[1]

RAPHAEL, or RAFFAELLO, whose family name was SANZIO, was born in the city of Urbino, March 28, 1483. He was the only child of John Sanzio, a painter, who, though of no great professional celebrity, encouraged his son's inclination for the art, and after having taught him what he could, had the good sense and diffidence in his own talents, to place him under the care of Peter Perugino, when in his thirteenth year. Perugino, who, from his style of design, pronounced that he would be a great man, regarded him with peculiar affection, and Raphael, during the three years that he remained with this artist, so

[1] Gent. Mag. vols. LXXXIII. and LXXXIV.

perfectly adopted his manner, that his works were not to be distinguished from those of his master; which was so far from creating any jealousy in the mind of the latter, that on the return of Raphael to Perugia, after his visit to Florence, he was the first to admire his works and proclaim his improvement.

In 1499, at the age of sixteen, Raphael left Perugia, and went with Pinturicchio to Siena, to assist him in painting for the library of the cathedral, the history of Pius II. which was executed in ten large pictures, of which Raphael made the greater part, if not all the designs, and assisted in painting them. Before this work was completed, he left Siena, probably about 1502, to pursue his studies at Florence, where the great names of Leonardo da Vinci and Michael Angelo flourished with rival pre-eminence, and where he immediately became conscious of the inferiority of the style which he had been taught and practised. Here he acquired the esteem of some persons of eminence, and pursued his studies with avidity until 1504, when he was obliged to visit Urbino to arrange some domestic affairs, and at intervals painted four small pictures for the duke of Urbino, which were much esteemed. He then went to Perugia to paint several pictures for the convents, which were all so much admired, that commissions pressed upon him; but his desire to return to Florence made him leave one which was begun in fresco for the monastery of St. Severo, to be terminated by his old master Perugino.

In Florence he again pursued his studies with unremitting assiduity; and the Braucacci and Corsini chapels in the church of the Carmelites, painted by Masaccio, were his favourite school; but of living artists there was no one to whom he was so much attached as Fra. Bartolomeo, by whose instruction and example he improved himself in colouring, and the principles of chiaroscuro; and in return he gave his friend some information in perspective. The work to which his mind was at this time particularly directed, was a cartoon for a picture, which, when he left Perugia, he engaged to paint for the church of St. Francis. This picture, which represents the body of Christ borne to the sepulchre, he afterwards painted in Perugia, and it obtained so much credit, that his professional rank was from that time decidedly established. It shewed the advantages he had acquired by study, and the benefit he

derived from the friendship of Fra. Bartolomeo; for this was the first step he had taken to overcome the restraints of his previous education. When the picture was finished he again returned to Florence; was much sought after by men of taste, and with accumulated reputation his fame soon extended itself to the Vatican. Julius II. was then pope, a great patron of the arts, and having heard of Raphael, invited him to Rome in 1508, and received him with the most flattering marks of distinction. Here being immediately commissioned to paint one of the state chambers of the Vatican, which the pope was then ornamenting with great taste and splendour, Raphael executed his "School of Athens," which gave such entire satisfaction to the pope, that all the pictures by the various masters already painted in the different rooms, were ordered to be effaced, and the walls prepared to transmit to posterity his own unrivalled genius. The only work preserved from this general destruction was the ceiling of one of these rooms, the fourth in the suite, which had been painted by Perugino, and was saved at Raphael's intercession. So amiable a trait of character ought not to be forgotten.

This extensive undertaking, which it was for Raphael alone to plan and execute, he appears to have formed into one general design to shew the triumph of the Christian religion (in the catholic form), its divine authority, and the dependence of human laws on its pervading influence. But whether in this arrangement there was any refined system of metaphysics, intending to conduct man from a savage state by the paths of religion and philosophy to a more intimate union with the great first cause, must now be left to fanciful theorists, as neither the painter nor his contemporaries have left us any written data for speculation. Of these rooms, which, in honour of his name, are called the Stanze of Raphael, the first is a grand saloon dedicated to the emperor Constantine, in which are represented four principal events in his reign. The second stanza exhibits four extraordinary miracles, two from sacred history, and two from the legends of the church. The third stanza is dedicated to those branches of knowledge that serve most to elevate the human mind, and dignify our nature in the rank of created beings, of which the principal subjects are poetry, philosophy, jurisprudence, and theology. The subjects of the fourth stanza are two historical, from the life of Leo III.; and two miraculous,

from the life of Leo IV. These are all supposed to have been executed before 1517, and, with smaller pictures on the ceilings of the second and third stanza, are all designed by Raphael, and painted in fresco by himself, his scholars and assistants; and three centuries of unsuccessful emulation have already made their eulogium.

Although we see in these the aggregate of his powers in poetical conception and execution, this extraordinary exhibition of talent is not likely at the first view to be impressive to a general observer. Even sir Joshua Reynolds has recorded his disappointment, and the causes of it, but he also records the way in which his prejudices were at length removed, and himself compelled to acknowledge that he had originally formed a false opinion of the perfection of art, and that this great painter was well entitled to the high rank which he holds in the estimation of the world.

On the death of Julius II. in 1513, Raphael was honoured with the same favour and esteem by his successor Leo X. under whose patronage he continued the great work of the stanze. He painted also in the Vatican in chiaroscuro twelve whole-length figures of the apostles, but which, from various causes, have been since destroyed; and he made designs to ornament one of the arcades in the grand *cortile* of the palace, now called the *loggia*, consisting of fifty-two historical subjects from the Bible, and arabesque decorations, which were all painted by his scholars, or with exceptions too doubtful and uncertain to identify any particular part to be of his own hand. For this pontiff he also made a series of large historical cartoons from the sacred writings, representing in thirteen compositions the origin and progress of the Christian religion, to be executed in tapestry, intended as an additional decoration for the hall of Constantine. Seven of these cartoons, from the concurrence of fortunate circumstances, are now in the collection of his Britannic majesty; but the others were most probably mutilated or lost, and the tapestries themselves were dispersed when the Vatican palace was sacked by the French in 1798.

Raphael, though possessing pre-eminent powers as a painter, had not suffered that profession alone to absorb his mind; he had studied architecture under Bramante, and in chastity of design was not inferior to that distinguished artist, who in full confidence of his abilities, recommended him as his successor, to conduct the great work

of St. Peter's, to which recommendation his holiness paid due attention. According to the pope's brief on this occasion, dated August 1515, his salary was fixed at three hundred golden crowns, or 150*l.* per annum. For so important an undertaking this sum would seem to be a very inadequate remuneration; but, as his biographer observes, in our own country, one hundred and sixty years subsequent to this period, sir Christopher Wren did not receive more than 200*l.* per annum, for the building of St. Paul's, which included draughts, models, making estimates and contracts, examining and adjusting all bills and accounts, with constant personal superintendance, and giving instructions to the artificers in every department. St. Peter's, which cost more than a century to complete, underwent so many changes by the various architects employed, that it would be now extremely difficult to particularize with any degree of certainty the different parts of it which were executed by Raphael. It appears, however, that it is to him we are indebted for the general plan of the church as it now exists.

In 1515, Raphael went with the pope to Florence, and made a design for the façade of the church of St. Lorenzo: and, according to Vasari, he was also the architect of a magnificent house for the bishop of Troja, which still exists in the street of St. Gallo in that city; but of the different buildings designed or executed by Raphael, that on which his reputation as an artist is thought principally to rest, is the Caffarelli palace at Rome. The other buildings of Raphael still existing are, a palace for M. Giovanni Baptista dell' Aquila, opposite to the church of S. Maria della Vallicella, in Rome; a villa for cardinal Julius de Medici, afterwards pope Clement VII.; and for the prince Ghigi he built a set of stables in the Longara, and a chapel in the church of S. Maria del Popolo. This prince was a distinguished patron of Raphael, and much employed him. For him he painted in fresco, in one of the rooms of his Casino in the Longara, now called the Farnesina, a picture of Galatea drawn by dolphins, and surrounded with tritons, &c. which would appear to have been much admired and praised by his friend count Castiglione, from a letter still existing by Raphael to that nobleman, which the reader may see in our principal authority. For prince Ghigi he painted in fresco, on the spandrels of an arch in front of the Ghigi chapel in the church of S. Maria della Pace, a large allegorical subject of Sibyls delivering their

prophecies for the confirmation of the revealed religion. This work was highly esteemed when finished; but is now unfortunately much injured, and parts are entirely effaced. For his Casino in the Longara, Raphael made a series of designs from Apuleius's history of Cupid and Psyche, which were painted by himself and his scholars on a ceiling of a spacious hall. What part was painted by himself it would not be easy at this time to ascertain, as the work has suffered much by being originally exposed to the open air, as the loggia of the Vatican is at present, and by being repainted and repaired.

In the church of St. Augustin, Raphael painted in fresco, on one of its piers, the prophet Isaiah, intended as the commencement of a series of pictures to ornament that church, but some dispute arising concerning the expence, the fathers relinquished their design; a loss much to be regretted, as the style of this picture is equal to his best works. This dispute concerning the price is said to have been referred to Michael Angelo to adjust, who settled it in one word, by telling the fathers that the knee alone was worth more money. Raphael also decorated his own villa in Rome, which now belongs to the cardinal Doria, with arabesque ornaments, a group of figures shooting at a target, and a small historical subject, called the Marriage of Roxana.

Raphael was not only eminent as a painter and an architect, but he was desirous to emulate the reputation of his great contemporary, Michael Angelo, in being a sculptor also. We are informed that, with his own hand he executed some statues, but one only is referred to by the anonymous author of the Milan MS. which was the statue of a child, then in the possession of Julio Romano; and of this statue there can be no doubt, as it is also recognized by count Castiglione, in a letter of the year 1523; but what became of it is not known. There is, however, in the Ghigi chapel in the church of S. Maria del Popolo, a statue of Jonah from his own model, and executed in marble, under his immediate direction, by Lorenzetto, which remains an extraordinary instance of the versatility of his powers, as this specimen of sculpture may fairly rank with the best productions of modern Rome.

In the midst of his professional reputation, Raphael was equally caressed by the learned and the great, many instances of which are given by his late biographer, Mr.

Duppa, whose elaborate narrative we principally follow. Leo X. regarded Raphael with the highest esteem; he was much about his person, was made groom of the chamber, and is even said to have had reason to expect the honours of the purple, which is the alleged cause for his not marrying the niece of cardinal di Bibbiena, who was desirous of the alliance.

In the meridian of life, and in the full possession of its enjoyments, Raphael became an unfortunate victim to the barbarous state of the medical knowledge of his time; and from the unscientific manner in which his death has been reported, the grossest misapprehensions have arisen as to the cause of it, and in particular it has been attributed to sensual irregularities, for which there seems no foundation in fact. He became early attached to a young woman, the daughter of a baker at Rome, and thence called by way of distinction La Bella Fornarina, and she became his mistress. To her he appears to have been solely and constantly attached, and left her by his will in a state of independence. His constitution, however, was delicate, and his labours in his profession so great, as probably to add to that delicacy; and when he was seized with a violent fever, for which his injudicious physicians prescribed copious bleeding, we are not to wonder that his constitution sunk under such treatment. He became indeed so rapidly reduced, that he had only time to make his will, and conform to the last offices of religion, before his death, which took place April 7, 1520, in the thirty-seventh year of his age. Thus, says his biographer, terminated the life of the most illustrious painter of modern times; and, for any data we have to the contrary, perhaps the most eminent that ever lived at any period of the world.

In his will, after leaving to his mistress a sufficiency to live independent, he bequeathed the rest of his property to a relation at Urbino, and to two of his scholars, Julio Romano, and Francesco Penni; appointing an intimate friend Turini da Pescia his executor. His body lay in state in the hall of his own house, and the celebrated picture of the Transfiguration, which he had just finished, was placed at the head of the room. His remains were afterwards removed with great funeral pomp to the Pantheon, where the last ceremonies were performed, and at the request of Leo X. cardinal Bembo wrote an inscription, to honour his memory, and mark the place of his interment.

These particulars we have selected from the best life of this great artist that has appeared in this country, written by R. Duppa, esq. and prefixed to his splendid publication of "Heads from the Fresco pictures of Raffaello in the Vatican," 1802, as a companion to his "Heads of Michael Angelo." Mr. Duppa concludes with a critical essay on the merits of Raphael, too long for our limits, and too valuable to be injured by abridgment. In Sir Joshua Reynolds' lectures are many interesting and important observations on the same subject, which in truth must enter deeply into every discussion on the art. We might refer likewise to Opie's lectures, Barry's works, and other authors who have professedly or incidentally treated of Raphael. The present professor of painting has a note on the subject which may not form an improper conclusion to our article, as he appears to have on this occasion exerted his highest powers of discriminative criticism.

"The general opinion," says Mr. Fuseli, "has placed Raphael at the head of his art, not because he possessed a decided superiority over every other painter in every branch, but because no other artist ever arrived at uniting with his own peculiar excellence all the other parts of the art in an equal degree with him. The drama, or in other words the representation of character in conflict with passion, was his sphere; to represent this, his invention in the choice of the moment, his composition in the arrangement of his actors, and his expression in the delineation of their emotions, were, and are, and perhaps will be unrivalled. And to this he added a style of design dictated by the subject itself, a colour suited to the subject, all the grace which propriety permitted, or sentiment suggested, and as much chiaroscuro as was compatible with his supreme desire of perspicuity and evidence. It is therefore only when he forsook the drama, to make excursions into the pure epic or sublime, that his forms become inadequate, and were inferior to those of M. Angelo: it is only in subjects where colour from a vehicle becomes the ruling principle, that he is excelled by Titian; he yields to Correggio only in that grace and that chiaroscuro which is less the minister of propriety and sentiment, than its charming abuse or voluptuous excess; and sacrifices to the eye what was claimed in vain by the mind.

"Michael Angelo appears to have had no infancy; if he had, we are not acquainted with it: his earliest works

equal in principle and elements of style the vigorous offsprings of his virility: Raphael we see in his cradle, we hear him stammer; but propriety rocked the cradle, and character formed his lips. Even in the trammels of Pietro Perugino, dry and servile in his style of design, formal and gothic in his composition, he traced what was essential, and separated it from what was accidental, in figure and subject. The works of Lionardo, and the cartoon of Pisa, invigorated his eye, but it was the antique that completed the system which he had begun to establish on nature. From the antique he learned discrimination and propriety of form. He found that in the construction of the body, the articulation of the bones was the true cause of ease and grace in the action of the limbs, and that the knowledge of this was the true cause of the superiority of the ancients. He discovered that certain features were fittest for certain expressions and peculiar to certain characters; that such a head, such hands, and such feet, are the stamen or the growth of such a body; and on physiognomy established uniformity of parts. When he designed, his attention was immediately directed to the primary intention and motive of his figure, next to its general measure, then to the bones and their articulation, from them to the principal muscles or the muscles eminently wanted, to their attendant nerves, and at last, to the more or less essential minutiæ; but the characteristic part of the subject is infallibly the characteristic part of his design, whether it be a rapid sketch, or a more finished drawing. The strokes of his pen or pencil themselves are characteristic: they follow the direction and texture of the part; flesh in their rounding, tendons in straight, bones in angular lines.

"Such was the felicity and propriety of Raphael when employed in the dramatic evolutions of character! both suffered when he attempted to abstract the forms of sublimity and beauty; the painter of humanity not often wielded with success superhuman weapons. His gods never rose above prophetic or patriarchal forms; if the finger of Michael Angelo impressed the divine countenance oftener with sternness than awe, the gods of Raphael are sometimes too affable and mild, like him who speaks to Jacob in a ceiling of the Vatican; or too violent, like him who separates light from darkness in the Loggia of the same place. But though, to speak with Mengs, he was chiefly made to walk with dignity on earth, he soared above it in the conception of

Christ on Tabor, and still more in the frown of the angelic countenance that withers the strength of Heliodorus.

"Of ideal female beauty, though he himself in his letter to count Castiglione tells us, that from its scarcity in life, he made attempts to reach it by an idea formed in his own mind, he certainly wanted that standard which guided him in character; his goddesses and mythologic females are no more than aggravations of the generic forms of Michael Angelo. Roundness, mildness, sanctimony, and insipidity, compose in general the features and airs of his Madonnas, transcripts of the nursery or some favourite face. The 'Madonna del Impanato,' the 'Madonna della Sedia,' the 'Madonna bella,' share more or less of this insipidity, which arises chiefly from the high, rounded, smooth forehead, the shaven vacuity between the arched semicircular eyebrows, their elevation above the eyes, and the ungraceful division and scanty growth of hair. This indeed might be the result of his desire not to stain the virgin character of sanctity with the most distant hint of coquetry or meretricious charms; for in his Magdalens he throws the hair with luxuriant profusion, and surrounds the breast and shoulders with undulating waves and plaids of gold. The character of Mary Magdalen met his, it was the character of a passion. It is evident from every picture or design, at every period of his art, in which she had a part, that he supposed her enamoured. When she follows the body of the Saviour to the tomb, or throws herself dishevelled over his feet, or addresses him when he bears his cross, the cast of her features, her mode, her action, are the character of love in agony. When the drama inspired Raphael, his women became definitions of grace and pathos at once. Such is the exquisite line and turn of the averted half-kneeling female with two children, among the spectators of the punishment inflicted on Heliodorus; her attitude, the turn of her neck, supplies all face, and intimates more than he ever expressed by features."[1]

RAPHELENGIUS (FRANCIS), a learned writer of the 16th century, and professor of Oriental languages at Leyden, was born February 27, 1539, at Lanoy, in French Flanders. He began his studies at Ghent, and after some interruption from the death of his father, resumed them at Nuremberg and Paris, where he applied with great assiduity to the

[1] Life by Mr. Duppa.—Pilkington by Fuseli.—Sir J. Reynolds's Works. See Index, &c.

Greek and Hebrew languages, under the ablest masters, until the civil wars obliged him to go into England, where he taught Greek at Cambridge. After some time he returned to the Netherlands, and, in 1565, married a daughter of Christopher Plantin, the celebrated printer. Raphelengius assisted his father-in-law in correcting his books, which he also enriched with notes and prefaces, and was particularly engaged in the Polyglot Bible of Antwerp, printed in 1571, by order of Philip II. king of Spain. In 1585 he settled at Leyden, where Plantin had a printing-office; laboured there with his usual assiduity, and was chosen, for his learning, to be professor of Hebrew and Arabic in that university. He died July 20, 1597, aged fifty-eight, leaving, "Remarks and corrections on the Chaldee Paraphrase;" a "Hebrew Grammar;" a "Chaldee Dictionary," in the Dictionary to the Polyglot of Antwerp; an "Arabic Lexicon," 1613, 4to; and other works. One of his sons, of the same name, published notes on Seneca's Tragedies, and "Elogia carmine elegiaco in imagines 50 doctorum virorum," Ant. 1587, fol.[1]

RAPIN (NICHOLAS), a French poet, was born at Fontenai-le-comte, in Poitou, in 1535. He was vice-seneschal of his native province, and went afterwards to Paris, where Henry III. made him provost of the high-constable's jurisdiction, which office he held till 1598. In his old age he determined to retire to Fontenai-le-Comte, and died at Poitiers, February 15, 1609, aged seventy-four, leaving a family. His biographers differ very much in their character of this author, as may be seen by comparing our authorities. A considerable part of his Latin poems may be found in tom. III. of "Les Délices des Poetes Latins François;" and his Epigrams are particularly admired: the best among his French ones are, "Les Plaisirs du Gentilhomme Champêtre," printed in 1583; and those which he wrote on mademoiselle de Roche's Flea, which are inserted in the collection of poems on that foolish subject, printed at Paris, in 1582, 4to. Rapin also attempted to write French blank verse, in the manner of Greek and Latin verse; but succeeded no better than Baïf, who had made the same trial before him. He was one of those concerned in the famous Satire "Menippée. All his works were printed at Paris, 1610, 4to.[2]

[1] Niceron, vol. XXXVI.—Foppen, Bibl. Belg.—Gen. Dict.—Bullart's Academie des Sciences. [2] Niceron, vol. XXV.—Gen. Dict.—Moreri.

RAPIN (RENATUS, or RENE'), a French Jesuit, and an able classical scholar, was born at Tours, in 1621, and entered into the society in 1639. He taught polite literature for nine years, and published various works both on that subject and on religion, which made him say to the abbé de la Chambre that he served God and the world by turns. To Latin he was particularly partial, and wrote with great facility and elegance in that language, both in prose and verse. Of the latter, he exhibited many specimens which were unrivalled in his time, particularly his "Hortorum libri quatuor;" a work, which has been much admired and applauded. It was first printed at Paris, in 1665, and afterwards re-printed with alterations and corrections by the author. In 1780, Brotier edited an edition at the Barbou press. An English version of it was published at London, in 1673, 8vo, by the celebrated Evelyn; and again, in 1706, by Mr. James Gardiner of Jesus college, in Cambridge. All his Latin poems, consisting of odes, epitaphs, sacred eclogues, and these four books upon gardens, were collected and published at Paris, in 1681, in 2 vols. 12mo. In French, which he also wrote with elegance, he published several treatises on polite literature, at various times, which were printed collectively in 1684, 2 vols. 4to, Paris; and at Amsterdam, in 2 vols. 8vo, and translated into English by Basil Kennet and others, in 1705, in 2 vols. 8vo, under the title of "The Critical Works of Mons. Rapin." The first volume contains a comparison between Demosthenes and Cicero for eloquence, Homer and Virgil for poetry, Thucydides and Livy for history, Plato and Aristotle for philosophy: the second, reflections on eloquence, on Aristotle's poetry, on history, on philosophy. Rapin's general design in this work was, as he tells us himself, to restore good taste, which had been somewhat corrupted by a spirit of profound erudition, that had reigned in the preceding age: but, although there are many just observations in his work, it is not that on which it would be safe for a student to rely; nor is his preference of the Roman to the Greek writers to be justified. Some of his arguments on this part of his subject are childish.

He died at Paris, Oct. 27, 1687; and in his eulogium, written by father Bouhours, he is represented, there is reason to think deservedly, as possessed of all the qualities that can adorn a man of probity. Zeal for the honour of

his society made him undertake an "History of Jansenism," against which he had published a Latin work, in 1658, under the title of "Dissertatio de nova doctrina, seu Evangelium Jansenistarum." He had also a contest with father Vavassor, who wrote against his "Reflections on Aristotle's Poetics," yet pretended to be ignorant, as there was no name to them, that Rapin was the author.[1]

RAPIN DE THOYRAS (PAUL), an eminent historian, was born at Castres in Languedoc, March 25, 1661. His family was originally from Savoy, and is supposed to have removed into France upon embracing the Protestant religion. Philibert de Rapin, his great-grandfather, who was of that persuasion, exposed himself so much to the indignation of the Roman catholics, and particularly to that of the parliament of Toulouse, that his head was struck off in 1568 by a sentence of theirs, at the very time that he came, by the king's order, to have the treaty of peace registered there. Daniel the historian passes over this fact in silence; and his reason is supposed to have been, that he might exaggerate the disturbances raised by the Huguenots afterwards in the country about Toulouse. What then happened appears to have been the popular revenge for Philibert's death, as the soldiers wrote on the ruins of the houses they had burned, "Vengeance for Rapin's death." James de Rapin, lord of Thoyras, was our author's father. He applied himself to the study of the law, and was an advocate in the chamber of the edict of Nantes above fifty years. These chambers were courts of judicature erected in several towns of France, in behalf of the Huguenots, or Protestants; the judges of which were half of the Reformed, and half of the Roman catholic religion. Jane de Pelisson, his wife, was daughter to a counsellor of the chamber of Castres, and sister to George and Paul Pelisson; which lady, after having been confined for some time in a convent, was at last sent, by the king's order, to Geneva, where she died in 1705.

Rapin was their youngest son. He was educated at first under a tutor in his father's house, and afterwards sent to Puylaurens, and thence to Saumur. In 1679, he returned to his father, with a design to apply himself closely to the law; but, before he had made any great progress, he was obliged, with other young gentlemen, to commence advocate, upon report of an edict soon after published, in

[1] Gen. Dict.—Niceron, XXXII.—Moreri.

which it was ordered, that no man should have a doctor's degree without having studied five years in some university. The same year, the chamber of the edict of Nantes was suppressed, which obliged Rapin's family to remove to Toulouse: and the state of the Reformed growing every day worse, with his father's leave he quitted the profession of advocate for that of arms. He had before given what his biographer calls proofs of a military disposition; for he had fought a duel or two, in which he had acquitted himself very gallantly. His father at first did not grant his request, but gave him such an answer, as served to prolong the time. Rapin, however, advanced so far in his legal progress as to plead one cause, and one only; and then applied himself diligently to mathematics and music, in both which he became a good proficient.

In 1685, his father died; and two months after, the edict of Nantes being revoked, Rapin with his mother and brothers retired to a country-house; and, as the persecution in a short time was carried to the greatest height, he and his youngest brother, in 1686, departed for England. He was not long in London, before he was visited by a French abbé of distinguished quality, a friend of his uncle Pelisson, who introduced him to Barrillon, the French ambassador. These gentlemen persuaded him to go to court, assuring him of a favourable reception from the king; but he declined this honour, not knowing what the consequences might be in that very critical state of affairs. His situation indeed was not at all agreeable to him; for he was perpetually pressed, upon the subject of religion, by the French Catholics then in London; and especially by the abbé, who, though he treated him with the utmost complaisance, always turned the discourse to controversy. Having no hopes of any settlement in England at that time, he went over to Holland, and enlisted in a company of French volunteers, then at Utrecht, under the command of Mr. Rapin, his cousin-german. Pelisson, the same year, published his "Reflections on the difference of Religions," which he sent to his nephew Rapin, with a strict charge to give him his opinion impartially of the work, which it is said he did, although nothing of this kind was found among his papers, nor was he influenced by his uncle's arguments. He remained with his company, till he followed the prince of Orange into England; where, in 1689, he was made an ensign. In that rank he went to Ireland, and distin-

guished himself so bravely at the siege of Carrick-fergus, that he was the same year promoted to a lieutenancy. He was also present at the battle of the Boyne; and, at the siege of Limerick, was shot through the shoulder with a musket-ball. This wound, which was cured very slowly, proved very detrimental to his interest; as it prevented him from attending general Douglas into Flanders, who was very desirous of having him, and could have done him considerable service: he had, however, a company given him.

In the end of 1693, he was ordered for England without any reason assigned; but a letter informed him, that he was to be governor to the earl of Portland's son. Having never had any thoughts of this kind of employment, he could not imagine to whom he owed the recommendation; but at last found it to be lord Galway. He immediately went to London, and entered upon this charge, losing, however, with it those preferments in the army which several of his fellow-officers soon after attained. All the favour shown him was, that he had leave to resign his commission to his younger brother, who died in 1719, after having been made lieutenant-colonel in a regiment of English dragoons. Indeed the king gave him a pension of 100*l.* per annum, "till such time as he should provide for him better;" which time never came: and after enjoying this pension during the king's life, a post of small value was given him in its stead.

While the earl of Portland was ambassador in France, Rapin was obliged to be sometimes in that kingdom, sometimes in England, and often in Holland: but at length he settled at the Hague, were the young lord Portland was learning his exercises. While he resided here, in 1699, he married; but this marriage neither abated his care of his pupil, nor hindered him from accompanying him in his travels. They began with a tour through Germany, where they made some stay at Vienna: hence went into Italy by the way of Tirol, where the marshal de Villeroy, at that time prisoner, gave Rapin a letter for the cardinal d'Etrées, when at Venice. Their travels being finished, which put an end to his employment, he returned to his family at the Hague, where he continued some years; but, as he found it increase, he resolved to remove to some cheap country; and accordingly retired, in 1707, to Wesel, in the duchy of Cleves in Germany, where he employed the remaining

years of his life in writing the "History of England." Though his constitution was strong, yet seventeen years application (for so long he was in composing this history) entirely ruined it. About three years before his death, he found himself exhausted, and often felt great pains in the stomach: and at length a fever, with an oppression in his breast, carried him off, after a week's illness, May 16, 1725. He left one son and six daughters. He was naturally of a serious temper, although no enemy to mirth: he loved music, and was skilled, as we have said, in mathematics, especially in the art of fortification. He was master of the Italian, Spanish, and English languages; and had also a very competent knowledge of the Greek and Latin. He spent all his leisure hours in reading and conversing with men of learning and information.

He lived to publish the eighth volume of his history, which ends with the death of Charles I. The two remaining volumes, which bring the history down to the proclamation of William and Mary, came out in 1724. They were printed at the Hague in quarto; and have twice been translated into English; by the Rev. Nicholas Tindal, M. A. first in octavo, then, much improved in style, in folio; and by John Kelly of the Inner Temple, esq. in two vols. folio. Tindal has given a Continuation of Rapin's history to 1760, and added useful notes to the whole. When Rapin first set about this work, it was not his intention to write a complete history of England; but curiosity and much leisure led him on from one step to another, till he came to the reign of Henry II.; and then, when he was upon the point of stopping, an unexpected assistance came forth, which not only induced him to continue his history, but to do it in a more full and particular manner than at first he intended. This was Rymer's "Fœdera," or "Collection of Public Acts," which began to be published at the expence of government about 1706. In 1708, six volumes in folio were completed, which were afterwards increased to seventeen, and then to twenty. Lord Halifax, a great promoter of this noble work, sent the volumes, as they came out, to Le Clerc, who generously lent them to our author as long as he had occasion for them. That he did actually use this collection, appears from the pains he took to abridge the whole seventeen volumes, except the first, which was done by Le Clerc: in which abridgment we have all the important acts pointed

out, a well-connected series of events to which they relate, and the use to be made of them in clearing up the history of England. This abstract lies scattered up and down in the several volumes of Le Clerc's "Bibliotheque Choisie;" and was thence translated and published in English, in 1727, in four volumes octavo, with portraits. Rapin also, to let us see what a thorough knowledge he had of our parties and factions in England, published, in 1717, a little treatise, entitled "A Dissertation on the Whigs and the Tories;" which is subjoined to his history, and has likewise been translated and published in English.

Voltaire has observed, that "England is indebted to Rapin for the best history of itself which has yet appeared; and the only impartial one of a nation, wherein few write without being actuated by the spirit of party." This character, however, is not strictly just. Rapin was not without his partialities, although his general moderation is to be praised; and although it was easy to excel preceding English historians, he laboured under the disadvantage of being remote from all those records and sources of intelligence which are to be found in England only. Carte, in his proposals for his history of England, has specified the errors into which Rapin fell upon this account, and his neglect of original authorities. Tindal, however, and Morant, have supplied some of his defects, and rectified his errors; and upon the whole as an ample, though somewhat tedious narrative of facts, Rapin's history has not acquired more popularity than it deserved, and which, in some degree, it still retains; for, of late years, the folio edition has risen to a very high price.[1]

RASTALL, or RASTELL (JOHN), one of our early printers, is said by Bale to have been a citizen of London, and by Pits a native of that city. Wood says he was educated in grammar and philosophy at Oxford, and that returning to London he set up the trade of printing, which was *then*, as Wood adds, "esteemed a profession fit for any scholar or ingenious man." By whom he was taught the art, or whether he was at first employed only as a corrector, does not appear. His residence was at the sign of the Mermaid "at Powl's gate," next Cheapside. He married Elizabeth, sister to sir Thomas More, with whom he be-

[1] Biog. Brit. Supplement.—Gen. Dict.—Life prefixed to the History, and added to the "Acta Regia."

came intimate, according to Wood, by his piety and learning. Bale and Pits assign different causes for this intimacy; the one, because he was a bold champion for popery, which the other terms his great zeal for the glory of God. Herbert thinks it was most likely that he was at first introduced to his acquaintance by means of printing sir Thomas's "Dialogues," and that his acquaintance was afterwards cemented into friendship, as was natural, by their mutual principles and opinions. The date, therefore, of this acquaintance may be 1528 or 1529. Wood says that Rastall, by frequent conferences with sir Thomas, improved his knowledge in various sorts of learning, which is probable; but he omits to notice what is more important, that Rastall became a convert to the reformed religion by means of a controversy with John Frith. Rastall published "Three Dialogues," the last of which treats on purgatory, and was answered by Frith. On this Rastall wrote his "Apology against John Frith," which the latter answered with such strength of argument as to make a convert of his opponent. Rastall also wrote a book called "The Church of John Rastall," which being in the list of prohibited books published by bishop Bonner, annexed to his injunctions in 1542, is supposed to have contained some retraction of his former opinions, at least of what he had written concerning purgatory. Herbert questions whether this book be not the same which Bale mentions by the title of "Abrasio Papismi." Both Bale and Pits attribute other works to Rastall, not now known, except his "Anglorum regnum Chronicon, or Pastime of the People," printed by him in 1529. This having lately been reprinted (1811) among the rest of the English Chronicles, by a select number of the booksellers of London, it is not necessary to describe its contents. The original edition is so scarce that one perfect copy only is known, which formerly belonged to lord Orford, who gave it to James West, esq. and is now in the king's library; and of imperfect copies, bibliographers mention only three or four.

Rastall is sometimes called a lawyer, and besides being printer, certainly had a considerable hand in composing or compiling some law books. In 1517, he printed and published his "Tables to Fitzherbert's Abridgment," in folio, which in 1565 were reprinted by R. Tottel. According to Herbert, he also had some concern in first printing Fitzherbert's Abridgment, and he composed a table to the

"Book of Assizes," which is printed with the latter editions of the work. In 1527, we find "An Exposition of Law Terms and the Nature of Writs, with divers cases and rules of the Law, collected as well from books of Master Littleton, as other Law Books," printed in small octavo by J. Rastall, and again by him in French and English, folio, without date. This appears to have been originally composed as well as printed by Rastall, both in French and English, notwithstanding the conjecture that has been formed in favour of his son William, by lord Coke and others, as author or translator of it. John Rastall's other publications appear to have been, "Tables of the Years of our Lord God, and of the Kings, in opposite columns," printed by Walley in 1558, and again in 1563, by William Rastall in 1563, and often reprinted by others; and in 1566 "Entries of Declarations, Bars, Replications," &c. folio, commonly called "Rastall's Entries," and sometimes quoted as the "New Book of Entries." The author, in his preface, tells the reader that his collection is chiefly compiled from 1. The old Book of Entries: 2. A Book of Precedents written by Master Edward Stubbes, one of the Prothonotaries in the Common Pleas: 3. A Book of Precedents gathered by John Lucas, secondary to Master William Roper, prothonotarie of the King's Bench: 4. A Book of good Precedents of his grandfather sir John More (father of sir Thomas More), one of the justices of the King's Bench, but not of his collection; all which he had incorporated in this volume.

John Rastall died at London in 1536, leaving two sons, William and John. WILLIAM was born in London in 1508, and about 1525 was sent to Oxford, which he left without taking a degree, and entered of Lincoln's Inn for the study of law. In the first of Edward VI. he became autumn or summer reader of that house; but on the change of religion he retired with his wife to Louvain, whence he returned on the accession of queen Mary. In 1554 he was made a serjeant at law, one of the commissioners for the prosecution of heretics, and a little before Mary's death, one of the justices of the common pleas. Queen Elizabeth renewed his patent as justice, but he preferred retiring to Louvain, where he died Aug. 27, 1565, and was buried in the church of St. Peter, on the north side of the altar of the Virgin Mary. His wife, who died in 1553, on their first going to Louvain, at the age of twenty-six, was the daugh-

ter of Dr. John Clement, one of the physicians sent by Henry VIII. to Cardinal Wolsey during his last illness. She was a lady of considerable learning, and well acquainted with Greek and Latin.

Herbert ascribes some law publications to William Rastall, but doubtfully. He carried on the printing business from 1530 to 1534. When *Justice* Rastall he published "A collection (abridged) of the Statutes in force and use," in 1557, often reprinted. It contains copies of statutes not elsewhere extant, and in some instances more complete transcripts of several acts than are commonly printed in the Statutes at large; and it seems to be a republication and enlargement of the abridgment which was printed by his father in 1519.—The other son, JOHN, was commonly, but improperly called Mr. Justice Rastall, from having been a justice of the peace. Some works, in controversy with bishop Jewell, have been attributed to William Rastall, but were written by a John Rastall, no relation, as far as we know, of this family, who became a Jesuit, and died abroad in 1600.[1]

RATCLIFFE (THOMAS), EARL of SUSSEX, a statesman of the sixteenth century, was the eldest son of Henry Ratcliffe, the second earl of Sussex, by Elizabeth, one of the daughters of Thomas Howard, second duke of Norfolk. His first public service was in an honourable embassy to the emperor Charles the Fifth, to treat of the projected marriage of Queen Mary to Philip, which he afterwards ratified with the latter in Spain. Upon his return he was appointed lord deputy of Ireland, and chief justice of the forests north of Trent. The order of the garter, and the office of captain of the pensioners, were likewise conferred on him in that reign, a little before the conclusion of which he succeeded to his father's honours. Elizabeth continued him for a while in the post of lord deputy, and recalled him to assume that of the president of the North, a situation rendered infinitely difficult by the delicacy of her affairs with Scotland, and the rebellious spirit of the border counties. The latter, however, was subdued by his prudence and bravery in 1569; and the assiduity and acuteness with which he studied the former, will appear from his own pen. The unfortunate affair of the duke of Norfolk, to whom he was most firmly attached, fell out in the course

[1] Ames by Herbert.—Ath. Ox. vol. I. new edit.—Dodd's Ch. Hist.—Tanner, Bale, and Pits.—Bridgman's Legal Bibliography.

of that year, and would have ended happily and honourably if the duke had followed his advice. That nobleman's last request was, that his best george, chain, and garter, might be given to my lord of Sussex. He was the prime negociator in those two famous treaties of marriage with the archduke Charles and the duke of Alençon, Elizabeth's real intentions in which have been so frequently the subject of historical disquisition. In 1572, he retired from the severer labours of the public service, in which he had wasted his health, to the honourable office of lord chamberlain, and the duties of a cabinet minister; and died at his house in Bermondsey, June 9, 1583, leaving little to his heirs but the bright example of a character truly noble. The earl of Sussex was twice married; first, to Elizabeth, daughter of Thomas Wriothesley, earl of Southampton, by whom he had two sons, Henry and Thomas, who died young; secondly, to Frances, daughter of sir William Sydney, afterwards the celebrated foundress of Sydney-Sussex college in Cambridge; by whom having no children, he was succeeded by Henry, his next brother.

"This great man's conduct," says Mr. Lodge, "united all the splendid qualities of those eminent persons who jointly rendered Elizabeth's court an object of admiration to Europe, and was perfectly free from their faults. Wise and loyal as Burghley, without his blind attachment to the monarch; vigilant as Walsingham, but disdaining his low cunning; magnificent as Leicester, but incapable of hypocrisy; and brave as Ralegh, with the piety of a primitive Christian; he seemed above the common objects of human ambition; and wanted, if the expression may be allowed, those dark shades of character which make men the heroes of history. Hence it is, probably, that our writers have bestowed so little attention on this admirable person, who is but slightly mentioned in most historical collections, unless with regard to his disputes with Leicester, whom he hated almost to a fault." Mr. Lodge justly esteems himself peculiarly fortunate in having been the instrument of disclosing the earl of Sussex's letters to the public. They form a very valuable part of the "Historical Illustrations," and, a small number excepted, are the only ones to be met with in print. These letters display both his integrity and ability in a very striking light, and are written in a clear and manly style. Four of them are particularly curious; two to the queen, on the treaty of marriage with the archduke of

Austria; one to sir William Cecil, on the state of parties in Scotland; and one to her Majesty, concerning the duke of Alençon. The letter on the affairs of Scotland is considered by Mr. Lodge as an inestimable curiosity. Farther light will be thrown on the earl of Sussex's character, by transcribing the manly language in which he complains that his services were neglected, and declares his purpose of retiring to private life. It is in a letter to sir William Cecil. "I was firste a Lieuten'te; I was after little better than a Marshal; I had then nothing left to me but to direct hanging matters (in the meane tyme all was disposed that was w^th^in my comission), and nowe I ame offered to be made a Shreif's Bayly to deliver over possessions. Blame me not, good Mr. Secretarie, though my pen utter somewhat of that swell in my stomake, for I see I ame kepte but for a brome, and when I have done my office to be throwen out of the dore. I ame the first nobel man hathe been thus used. Trewe service deserveth honor and credite, and not reproche and open defaming; but, seeing the one is ever delivered to me in the stede of the other, I must leave to serve, or lose my honor; w^ch^, being continewed so long in my howse, I wolde be lothe shoolde take blemishe wth me. These matters I knowe procede not from lacke of good and honorable meaning in the Q' ma^te^ towards me, nor from lacke of dewte' and trewthe in me towards her, which grevethe me the more; and, therefore, seing I shall be still a camelyon, and yelde no other shewe then as it shall please others to give the couller, I will content my self to live a private lyfe. God send her Ma^te^ others that meane as well as I have done; and so I comitt you to th' Almightie." From the next letter it appears that the queen had too much wisdom to part with so faithful a counsellor and servant. The earl of Sussex had a high regard and esteem for Lord Burghley. In one of his letters, dated June 28, 1580, he expresses himself, to that great statesman, in the following terms: "The trewe fere of God wch yor actyons have alwayes shewed to be in yor harte, the grete and deepe care wch you have always had for the honor and salfty of the Q': Ma^t's^ most worthy p'son; the co'tinual troubell wch you have of long tyme taken for the benefyting of the com'on-welthe; and the upryght course wch ye have alwaye's taken, respectying the mattr and not the p'son, in all causes; (wch be the necessary trusts of him that ferethe God trewly, s'rveth his Soverayne faythfully,

and lovethe his countrey derely) have tyed me to yor L. in that knotte wch no worldly fraylty can break; and, therfor, I wyll never forbere to runne any fortune that may s'rve you, and further you^r godly actyons. And so, my good L. forberyng to entrobell you wth words, I end; and wysh unto you as to my self, and better, yf I may."[1]

RATHERIUS, one of the very few learned prelates in the tenth century, was born at Libya, and embraced a monastic life at the abbey of Lobbes, or Laubes, in Flanders. Here he distinguished himself by his abilities and acquirements. In the year 928, after Hilduin had been driven out of the see of Liege, he accompanied him into Italy; and in 931 he was, by the express order of the pope, put in possession of the see of Verona; and with this promotion he commenced a life of vicissitudes and persecutions, an account of which here would perhaps be uninteresting, but may be found amply detailed in the edition of his works printed by the brothers Ballerini in 1767. He died at Namur, about the year 973. His works are numerous, and divided into three parts; the first contain his "Prologues," in six books; which form a treatise on the duties of all classes of men, expressing also their vices and irregularities; the second is a collection of letters; and the third consists of sermons.[2]

RATRAMN, RATRAM, or BERTRAMN, a celebrated monk, and priest of the abbey of Corby, flourished in the 9th century, in the reign of Charles the Bald. He appears to have been well acquainted with the Greek and Latin classics, and with the Holy Scriptures. Of all Ratramn's works, his treatise "On the Body and Blood of Christ" made the most noise. This treatise was written in answer to Paschasius Radbert, and so much appeared to favour the protestant opinion respecting the real presence in the Eucharist, that many learned catholics considered it either as heretical or spurious; but its authenticity was clearly proved afterwards by Mabillon, M. Boileau, and a doctor of the Sorbonne, who published an excellent edition in Latin and French, 1686, 12mo, reprinted with a defence in Latin only, 1712, 12mo, and according to catholic writers, has also shewn the work to be orthodox. But this is ably controverted in the English translation published in Dub-

[1] Lodge's Illustrations.—Biog. Brit. new edit. art. Robert Dudley, p. 465.
[2] Tiraboschi.—Cave.—Dupin.

lin in 1753. His other works, which are less interesting, are mostly inserted in D'Acheri's Spicilegium. The time of his death is not known.[1]

RATTE (STEPHEN HYACINTH DE), a French mathematician and astronomer, was born at Montpellier, Sept. 1, 1722, and from his earliest years became attached to the study of the sciences, particularly mathematics. When very young, he was appointed secretary to the Montpellier academy of sciences, which office he held until all academies in France were dissolved. In the course of his office, he published two volumes of their "Memoirs," and was preparing a third at the time of the revolution. He also contributed many valuable papers himself on philosophical and mathematical subjects, and furnished some articles for the "Dictionnaire Encyclopedique." The comet of 1759, the subject of so much prediction and expectation, so far altered his pursuits as to make them afterwards centre in astronomy. He was for a long time considered as the only good astronomer at Montpellier, and made many useful observations, particularly on the famous transit of Venus in 1761. Such was his zeal, that when old age prevented him from making observations with his usual accuracy, he maintained a person for that purpose at his own expence as keeper of the observatory at Montpellier. On the death of his father, in 1770, he became counsellor of the court of aids, and was often the organ of that company on remarkable occasions. In 1793, when such members of the old academy as had escaped the murderous period of the revolution attempted to revive it under the name of "Societé Libre des sciences et belles lettres de Montpellier," De Ratte was chosen president. Some volumes of their transactions have been published under the title of "Bulletins." When the national institute was formed, De Ratte was chosen an associate, and also a member of other learned societies in France, and at last one of the legion of honour. He died Aug. 15, 1805, aged eighty-three. His astronomical observations have been collected for publication by M. De Flaugergues, an astronomer of Viviers; but our authority does not mention whether they have yet appeared.[2]

RAULIN (JOHN), a French divine, was born at Toul in 1443, of a good family. He studied at Paris, and re-

[1] Dupin.—Mosheim's Eccl. Hist. [2] Dict. Hist.

ceived the degree of doctor of divinity in 1478, having before given proof of his learning and talents, by a commentary on the logic of Aristotle; and his pulpit oratory. In 1481 he was chosen grand master of the college of Navarre, and performed the duties of that office in a manner which procured him universal esteem. In 1497 he fancied he had a special call to leave the world, and therefore retired to the abbey of Cluny, the order of which he was commissioned to reform by cardinal D'Amboise; and here too he was a very frequent preacher. He died Feb. 6, 1514, in his seventy-first year. Major mentions an anecdote much to the credit of Raulin. When he was only a licentiate, some ecclesiastics who were filling their pockets by the sale of indulgences, offered to pay all the expences of taking his doctor's degree, if he would join them and preach up their trade, which he rejected with indignation. Many large volumes of Raulin's sermons were printed after his death, composed in a miserably bad taste, which, however, was the taste of his age. It is perhaps a sufficient character of them, that Rabelais took some of his ludicrous stories from them. The only useful publication of Raulin is his volume of correspondence, "Epistolæ," Paris, 1529, 4to, which, like most collections of the kind, throws some light on the literature of the age.[1]

RAUWOLF (LEONARD), a skilful botanist, was a native of Augsburg, and a pupil of Rondelet. He sailed from Marseilles, in 1573, for the Levant, and performed a laborious and dangerous journey through Syria, Mesopotamia, Palestine, and Egypt; of which he has left an acconnt in German, full of curious information relative to medical and other rare plants, with several wooden cuts. He died physician to the Austrian army, at Hatvany, in Hungary, in 1606, according to Dryander, Bibl. Banks. v. 395, though Haller says 1596. The latter writer mentions his being obliged to quit his country, on account of his religion, which was protestant. His splendid herbarium, once the property of queen Christina, and of Isaac Vossius, is preserved in the university of Leyden. From it Gronovius composed his "Flora Orientalis."—An English translation of his journey was published by Staphorst in 1693, 8vo.[2]

RAVENET (SIMON FRANCIS), an engraver, was a native of France, but came to England about 1750, and

[1] Niceron, vol. XI.—Chaufepie. [2] Haller, Bibl. Bot.—Rees's Cyclopædia.

settled in London. In the latter part of his life he resided at Mother Red Cap's, near Kentish Town, where he died in 1774. He was of an amiable disposition and much respected, and had the honour of instructing both Ryland and Hall in the art of engraving.

The shadows in his engravings are deep toned, and his style both of drawing and engraving vigorous, though somewhat mannered. Beside what he produced after Hogarth, the following are esteemed among his best prints: "The Prodigal Son," (a large upright) from Sal. Rosa; "Lucretia deploring her Misfortune," from A. Casali; "The Manifestation of the Innocence of the Princess Gunhelda," (its companion) from the same; "The Death of Seneca," (a large plate) from Lucca Giordano; "The Arcadian Shepherds," from N. Poussin; "The portrait of Lord Camden," from sir Joshua Reynolds. He is also the author of a considerable number of vignettes, book plates, and small portraits.[1]

RAVENSCROFT (THOMAS), an active English musician and publisher, who flourished from the beginning of the 17th century to 1635, was the editor and composer of the best collection of psalm tunes in four parts, which had till then appeared in England. He was a bachelor of music, and a professor not only well acquainted with the practice of the art, but seems to have bestowed much time in the perusal of the best authors, and in meditation on the theory. This book, published in small octavo, 1621 and 1633, contains a melody for every one of the hundred and fifty psalms, many of them by the editor himself, of which a considerable number is still in use; as Windsor, St. David's, Southwell, and Canterbury. There are others, likewise, which are sung by the German, Netherlandish, and French Protestants. To these the base, tenor, and counter-tenor parts have been composed by twenty-one English musicians: among whom we find the names of Tallis, Dowland, Morley, Bennet, Stubbs, Farnaby, and John Milton, the father of our great poet. The tunes which are peculiar to the measure of the 100dth psalm, the 113th, and 119th, were originally Lutheran, or perhaps of still higher antiquity. And though Ravenscroft has affixed the name of Dr. John Dowland to the parts which have been set to the 100dth psalm, yet, in the index, he has ranked the melody

[1] Strutt's Dict.

itself with the French tunes; perhaps from having seen it among the melodies that were set to the French version of Clement Marot and Theodore Beza's Psalms, by Goudimel and Claude le Jeune. Ravenscroft, in imitation of these harmonists, always gives the principal melody, or, as he calls it, the *playn-song*, to the tenor. His publication is, in some measure, historical: for he tells us not only who composed the parts to old melodies, but who increased the common stock, by the addition of new tunes; as well as which of them were originally English, Welch, Scots, German, Dutch, Italian, French, and imitations of these.

No tunes of triple time occur in Claude le Jeune, and but five in Ravenscroft: the principal of which are Cambridge, Martyrs, Manchester, and the 81st. This last is still much used, and often played by chimes: it is called an imitation of a foreign tune, and has the name of Richard Allison prefixed to it. Muller's German edition of the psalm tunes at Frankfort is exactly that of Claude le Jeune, in two parts only; except that he has transposed some of the melodies, and inserted easy leading and connective notes, to assist, not only the singer, but sometimes the tunes themselves; which, without them, would now be very bald and uncouth. Many of these old melodies are still sung to German hymns as well as psalms.

In 1614 Ravenscroft published "A briefe Discourse of the true, but neglected, Use of characterizing the Degrees by their perfection, imperfection, and diminution, in measurable Musicke, against the common practice and custome of the times," 4to. He had been educated in St. Paul's choir, under Mr. Edward Pierce, and was particularly conversant with old authors; he, therefore, wished to revive the use of those proportions in time, which, on account of their intricacy, had been long discontinued. He practised these exploded doctrines ineffectually, though to his discourse he added examples to illustrate his precepts, expressed in the harmony of four voices, concerning the pleasure of the five usual recreations of hunting, hawking, dancing, drinking, and enamouring. He was not always very successful in his attempts at imitative harmony; and melody was then so crude and uncouth throughout Europe, as to afford little assistance in imitative strains. Ravenscroft was also the author of a collection of songs, entitled "Melcimata, Musical Phancies, fitting the Court, City,

and Country Humours, in three, four, and five Voyces," published in the year 1611.[1]

RAVIS, RAVIUS, or RAVE (CHRISTIAN), a learned orientalist, was born at Berlin, in 1613, and after studying for eight years at Rostock and other foreign schools, he came to Oxford in 1638, about which time he addressed a letter to archbishop Usher, who, conceiving a high opinion of him, gave him an invitation to Dublin, with offers of preferment. In the mean time becoming likewise known to Grotius, the latter, unknown to archbishop Usher, introduced him to cardinal Richelieu, who offered to employ him as his agent in the east. Ravius, however, pleaded his pre-engagement to the English nation, and especially to Usher; and the cardinal, with great liberality, admitted his motive, and dismissed him with a handsome present. He then, under the patronage of Usher, began his travels in the East, but fortunately for himself, arrived at Constantinople with a strong recommendation from archbishop Laud; for, according to Dr. Pocock's account, who was then in that city, Ravius "came thither, without either cloaths befitting him (of which he said he had been robbed in France) or money, or letters of credit to any merchant. He had letters of recommendation from some of the states to the Dutch ambassador, who was departed before his arrival. Sir Sackville Crow, the English ambassador, finding that he brought the archbishop's recommendation, generously took him into his house and protection, and gave him all due furtherance; requiring of him that, if occasion so present itself, England may enjoy the benefit of what time he shall here employ in the study of the eastern tongues. His desire," Dr. Pocock adds, "seems to be, to be employed in setting forth books in the Arabic language, and to be overseer of the press in that kind, for which he would be very fitting."

In 1639, archbishop Usher wrote a Latin letter to him, with a promise of £24. a-year towards his support; and on his return with a large treasure of MSS. to the number of three hundred, Usher rewarded and supported him with great liberality. Ravius now settled in England, and in 1642 resided at Gresham college, and afterwards at London house, Aldersgate-street, and in both places taught the Eastern languages. During the following year he went

[1] Hawkins and Burney's Hist. of Music, and the latter in Rees's Cyclopædia.

to Holland, and was appointed professor of the oriental languages at Utrecht, which has procured him a place among the learned men of Utrecht in Burman's "Trajectum Eruditum." In 1648, we find him again in England, where, in compliance with the ruling powers, he took the covenant, and even became a rival to Dr. Pocock in the Arabic professorship, but failed in this design. He then went to Sweden, and became professor of oriental literature at Upsal; but a large family and the scanty salary of his professorship obliged him to go to Kiel in Germany, where he lived comfortably until his death in 1677.

The writings of this learned scholar were; 1. "Panegyricæ orationes duæ de linguis Orientalibus," Utrecht, 1643, 4to. 2. "Obtestatio ad universam Europam pro discendis rebus et linguis orientalibus," ibid. 1644, fol. 3. "Ortographiæ et analogiæ, vulgo etymologiæ, Ebraicæ delineatio, &c." Amst. 1646, fol. 4. "A Grammar of the Hebrew, Chaldaic, Syriac, Arabic, and Samaritan," Lond. 1648, 8vo. 5. "De Dudaim Rubenis dissertatio philologica," Upsal, 1655, 8vo. 6. "Annotationes in versus postremos Geneseos capitis XXX," ibid, 1655, 8vo. 7. "Apollonius Pergæus ex versione Arabica, Latine," Kolon. 1661, 8vo. 8. "Versio nova in caput quartum Geneseos," ibid. 1664, 8vo. 9. "Versio Latina ex Hebræo sex priorum capitum Geneseos, &c." ibid. 1665, 8vo. 10. "Chronologiæ infallibilis de annis Christi, &c. demonstrationes," ibid. 1669, reprinted 1670, fol. 11. "Synopsis Chronologiæ Biblicæ," Berlin, 1670, fol. 12. "Orbis Hieraticus Levitarum, &c." ibid. 1670, fol. 13. "Excussio discussionis ineptæ Abrahami Calovii," Upsal, 1671, fol. 14. "Disputatio Chronologica de plenitudine temporis Christi in carne a priori deducta," Francfort, 1673, 4to. 15. "Triginta arcana Biblica contestantia æram Christi anno mundi 4041, non 4000 ut Calovius docet," ibid, 1675, fol.

He had a brother, JOHN RAVIUS, who was professor of philosophy at Rostock, and the author of a commentary on Cornelius Nepos, and some other works.[1]

RAWLEY. See RALEGH.

RAWLEY (WILLIAM), a learned English divine, and editor of lord Bacon's works, was born at Norwich about 1588. He was admitted a Bible-clerk in Bene't college,

[1] Ath. Ox. vol. II.—Twells's Life of Pocock, p. 14.—Burman's Traj. Erud.—Usher's Life and Letters.

Cambridge, under the tuition of Mr. Chapman, on the 22d of January, 1660, and took both the degrees in arts before the 19th of March, 1609, when he was elected a fellow of the house. Upon this he commenced tutor, and was ordained deacon by the bishop of Ely, at Downham, September 22, 1611.; not long after which, he was presented by the university of Cambridge to the rectory of Bowthorpe in Norfolk, and was instituted to it Dec. 10, 1612. In 1616, by the favour of sir Francis Bacon, who procured the living for him of the college, he obtained the rectory of Landbeach. He had commenced B. D. the year before, and upon his patron's being made lord-keeper of the great seal, was appointed his domestic chaplain. While Mr. Rawley was in this situation, he proceeded D. D. in 1621. He was of great use to his master, in writing down, compiling, digesting, and publishing his works; to many of which he wrote prefaces and dedications, as well as translated several of them into Latin. These, with some other pieces committed to his care, he collected together, and printed, after his lordship's decease, London, 1638, folio, with a dedication to king Charles, one of whose chaplains he then was. In 1657, he published at London, in folio, under the title of "Resuscitatio," several others of lord Bacon's tracts; to which at the request of many foreigners, and natives of the kingdom, he prefixed some account of his patron's life. This, which is thought to be drawn up in a clear and manly style, shews Dr. Rawley to have been an able writer. It was likewise translated into Latin, and placed before the "Opuscula varia Posthuma," printed in 8vo the year following, which, he tells us, were the last things he had in his hands. However, he republished the "Resuscitatio," with some additions, in 1661; at which time he was chaplain in ordinary to his majesty king Charles II. He was so great a favourite with lord Bacon, that, after his resignation of the seals, he recommended Dr. Rawley to his successor, bishop Williams, for farther preferment. This the bishop promised, and desired lord Bacon to point out in what he would wish him to promote Dr. Rawley; but his lordship modestly declining this, and referring the choice to the lord-keeper, Dr. Rawley appears to have derived no advantage from his friend's recommendation. Lord Verulam, besides the care of his writings, left the doctor by will, as a farther testimony of his regard, one hundred pounds, with the king of

Spain's Polyglot. After the publication of his master's works, in 1638, Dr. Rawley resided upon his rectory at Landbeach. He married Barbara, the daughter of Mr. John Wicksted, alderman of Cambridge, by whom he had two children. His daughter, Mary, died in her infancy; but his son, William, became fellow of Corpus Christi college, and was buried at Landbeach, on the 3d of July, 1666. Dr. Rawley lost his son, his wife, and his servants, all in the same year, of the plague; which probably affected him so much as to bring down his grey hairs with sorrow to the grave. He died on the 18th of June, 1667, in the seventy-ninth year of his age, after having been pastor at Landbeach fifty years, and throughout the whole of the troubles. His remains were deposited near the Communion-table, in the chancel of his own church, under a black marble, with a Latin inscription to his memory. Dr. Rawley was proctor in convocation for the clergy of the diocese of Ely, in 1661, and as such subscribed to the Book of Common-Prayer, upon its revisal. He had the appellation of the lord Bacon's learned chaplain; and that this title was justly bestowed upon him, is evident from the testimonies of several considerable men, both at home and abroad. He presented lord Bacon's works, as he published them, to the library of Corpus Christi college, Cambridge; and bequeathed to it "Camden's Britannia," with "Ciceronis Opera," in 2 vols. and Plato, in 3 vols. folio. These books were delivered by his executor Mr. John Rawley, to whose care we are indebted for those Remains of lord Bacon which were published by Dr. Tenison.[1]

RAWLINSON (CHRISTOPHER), of Carkhall in Lancashire, esq. an able Saxon scholar, the only son of Curwen Rawlinson of the same place, who died in 1689, and descended from a family of long standing in High Furness, and very numerous in the parish of Hawkshead and Colton, was collaterally related to the subjects of the three following articles. He was born in 1677; educated at Queen's college, Oxford, made upper commoner May 10, 1695, and eminently distinguished for his application to Saxon and Northern literature. He published, whilst at Queen's college, a beautiful edition of king Alfred's Saxon translation of "Boethius de Consolatione Philosophiæ," Oxon. 1698, 8vo, from a transcript, by Franciscus Junius;

[1] Masters's Hist. of C. C. C. C.

of a very ancient MS. in the Bodleian library, collated with one in the Cotton library. The "Grammatica Anglo-Saxonica, ex Hickesiano Thesauro excerpta," printed at Oxford in 1711, is dedicated to this gentleman, in the following words: "Viro eximio Christophoro Rawlinson Armigero, Literaturæ Saxonicæ Fautori egregio, hasce breviculas Institutiones Grammaticas dicat, dedicat, Editor." He left behind him a large collection of MSS. among which are many relating to Westmorland and Cumberland, of which copies are at sir Michael le Fleming's at Rydal. He ordered his under-coffin to be heart of oak, and covered with red leather; and died January 8, 1732-3, aged fifty-five. At the north end of the north transept of the abbey-church of St. Alban's is a white marble sarcophagus, with a figure of History sitting on it, reclining on her left arm, holding in her hand a pen, with which she writes in a book, while two other books lie under her feet. Below is this epitaph:

To the memory of
Christopher Rawlinson, of Cark-hall in Cartmel, in the county of Lancaster, esq. whose remains are deposited in a vault near this place. He was son of Curwen Rawlinson, member of parliament for the town of Lancaster, and Elizabeth Monk, daughter and co-heir of the loyal Nicholas Monk, lord bishop of Hereford, brother to Gen. Monk duke of Albemarle. The said Christopher was of Queen's college, in Oxford, and published the Saxon version of "Boethius de Consolatione Philosophiæ" in the Saxon language. He was born in the parish of Springfield in Essex, June 13, 1677, and died in Jan. 1733.
This monument was erected pursuant to the will of his cousin and co-heiress Mrs. Mary Blake, youngest daughter of Roger More, of Kirkby Lonsdale, in the county of Westmoreland, serjeant at law, and Catharine Rawlinson, sister of the said Curwen Rawlinson.

For this gentleman's pedigree, see "Sandford's Genealogical History of the Kings and Queens of England, 1707;" where also is a print* of the monument erected by him to

* This print is engraved by Nutting, and inscribed at bottom, as follows: "Viro nobili & ornatissimo, literarum patrono, Christophoro Rawlinson, de Cark, in comitatu Lancastriæ, armigero; qui ne dulcis memoria avi sui honorabilis et matris charissimæ pereat, monumentum hoc æternitati sacrum esse voluit." In the center of this inscription is a shield, quartering the arms of Rawlinson, Plantagenet, Curwen, and Monk; with the motto of the Rawlinsons affixed. The epitaph runs thus: "Near this place lyeth the body of that most learned and honest counsellor at law, Robert Rawlinson, of Cark Hall in Cartmell in Lancashire, and of Gray's Inn in Middlesex, esq. His great integrity, joined with a profound knowledge of the law, made him esteemed and admired by all that knew him. He was justice of the peace, of Quorum, and of Oyer and Terminer, for the counties Palatine of Lancaster and Chester to king Charles II.; a great sufferer for his loyalty to king Charles I.; vice-chamberlain of the city and county of Chester to Charles earl of Darby. He lived beloved of all, and so he died lamented, Oct. 21, 1665, aged 55. He married the prudent Jane Wilson

his grandfather and mother, in the church of St. Mary, at Cartmel, in Lancashire. There are two engravings of him; one in a wig and night-gown, in a frame of oak-leaves, engraved by Nutting, with his initials in a cypher at the corners, and his arms quartering a chevron between 3 lions' heads, and Ar. fretty Gu. a chief Az. Another, by Nutting also (mentioned in Granger), in the same plate with four others, viz. Robert, his grandfather; Curwen, his father; Elizabeth, his mother, and Dr. Nicholas Monk, bishop of Hereford, his mother's father. There is likewise a mezzotinto half-sheet, by Smith, representing him younger, and of a more comely person, than either of the engravings. It is dated "Anno Christi 1701, ætatis suæ 24."[1]

RAWLINSON (THOMAS), knt. eldest surviving son of Daniel Rawlinson*, citizen and wine-merchant of London, descended from the ancient family of that name at Graisdale, in the county of Lancaster, was born in the parish of St. Dionis Backchurch, in Fenchurch-street, Lon-

(eldest daughter of Thomas Wilson of Haversham Hall in Westmoreland, esq.) who died 1686, aged 66; and was buried in the same grave with him; by whom he left Curwen Rawlinson, esq. his eldest and only son, who married. He was a most accomplished and ingenious gentleman, and a true patriot; so succeeded his father in the service and love of his country, and died in it 1689, aged 48, being burgess for Lancaster in the parliament convened 1688, Jan. 22, and was buried in the chancel of St. Mary's, Warwick.

Next Robert Rawlinson lyeth the remains of the truly pious and religious Elizabeth Rawlinson, wife of Curwen Rawlinson of Lark, esq. (daughter and co-heir of the loyal Dr. Nicholas Monk, lord bishop of Hereford) a great assistant in the Restoration to his brother, the most noble George Monk duke of Albemarle, and son of sir Thomas Monk of Potheridge in Devonshire, knt. She was a most dutiful daughter of the Church of England, as well as of a prelate of it; being a sublime pattern of holy piety, a true charity, a Christian humility, a faithful friendship, a religious care of her children, and a divine patience under the torture of the stone, and with which she resigned her heavenly soul, Sept. 27, 1691, aged forty-three, leaving two sons; Monk Rawlinson, who died 1695, aged 21, and lyeth buried by her; and Christopher Rawlinson, esq. now living, born in Essex, 1677, who, in memory of his grandfather, and most dearly beloved and good mother, erected this monument, MDCCV." The above is an exact copy of the plate.

* Daniel Rawlinson has a monument in St. Dionis Backchurch, with his wife Margaret, his eldest son Daniel, his daughters Elizabeth, and Mary, wife of Mazine, esq. Strype's Survey of London, B. II. p. 154. It appears by the printed will of Dr. Richard Rawlinson, that Daniel left him a fee-farm rent of 42*l.* per annum, issuing out of the rectory and parish-church of Ulverston, and other tithes, in the county of Lancaster, and 17*s.* also out of the tenements, and 12 acres of glebe of the said rectory, and 6*l.* out of Pennington rectory and other rents, &c. amounting in the whole to upwards of 85*l.* per annum, which he left in trust, as hereafter stated.

[1] Drawn up by Mr. Gough for the edition 1784 of this Dict.—Collier's Dictionary, vol. II. art. Rawlinson.

don, March 1647; appointed sheriff of London by James II. 1687, colonel of the white regiment of trained bands, and governor of Bridewell and Bethlem hospitals, 1705; and, in 1706, lord mayor of London, when he beautified and repaired Guildhall, as appears by an inscription in the great porch. He married Mary, eldest daughter of Richard Taylor, esq. of Turnham-green, with whom he lived 27 years, and by whom he had 15 children. She died at Chelsea, Feb. 21, 1724-5, aged sixty-three. He died in his own parish, November 2, 1705, and was buried with his father, who died in 1679, aged sixty-six. Of his children, four daughters, Anne-Maria, Mary, Margaret, Susan; and two sons, both named Daniel, died before him. William died in 1732, and was buried at Antwerp. John, of Little Leigh in Cheshire, esq. died January 9, 1753. Tempest, the youngest son, by profession a dry-salter, died January 1, 1737. Sir Thomas Rawlinson, it may be added, had been foreman of the grand jury at the trial of alderman Cornish; and was elected sheriff by royal mandate.—His eldest son, THOMAS, for whom Mr. Addison is said to have intended his character of *Tom Folio*, in the Tatler, No. 158, but with infinitely too satirical a vein, was a great collector of books; and himself a man of learning, as well as patron of learned men. Mattaire has dedicated to him his edition of Juvenal; and Hearne's publication, entitled "Aluredi Beverlacensis Annales, &c." was printed from the original MS. in this gentleman's possession. Very numerous indeed were the communications that editor received from Mr. Thomas Rawlinson, for all which he takes every opportunity of expressing his gratitude. While Mr. Rawlinson lived in Gray's inn, he had four chambers so completely filled with books, that his bed was removed out into the passage. He afterwards removed to London-house, the ancient palace of the bishops of London, in Aldersgate-street, where he died August 6, 1725, aged forty-four, and was buried in the church of St. Botolph Aldersgate. In London-house his library was sold after his decease; and there also lived and died his brother Richard, who left a portrait of his brother Thomas in crayons, another of himself, and another of Nicolas Salmon, LL. D. the antiquary, to the Society of Antiquaries, all afterwards revoked. His MSS. took sixteen days to sell, from March 4, 1733-4. The catalogue of his library consists of nine parts. The amount of the five first parts was 2409*l*. Mr. Charles

Marsh, late bookseller at Charing-cross, used to say, that the sale of Mr. Thomas Rawlinson's library was one of the first events he remembered upon engaging in business; and that it was the largest collection at that time known to have been offered to the public.[1]

RAWLINSON (RICHARD), an eminent antiquary, and great benefactor to the university of Oxford, was the fourth son of sir Thomas; and was educated at St. John's college, Oxford, where he was admitted gentleman commoner, and proceeded M. A. and grand compounder in 1713, and was admitted to the degree of doctor of civil law by diploma in 1719. He was F. R. S. and became F. S. A. May 10, 1727. He was greatly accessary to the bringing to light many descriptions of counties; and, intending one of Oxfordshire, had collected materials from Wood's papers, &c. had many plates engraved, and circulated printed queries, but received accounts only of two parishes, which in some degree answered the design, and encouraged him to pursue it. In this work were to be included the antiquities of the city of Oxford, which Wood promised when the English copy of his "Historia & Antiquitates Oxon." was to be published, and which have since been faithfully transcribed from his papers, by Mr. Gutch, and much enlarged and corrected from ancient original authorities. All Dr. Rawlinson's collections for the county, chiefly culled from Wood, or picked up from information, and disposed by hundreds in separate books, in each of which several parishes are omitted, would make but one 8vo volume. But he made large collections for the continuation of Wood's "Athenæ Oxonienses" and "History of Oxford," and for an account of "Non-compliers" at the Revolution; which, together with some collections of Hearne's, and note-books of his own travels, he bequeathed by his will to the university of Oxford. The Life of Mr. Anthony Wood, historiographer of the most famous university of Oxford, with an account of his nativity, education, works, &c. collected and composed from MSS. by Richard Rawlinson, gent. commoner of St. John's college, Oxon. was printed at London in 1711. A copy of this life, with MS additions by the author, is in the Bodleian library. He published proposals for an "History of Eton College," 1717; and, in 1728, "Petri Abælardi Abbatis Ruyensis & Heloissæ

[1] By Mr. Gough, for the edition of this Dictionary of 1784.

Abbatissæ Paracletensis Epistolæ," 8vo, dedicated to Dr. Mead. The books, the publication of which he promoted, are supposed to be the "History and Antiquities of Winchester," 1715, 8vo. "History and Antiquities of Hereford," 1717, 8vo. "History and Antiquities of Rochester," 1717, 1723, 8vo. "Inscriptions on tombs in Bunhill-fields," 1717, 8vo. "History and Antiquities of the Churches of Salisbury and Bath," 1719, 1723, 8vo. "Aubrey's History of Surrey," 1719, 5 vols. 8vo. "Norden's Delineation of Northamptonshire," 1720, 8vo. "History and Antiquities of Glastonbury," Oxford, 1722, 8vo. In 1728, he translated and printed Fresnoy's "New Method of studying History, with a Catalogue of the chief Historians," 2 vols. 8vo. But his principal work was "The English Topographer, or, an Historical Account of all the Pieces that have been written relating to the antient Natural History or Topographical Description of any Part of England," 1720, 8vo, the plan of which has been so much augmented and improved in Mr. Gough's two editions of the "British Topography." In 1750, he gave, by indenture, the yearly sum of 87*l.* 16*s.* 8*d.* being the rents and profits of various estates which he inherited under the will of his grandfather Daniel Rawlinson to the university of Oxford, for the maintenance and support of an Anglo-Saxon lecture or professorship for ever. To the Society of Antiquaries, he gave, by will, a small freehold and copyhold estate at Fulham, on condition that they did not, upon any terms, or by any stratagem, art, means, or contrivance howsoever, increase or add to their (then) number of 150 members, honorary members only excepted. He also made them a considerable bequest of dies and matrices of English seals and medals, all his collection of seals*, charters, drawings by Vertue and other artists, and other antiquities; ten walnut-tree book-cases, which had been given to his late brother Thomas by the then earl of Pembroke, and four mahogany presses, all marked P, all his English prints of which they had not duplicates, and a quit-rent of 5*l.* per annum, in Norfolk, for a good medal for the best descrip-

* See his seals enumerated in the British Topography, vol. I. 465, 482, vol. II. 40, 96, 134, 177, 291.

His plates, vol. I. 390, 419, 454, 464, 492, 494, 508, 515, 537, 544, 552, 553, 641, 717.—Vol. II. 50, 89, 141, 150, 164, 166, 237, 295, 309, 381, 474, 476, 689, 702, 715.

Drawings and MSS. vol. I. 188, 337, 339, 421, 499, 510, 529, 534, 602, 615.—Vol. II. 59, 75, 85, 95, 100, 155, 236, 468, 761.

tion on any English, Saxon, Roman, or Greek, coin, or other antiquity not before treated of or in print; but, resenting some supposed want of deference to his singularities and dictatorial spirit, and some reflections on his own and his friend's honour, in an imputation of libelling the Society in the public papers, he, by a codicil made and signed at their house in Chancery lane, revoked the whole *, and excluded all fellows of this or the Royal Society from any benefit from his benefactions at Oxford, which, besides his Anglo-Saxon endowment, were extremely considerable; including, besides a number of books with and without MS notes, all his seals, English and foreign, his antique marbles, and other curiosities; his copper-plates relative to several counties, his ancient Greek and Roman coins and medals, part of his collection of English medals, his series of medals of Louis XIV. and XV. a series of medals of the popes, which Dr. Rawlinson supposed to be one of the most complete collections in Europe; and a great number of valuable MSS. which he ordered to be safely locked up, and not to be opened till seven years after his decease †. His music, MS. and printed, he gave to the music-school at Oxford. He died at Islington, April 6, 1755; and in the same year was printed "The Deed of Trust and Will of Richard Rawlinson, of St. John the Baptist college, Oxford, doctor of laws; concerning his endowment of an Anglo-Saxon lecture, and other benefactions to the college and university." He left to Hertford college the estate in Fulham before mentioned, and to the college of St. John the Baptist the bulk of his estate, amounting to near 700*l.* a year, a plate of archbishop Laud, thirty-one volumes of parliamentary journals and debates, a set of the "Fœdera," all his

* One reason, among others, which he gave for this, was, that their then secretary, Mr. Gordon, was a Scotchman.

† Dr. Taylor was persuaded that this precaution was taken by the doctor to prevent the right owners' recovering their own. He supposed that Dr. Rawlinson made no scruple of buying all that was brought to him; and that, among the rest, the MS. and printed copy of Demosthenes, which was lost on the road, and the detainer of which he had cursed very classically, would be found among the spoil. The MS. belonged to James Harris, esq. of Salisbury, by whom it was sent to Cambridge. Dr. Taylor's insinuation, however, was without foundation, for no such MS. was found in Dr. Rawlinson's collection; and the papers which Dr. Rawlinson desired might not be made public till after his death, were his collections for a continuation of the "Athenæ Oxonienses," with Hearne's Diaries, and two other MSS. The whole are now open for any one who wishes to consult them.—Historical passages collected by him from Wood were printed as a supplement to Wood's Life, Oxf. 1772, vol. II. p. 249.

Greek, Roman, and English, coins not given to the Bodleian library, all his plates engraved at the expence of the Society of Antiquaries, with the annuity for the prize-medal, and another to the best orator. The produce of certain rents bequeathed to St. John's college was, after 40 years' accumulation, to be laid out in purchase of an estate, whose profits were to be a salary to a keeper of the Ashmolean Museum, being a master of arts, or bachelor in civil law; and all legacies refused by the university or others, to center in this college. To the hospitals of Bridewell and Bethlehem, for the use of the incurables of the latter he left 200*l.* and ten guineas as an equivalent for the monthly coffee which he had received in Bethlehem common room: but, if they did not give up the picture of his father hanging in their hall, in order to its being put up in the Mansion-house, they were to forfeit the larger sum, and receive only the smaller. This picture, after it had hung up at the Mansion-house for some years, without any companion, in a forlorn, neglected state, and received considerable damage, the late sir Walter Rawlinson obtained leave of the court of aldermen (being then himself a member of that body, and president of those hospitals) to restore to Bridewell. It is one of sir Godfrey Kneller's best performances, and well engraved by Vertue.—CONSTANTINE, another brother, is mentioned by Richard Rawlinson's will, as then residing at Venice, where he died in 1779. To him he gave the copper-plate of his father's portrait, and all family-pictures, except his father's portrait by Kneller, which was given to the Vintners' company, of which his father was a member. He left him also his rents in Paul's-head court, Fenchurch-street, jointly with his sisters, Mary Rawlinson, and Anne Andrews, for life. In the same will is mentioned another brother, JOHN, to whom he left estates in Devonshire-street, London; and a nephew THOMAS. To St. John's college he bequeathed also his diploma, and his heart, which is placed in a beautiful marble urn against the chapel-wall, inscribed:

"Ubi thesaurus, ibi cor.
"RIC. RAWLINSON, LL. D. & ANT. S. S.
"Olim hujus Collegii superioris ordinis Commensalis.
"Obiit VI Apr. MDCCLV."

His body was buried in a vault, purchased by him in the north aile of St. Giles's church, Oxford, of which he had a plate engraved in his life-time, with this inscription:

"Γνῶθι σεαυτόν——*Velut in Speculum.*
Manet omnes una nox—Non moriar omnis.
Hoc Dormitorium 8 ped. lat. 8 ped. long.
A parochiâ D. Egidi Oxon. concess. 25 Febr. et
Facult. Episc. confirmat. 5 Maii J. L. Arm. et
Assign. A. D. M,DCC,LIV.
Pallida mors æquo pulsat pede.
Semel est calcanda via lethi.
Ultima Thule.
R. RAWLINSON, LL.D. R. & A. SS.
Olim Collegii S. Joannis Bapt. Oxon.
Superioris Ordinis Commensalis,
Obiit VI Apr. MDCCLV. æt. LXV."

When the head of counsellor Layer, who was executed for being concerned in the plot of 1722 *, and fixed on Temple-bar, was blown off, and taken up by Mr. John Pearce, an eminent attorney of Tooke's-court, and agent for the nonjuring party, Dr. Rawlinson purchased it of him at a high price, preserved it as a valuable relic, and directed that it should be buried in his right hand. It is said, however, that he was imposed upon, and that a head was sold to him which was not Layer's.

His library of printed books and books of prints was sold by auction in 1756; the sale lasted 50 days, and produced 1164*l.* There was a second sale of upwards of 20,000 pamphlets, reduced into lots under proper heads, with his most uncommon, rare, and odd, books, in the following year, during ten days; which was immediately succeeded by a sale of the doctor's single prints, books of prints, and drawings, which lasted eight days. [1]

RAY (BENJAMIN), an ingenious and worthy man, who is described as possessed of learning, but ignorant of the world; indolent and thoughtless, and often very absent; was a native of Spalding, where he was educated under Dr. Neve, and afterwards admitted of St. John's college,

* Christopher Layer, a young counsellor of the Temple, was apprehended in the middle of Sept. 1722, and, attempting his escape next day, was overtaken, and committed to the Tower. He was examined Sept. 21, before the privy council; and, after a trial of 18 hours, in the king's bench, on an indictment for inlisting men in Essex for the Pretender's service, and corresponding with them, was convicted, and received sentence of death. But, being reprieved from time to time, the House of Commons appointed a committee to examine him in relation to the conspiracy. He declined making any discovery; and was executed at Tyburn May 17, 1722, and his head fixed upon Temple-bar. In a short speech he justified what he had done, and recommended the interest of the Pretender. His trial was printed some time before his execution. Tindal's Contin. of Rapin, IV. 666.

1 By Mr. Gough, drawn up originally for Nichols's Bowyer.

Cambridge. He was perpetual curate of Surfleet, of which he gave an account to the Spalding Society; and curate of Cowbitt, which is a chapel to Spalding, in the gift of trustees. His hermitage of osiers and willows there was celebrated, by William Jackson of Boston, in a MS heroic poem. He communicated to the Royal Society an account of a water-spout raised off the land in Deeping fen, printed in their "Transactions," vol. XLVII. p. 447, and of an ancient coin, to "Gent. Mag. 1744." There are several dissertations by him in that miscellany. He was secretary to the Spalding society in 1735. Mr. Pegge, about 1758, had a consultation with Dr. Taylor, residentiary of St. Paul's, and a friend of Ray's, to get him removed to a better situation, and the doctor was inclined to do it; but, on better information and mature consideration, it was thought then too late to transplant him. He died a bachelor at Spalding in 1760. See his communications to the society, in the Reliquiæ Galeanæ, pp. 57, 58, 63. He also communicated, in MS. "The Truth of the Christian Religion demonstrated from the Report that was propagated throughout the Gentile World about the Birth of Christ, that a Messiah was expected, and from the Authority of Heathen Writers, and from the Coins of the Roman Emperors to the beginning of the second general persecution under Domitian," in ten sections; never printed. Also a MS catalogue of household goods, furniture, and ten pictures, removed out of the presence-chamber, 26 Charles II. 14 Dec. 1668, from Mr. Brown; and of others taken out of the cupboard in the chamber, 25 Dec. 1668, by Mr. Church. These were in number 69. (Percy Church, esq. was some time page of honour and equerry to the queen-mother Henrietta Maria.) A MS catalogue of Italian princes, palaces, and paintings, 1735, now in the Society's Museum. In 1740, a large and well-written history of the life and writings of the great botanist, his namesake, by Mr. Dale, which was read, and approved. John Ray's account of Cuba, where he was on shore some months. Mr. Johnson calls him his *kinsman*, and says, in honour of him, he finds an inscription on the lower ledge of an altar-tomb, on which lies a mutilated alabaster knight in armour and mail in Gosberkirke, alias Gosberton chapel, now a school at Surfleet, to belong to Nicolas Rie, who was sheriff of Lincolnshire 5 and 6 Edw. I. 1278, and died 1279 or 80.[1]

[1] Nichols's Bowyer.

RAY, or WRAY (JOHN), an eminent English natural philosopher, was the son of a blacksmith at Black Notley, near Braintree, in Essex, and was born there Nov. 29th, 1628. He was bred a scholar at Braintree school; and sent thence, in 1644, to Catharine-hall in Cambridge. Here he continued about two years, and then removed, for some reason or other, to Trinity-college; with which, says Derham, he was afterwards much pleased, because in Catharine-hall they chiefly addicted themselves to disputations, while in Trinity the politer arts and sciences were principally cultivated. In Sept. 1649 he was chosen a minor fellow along with his ingenious friend Isaac Barrow, and was chosen major fellow, when he had completed his master's degree. The learned Duport, famous for his skill in Greek, who had been his tutor, used to say, that the chief of all his pupils, and to whom he esteemed none of the rest comparable, were Mr. Ray and Dr. Barrow. In 1651, Mr. Ray was chosen the Greek lecturer of the college; in 1653, the mathematical lecturer; in 1655, humanity-reader; which three appointments shew the reputation he had acquired, in that early period of his life, for his skill in languages, polite literature, and the sciences. After he had been of greater standing, he was chosen into the respective offices of the college, as prælector primarius, in 1657; junior dean in 1658; and twice college-steward, in 1659 and 1660.

During his continuance in the university, he acquitted himself honourably as a tutor and a preacher; for, preaching and common placing, both in the college and in the university-church, were then usually performed by persons not ordained. Dr. Tenison informed his biographer that Mr. Ray was much celebrated in his time for his preaching solid and useful divinity, instead of that enthusiastic stuff which the sermons of that time were generally filled with. His favourite study, and what indeed made the chief business of his life, was the history of nature, and the works of God: and in this he acquired very extensive knowledge. He published, in 1660, a "Catalogue of the Cambridge Plants," in order to promote the study of botany, which was then much neglected; and the reception this work met with encouraged him to proceed farther in this study. He no longer contented himself with what he met with about Cambridge, but extended his pursuits throughout the greatest part of England

and Wales, and part of Scotland. In these journeys of simpling, though he sometimes went alone, yet he had commonly the company of other curious gentlemen, particularly Mr. Willoughby, his pupil, Mr. (afterwards sir) Philip Skippon, and Mr. Peter Courthope. At the restoration of the king, he resolved upon entering into holy orders; and was ordained by Sanderson, bishop of Lincoln, December 23, 1660. He continued fellow of Trinity-college, till the beginning of the Bartholomew act; which, requiring a subscription against the solemn league and covenant, occasioned him to resign his fellowship, he refusing to sign that declaration. His biographer informs us that the reason of his refusal was not, as some have imagined, his having taken the solemn league and covenant: "for that he never did, and often declared that he ever thought it an unlawful oath, but he said he could not declare, for those that had taken the oath, that no obligation lay upon them; but feared there might." This explanation of Mr. Ray's conduct seems not very satisfactory, but it is all that we can now obtain, and it is certain that he died in communion with the church of England.

Having now left his fellowship, and visited most parts of his own country, he was desirous of seeing what nature afforded in foreign parts; and accordingly, in April, 1663, himself, with Mr. Willoughby, Mr. Skippon, and Mr. Nathanael Bacon, went from Dover to Calais, and thence through divers parts of Europe; which, however, it is sufficient just to mention, as Mr. Ray himself, in 1673, published the "Observations" they made in that tour. Towards the end of their journey, Mr. Willoughby and Mr. Ray separated; the former passing through Spain, the latter from Montpelier through France, into England, where he arrived in March, 1665-6. He pursued his philosophical studies with his usual ardour, and became so distinguished, that he was importuned to come into the royal society, and was admitted fellow thereof in 1667. Being then solicited by dean (afterwards bishop) Wilkins, to translate his "Real Character" into Latin, he consented; and the original manuscript of that work, ready for the press, is still extant in the library of the royal society.

In the spring of 1669, Mr. Ray and Mr. Willoughby entered upon those experiments about the tappings of trees, and the ascent and the descent of their sap, which are published in the Philosophical Transactions. About

this time, Mr. Ray began to draw up his observations for public use; and one of the first things he undertook was, his "Collection of English Proverbs." This book, though sent to Cambridge to be printed in 1669, yet was not published till 1672. It was afterwards much enlarged, and is perhaps better known to the generality of his countrymen, than any other of his literary labours. He also prepared his "Catalogue of English Plants" for the press, which came out in 1670: his humble thoughts of this and his other book (for he was a man of uncommon modesty) may be seen in a Latin letter of his to Dr. Lister, August 22, 1670. In the same letter, he also takes notice of the altering his name, by leaving out the W in the beginning of it; for, till 1670, he had always written his name *Wray*; but this being, he says, contrary to the custom of his forefathers, he therefore re-assumed the name of *Ray*. In the same letter, he mentions his having had an offer of 200*l*. per annum to travel with three young noblemen into foreign parts; but this proposal not being consistent with his infirm state of body, he thought it prudent to decline it.

In 1671 he was afflicted with a feverish disorder, which terminated in the yellow jaundice; but he was soon cured of it, and resumed his botanical pursuits. The year after, his beloved friend Mr. Willoughby died, in his 37th year, at Middleton-hall, his seat in Yorkshire; "to the infinite and unspeakable loss and grief," says Mr. Ray, "of myself, his friends, and all good men." There having been the sincerest friendship between Mr. Willoughby and Mr. Ray, who were men of similar dispositions and tastes, from the time of their being fellow-collegians, Mr. Willoughby not only confided in Mr. Ray in his life-time, but also at his death; for, he made him one of the executors of his will, and charged him with the education of his sons, Francis and Thomas, leaving him also for life 60*l*. per ann. The eldest of these young gentlemen not being four years of age, Mr. Ray, as a faithful trustee, betook himself to the instruction of them; and for their use composed his "Nomenclator Classicus," which was published in 1672, and is far more exact, especially in the names of natural objects, than any that had previously appeared. Francis, the eldest, dying before he was of age, the younger became lord Middleton. Not many months after the death of Mr. Willoughby, Mr. Ray lost another of his best friends, bishop Wilkins; whom he visited in London, November 18, 1672, and found expiring.

Mr. Ray having thus lost some of his best friends, and being in a manner left destitute, endeavoured to console himself with female society; and in June, 1673, married a young lady, not half his age, being only 20 years of age, the daughter of Mr. Oakeley, of Launton in Oxfordshire. Towards the end of this year came forth his "Observations, Topographical, Moral, &c." made in foreign countries; to which was added his "Catalogus Stirpium in exteris regionibus observatarum;" and, about the same time, his "Collection of unusual or local English words," which he had gathered up in his travels through the counties of England. In 1674, Mr. Oldenburgh, the secretary of the Royal Society, renewed his correspondence with Mr. Ray, which had been some time intermitted, and sent him letters almost every month. Mr. Ray's accounts in these letters were published by Oldenburgh in the Philosophical Transactions. Oldenburgh had a farther view in his correspondence with Mr. Ray; it was to engage him with those leading members, who had agreed to entertain the society with a philosophical discourse at their meetings, so that the burthen might not lie among too few of the members. Mr. Ray complied, and accordingly sent him "A Discourse concerning Seeds, and the Specific Differences of Plants;" which, Oldenburgh tells him, was so well received by the president and fellows, that they returned him their thanks, and requested he would repeat his favours of that kind.

This year, 1674, and part of the next, he spent in preparing Mr. Willoughby's "Observations about Birds" for the press; which, however, was not published till 1678. These two gentlemen, finding the history of nature very imperfect, had agreed between themselves, before their travels on the continent, to reduce the several tribes of nature to a method, and to give accurate descriptions of the several species from a strict survey of them: and, since Mr. Willoughby's genius lay chiefly to animals, he undertook the birds, beasts, fishes, and insects, as Mr. Ray did the vegetables. How they discharged each their province, the world has seen in their works. Old lady Willoughby dying, and Mr. Willoughby's sons being removed from under Mr. Ray's tuition, about 1676 he left Middleton-hall, and retired with his wife to Sutton Cofield, about four miles from Middleton. Some time after, he went into Essex, to Falborne-hall, where he continued till June

1677; and then made another remove to Black-Notley, his native place.

The first fruit of our author's leisure and retirement here, was his "Methodus Plantarum Nova," published in 1682, making an octavo volume. His principles of arrangement are chiefly derived from the fruit. The regularity and irregularity of flowers, which take the lead in the system of Rivinus, make no part of that of Ray. It is remarkable that he adopts the ancient primary division of plants, into trees, shrubs, and herbs, and that he blamed Rivinus for abolishing it, though his own prefatory remarks tend to overset that principle, as a vulgar and casual one, unworthy of a philosopher. That his system was not merely a commodious artificial aid to practical botany, but a philosophical clue to the labyrinth of Nature, he probably, like his fellow-labourers, for many years, in this department, believed; yet he was too modest, and too learned, to think he had brought this new and arduous design to perfection; for whatever he has incidentally or deliberately thrown out, respecting the value of his labours, is often marked with more diffidence on the subject of classification, than any other. He first applied his system to practical use in a general "Historia Plantarum," of which the first volume, a thick folio, was published in 1686, and the second in 1687. The third volume of the same work, which is supplementary, came out in 1704. This vast and critical compilation is still in use as a book of reference, being particularly valuable as an epitome of the contents of various rare and expensive works, which ordinary libraries cannot possess, such as the "Hortus Malabaricus." The description of species is faithful and instructive; the remarks original, bounded only by the whole circuit of the botanical learning of that day; nor are generic characters neglected, however vaguely they are assumed. Specific differences do not enter regularly into the author's plan, nor has he followed any uniform rules of nomenclature. So ample a transcript of the practical knowledge of such a botanist, cannot but be a treasure; yet it is now much neglected, few persons being learned enough to use it with facility, for want of figures, and a popular nomenclature; and those who are, seldom requiring its assistance. A mere catalogue or index, like the works of Tournefort and Caspar Bauhin, which teach nothing of themselves, are of readier use. The Species Plantarum of Linnæus

unites the advantages of the clearest most concise specific definition, and, by the help of Bauhin, of an universal index. Nor was Mr. Ray less mindful of Mr. Willoughby's collections, where there were noble, though rude and indigested, materials; but spent much time and pains in reducing them to order, and fitting them for the press. He had published his "Observations upon Birds" in 1678; and, in 1685, he published his "History of Fishes:" and, though these works were then the completest in their kinds, yet they lost much of their perfection by the miscarriage of Mr. Willoughby's and Mr. Ray's papers in their travels. They had very accurately described all the birds, fishes, &c. which they saw as they passed through Germany, especially those in and upon the Danube and the Rhine; but lost their accounts in their return home. This loss Mr. Ray laments in the philosophical letters above cited.

Though Mr. Ray's health began to be impaired by years and study, yet he continued from time to time to give his works to the public. He published, in 1688, "Fasciculus Stirpium Britannicarum;" and, in 1690, "Synopsis Methodica Stirpium Britannicarum." The learned president of the Linnæan society observes, that if the fame or the utility of Ray's great botanical works has, neither of them, been commensurate with the expectations that might have been formed, this "Synopsis" amply supplied all such defects, and proved the great corner stone of his reputation in this department of science. The two editions of his alphabetical catalogue of English plants being sold off, and some pettifogging reasons of his bookseller's standing in the way of a third, with any improvements, he remodelled the work, throwing it into a systematic form, revising the whole, supplying generic characters, with numerous additions of species, and various emendations and remarks. The uses and medicinal qualities of the plants are removed to the alphabetical index at the end. A second edition of this "Synopsis" was published in 1696, nor did its author ever prepare another. The third, now most in use, was edited twenty-eight years afterwards by DILLENIUS. Of all the systematical and practical Floras of any country, the second edition of Ray's "Synopsis" is the most perfect that ever came under our observation. He examined every plant recorded in his work, and even gathered most of them himself. He investigated their synonyms with consummate accuracy; and if the clearness

and precision of other authors had equalled his, he would scarcely have committed an error. It is difficult to find him in a mistake or misconception respecting Nature herself, though he sometimes misapprehends the bad figures, or lame descriptions, he was obliged to consult. Above a hundred species are added, in this second edition, and the cryptogamic plants, in particular, are more amply elucidated. A controversial letter from Rivinus to Ray, and its answer, with remarks upon Tournefort, are subjoined to this second edition. Much of the dispute turns upon the now obsolete distinction of plants, in a methodical system, into trees, shrubs, herbs, &c. The letters are well written, in Latin: and liberal, though perhaps hypercritical, in their style. Ray took no delight in controversy.

Having thus published many books on subjects which he took to be somewhat foreign to his profession, he at length resolved to edify the world like a divine. With this view he completed his Demonstration of the Being and Attributes of God, which he calls, "The Wisdom of God manifested in the Works of the Creation." The rudiments of this work were laid in some college-lectures, read in the chapel, and called common places; which, having much enlarged, he published in 1691, 8vo. This book is the basis of all the labours of following divines, who have made the book of nature a commentary on the book of revelation; a confirmation of truths, which Nature has not authority, of herself, to establish. In it the author inculcates the doctrine of a constantly superintending Providence; as well as the advantage, and even the duty, of contemplating the works of God. This, he says, is part of the business of a sabbath-day, as it will be, probably, of our employment through that eternal rest, of which the sabbath is a type. He was next encouraged to publish another of a similar kind, whose foundation was also laid at Cambridge, in some sermons which he had preached before the university. This was his "Three Physico-Theological Discourses concerning the Chaos, Deluge, and Dissolution of the World," 1692, 8vo. Both these works have been often reprinted with large additions, and continued to be very popular books until within the last thirty or forty years.

Soon after these theological pieces, his "Synopsis Methodica Animalium Quadrupedum" was published in June 1693; and he then finished a "Synopsis of Birds and

Fishes," which was so long neglected by the bookseller, that it was thought to have been destroyed; but, after Mr. Ray's death, it was published by Mr. Derham in 1713. He made a catalogue of Grecian, Syrian, Egyptian, and Cretan, plants, which was printed with Rauwolff's Travels in 1693; and, the year after, published his "Sylloge Stirpium Europearum extra Britanniam." He had afterwards some little contests with Rivinus and Tournefort, concerning the method of plants, which occasioned him to review and amend his own method, and to draw it up in a completer form than he had used in his "Methodus Plantarum," published in 1682, or in his "Historia Plantarum." He began now to be grievously afflicted with a continual diarrhœa, and with very painful ulcers in his legs, which ate deep into the flesh, and kept him waking whole nights: by which means he was so disabled, that, as he tells Dr. Tancred Robinson, in a letter of September 30, 1698, he could not so much as walk into the neighbouring fields. He still, however, kept up to the last his correspondence with his friends, in the vivacity and clearness of style which was natural to him. Latin and English, it is said, were equally ready to his pen. So indefatigable was he in the cultivation of the study of Nature, that within a year or two of his death, he began to collect his scattered notes for a work on insects, and actually drew up a "Methodus Insectorum," which was printed, soon after his decease, in a little octavo of sixteen pages, and republished in the front of his "Historia Insectorum." This last book, comprising all his own and Mr. Willoughby's descriptions of insects, came from the press in 1710, at the expence of the Royal Society, and under the superintendance of Dr. Derham. It consists of 375 quarto pages, besides an appendix of twenty-three more, on British Beetles, by Lister. This work is a mass of accurate and authentic observation; but, for want of plates, has never come into popular use.

The study of insects was probably the last that engaged the attention of this great and wise man; who, though on the verge of eternity, in the full possession of himself, and in the anticipation of the most glorious manifestations of his Creator, did not disdain or neglect to contemplate him in his least and lowest works. His last letter to Dr. Derham, who had just been to visit him, is dated August 16, 1704. He speaks of having lately obtained Mr. Willoughby's entomological papers, and describes himself as then

entering on his History of Insects. How well he employed his time during the autumn, is evident from what we have related concerning this work, for he never saw another spring. He died at Black Notley, in a house of his own building, Jan. 17, 1705, in the 77th year of his age. His character is thus concisely given by Derham: "In his dealings, no man more strictly just; in his conversation, no man more humble, courteous, and affable; towards God, no man more devout; and towards the poor and distressed, no man more compassionate and charitable, according to his abilities." The friend who wrote this eulogium, in his "Life of Mr. Ray," asserts, that he was buried, according to his own desire, in the church of Black Notley; but the authors of the Biographia Britannica are probably more correct, in saying, that he declined the offer made him by the rector, of a place of interment in the chancel, choosing rather to repose with his ancestors, in the church-yard; and this account is confirmed by the original situation of his monument, erected at the expence, in part at least, of bishop Compton. The long and elegant Latin epitaph has often been published. Its author was the rev. William Coyte, M. A., father of the late Dr. Coyte of Ipswich, and the original manuscript in possession of sir E. J. Smith, contains the information that Ray was interred in the church-yard. In 1737, the monument in question, which seems to have been a sort of altar-tomb, being nearly ruined, was restored at the charge of Dr. Legge, and removed for shelter into the church; where therefore it became a *cenotaph*, as an inscription added on this occasion terms it. Forty-five years afterwards the tomb again underwent a repair, by the care of the present sir Thomas Gery Cullum and others, who subjoined a third inscription.

A more lasting monument was dedicated to the memory of our great English naturalist, in the genus of plants which bears his name, the Raiana. It must be lamented that he made, as far as we can learn, no collection of dried plants, which might serve to ascertain, in every case, what he described. The great Herbariums of Buddle, Uvedale, &c. still kept in the British Museum, are indeed supposed to supply, in a great measure, this defect; they having been collected by persons who had frequent communication with Ray, and were well acquainted with his plants. Whatever he had preserved relative to any branch

of natural history, he gave, a week before his death, to his neighbour Mr. Samuel Dale, author of the "Pharmacologia." Nothing is said of his library, which was probably inconsiderable.[1]

RAYMOND (ROBERT) LORD, one of those many eminent men who have risen to the peerage from the profession of the law, was the son of sir Thomas Raymond, a justice of the King's Bench, and author of "Reports of divers special cases in the court of King's-Bench, Common Pleas, and Exchequer, from 12 to 35 Car. II." first printed in 1696, and lastly in 1803, 8vo. His son was solicitor general to queen Anne, and attorney-general to George I. by whom he was appointed one of the commissioners of the great seal. He succeeded sir John Pratt as chief justice of the court of King's-bench, and was created baron Raymond of Abbot's Langley, Hertfordshire, in 1730. He died in 1732, leaving one son, by whose death, in 1753, the title became extinct.

His "Reports of Cases in the courts of King's-bench and Common Pleas, in the reigns of king William III. queen Anne, king George I. and George II." were first printed in 1743, and secondly in 1765, two volumes folio. The last and much-improved edition, with marginal notes and additional references by John Bayley, esq. serjeant at law, appeared in 1790, 3 vols. 8vo. Lord Raymond's "Rubrics," translated by Mr. serjeant Wilson, who edited the third edition of the "Reports," in 1775, 3 vols. folio, were published separately in 1765, folio.[2]

RAYNAL (WILLIAM-THOMAS), a French writer of considerable, but temporary celebrity, was born at St. Genies in the Rovergue, in 1713. He was educated among the Jesuits, and became one of their order. The learning of that society is universally known, as well as the happy talents which its superiors possessed, of assigning to each member his proper employment. Raynal, after having acquired among them a taste for literature and science, and being ordained a priest, displayed such talents in the pulpit, that his preaching attracted numerous audiences. His love of independence, however, induced him, in 1748, to dissolve his connexion with the Jesuits, and to take up his

[1] Life by Derham.—Also an elaborate one by the President of the Linnæan Society in Rees's Cyclopædia.

[2] Lord Orford's Royal and Noble Authors by Park.—Bridgman's Legal Bibliography.

residence at Paris. Such is the account given by our principal authority; but, according to the abbé Barruel, he was expelled the society for his impiety. With this circumstance Barruel may be much better acquainted than we can be: but it seems probable that his impieties had not then reached much farther than to call in question the supreme authority of the church; for Raynal himself assures us, that he did not utter his atrocious declarations against Christianity till he had ceased to be a member of the order of Jesuits. He then associated himself with Voltaire, D'Alembert, and Diderot, and was by them employed to furnish the theological articles for the "Encyclopedie." But though his religious opinions were certainly lax, he could not even then be what, in a Protestant country, would be deemed a man remarkable for impiety; for he employed the abbé Yvon, whom Barruel calls an old metaphysician, but an inoffensive and upright man, to write the articles which he was engaged to furnish. In this transaction, indeed, he shewed that he possessed not a proper sense of honour; for he paid poor Yvon with twenty-five louis d'ors for writing theological articles, for which he received himself six times that sum; and the trick being discovered, Raynal was disgraced, and compelled to pay up the balance to the abbé Yvon; but though he had thus shewn himself to be without honour, it is difficult to believe he had yet proceeded so far as blasphemy, of which he has been accused, since he had employed a Christian divine to supply his place in the "Encyclopedie."

After his settling at Paris, he appears to have become an author by profession, as we do not find that he had any place or preferment. His first piece, published the same year in which he quitted the society of the Jesuits, was entitled "Histoire du Stadhouderat." He next published "Histoire du Parlement d'Angleterre," which gained him much reputation, though it had little claim to the title of history, and was tinged with many prejudices, religious and political. He also composed "Anecdotes Literaires," in three volumes, 12mo; and "Memoires de Ninon de l'Enclos;" and was much employed in the "Mercure de France." But the work upon which his fame is chiefly built, is his "Political and Philosophical History of the European Settlements in the East and West Indies." That this history is written in an animated style, and that

it contains many just reflections, both political and philosophical, is known to all Europe; for it has been translated into every European language. Its beauties, however, are deformed by many sentiments that are irreligious, and by some that are impure. It was followed, about 1780, by a small tract, entitled "The Revolution of America," in which the author pleads the cause of the revolted colonists with a degree of zeal, censures the conduct of the British government with a keenness of asperity, and displays a knowledge of the principles and intrigues of the different factions which at that period divided the English nation, that surely was not natural to the impartial pen of a philosophic foreigner. Hence he has been supposed to have been incited to the undertaking, and to have been furnished with part of his materials, by some persons who opposed the measures of the English government, and secretly fomented the American cause. Be this as it may, he propagated, both in this tract and in his history, a number of licentious opinions respecting government and religion, of which he lived to regret the consequences.

A prosecution was instituted against him by the French government, on account of his History of the East and West Indies; but it was conducted with so little severity, that he had sufficient time to retire to the dominions of the king of Prussia, who afforded him the protection he solicited, although his majesty's character was treated by the author in his book with no great degree of veneration. Raynal also experienced the kindness of the empress of Russia; and it is not a little remarkable of this singular personage, that although he was always severe in discussing the characters of princes, yet the most despotic among these heaped upon him many marks of favour and generosity. The abbé also received a very unusual mark of respect from a British House of Commons. It was once intimated to the speaker, that Raynal was a spectator in the gallery. The business was immediately suspended, and the stranger conducted to a more convenient and honourable station.

The great trait of Raynal's character was a love of liberty, which, in his earlier writings, he did not properly define; but when he lived to see some of the consequences of this, in the progress of the French revolution, he made one glorious effort to retrieve his errors. In the month of May 1791, he addressed to the constituent assembly one of the most eloquent, argumentative, and impressive letters

that ever was written on any subject; a letter which, if the majority of them had not been intoxicated with their newly-acquired consequence, must have given some check to their mad career.

One consequence of this letter was very singular. Those who could not answer it, nor resist the conviction of its arguments, wreaked their vengeance on Raynal, by endeavouring to prove that he did not write the celebrated History of the Indies; and this became the cant of the day. To illustrate this, we shall give the following extract of a letter from an English gentleman then in Paris, addressed to the editor of one of the London newspapers.

"I am sorry to add," says this gentleman, "that the reputation of the abbé Raynal in Paris, where he is personally known, is very different from what he enjoys in London, where he is only known as an author. That Philosophical history which you ascribe to him, is really, in no proper sense, his work; but was produced by a combination of the labours of several ingenious men, among whom I am inclined to think, he contributed the smallest part. We might indeed give him some credit for lending his name to a book, which contained so many bold truths, which it was then dangerous to publish; but even here, there is need of caution; for under the ancient system, deceit and fraud were carried to such a pitch of refinement, that it was not uncommon for men of letters to concert stratagems with ministers, to get themselves put into the Bastile, to raise their reputation, and to make their fortune in the world. Whatever be in this, you may ascribe the history of the European settlements to Perrijeat la Roque, Dubreuil, Diderot, Nargion, or Holbach, who were all concerned, as well as the abbe Raynal."

This letter was written by Mr. Thomas Christie, who wrote a volume some time after on the French revolution; but when our readers consider that he was then intoxicated with the fallacious prospects of that revolution, and that this accusation against the abbé Raynal was not produced until he had written against the proceedings of the assembly, they will easily be able to appreciate the information that he was not the author of the celebrated history.

A History of the Divorce of Catherine by Henry VIII. and a History of the Revocation of the Edict of Nantz, and some other works, are attributed to Raynal, but are little known. He escaped the general danger, during the reign

of Robespierre, but was stripped of his property, and died in poverty, March 6, 1796, at the advanced age of eighty-four. Such was his distress at this time, that there was only found in his possession an assignment of fifty livres, which was worth no more than about five sous. When he had money he was liberal to profuseness, and delighted in those expences that would add to his fame. He raised in the island of Ardstatt, near Lucerne, a monument to the founders of Helvetian liberty. He gave annuities of 1200 livres each to five principal learned societies in France, to be bestowed in prizes.[1]

RAYNAUD (THEOPHILUS), a celebrated Jesuit, was born in 1583, at Sospello, in the county of Nice. He resided almost wholly in France; and though his singular opinions, joined to a temper naturally morose and satirical, involved him in many disputes with his society, he would not quit it. He died at Lyons, October 31, 1663, aged eighty, and the Carmelites paid him funeral honours in all their convents on account of the book he had written on the Scapulary. A complete collection of his works was printed at Lyons, in 1665, 20 vols. fol. Tom. XX is not numbered so, but entitled "Apopompæus," 1669, and falsely marked Cracow; it contains those works which father Raynaud did not choose to own. They discover uncommon learning and extent of reading; but as almost all the subjects he has chosen are singular, and treated in a singular and extravagant manner, his books sold slowly at first, and Boissat, who printed them, was ruined, and died in an hospital. Most of his works had been published separately, and their author suffered the mortification of seeing some of them put into the Index. Two of the best and most remarkable among them are, "Erotema de bonis et malis Libris," i. e. Questions concerning good and bad books; and "Symbola Antoniana," Rome, 1648, 8vo, relative to St. Anthony's fire.[2]

RAYNERIUS, a learned Dominican, born at Pisa, was appointed vice-chancellor of the Roman church, and bishop of Maguelone. He died January 13, 1649, leaving several works: the most considerable of which is a theological dictionary, entitled "Pantheologia;" in which he has arranged the theological subjects in alphabetical order. The best edition of this work is, Lyons, 1655, 3 vols. fol. with

[1] Dict. Hist.—Greig's Supplement to the Encycl. Britan.
[2] Dupin.—Gen. Dict.—Niceron, vol. XXVI.

the additions by father Nicolai, a Dominican: it was reprinted in 1670.[1]

RAZZI (GIANTONIO, called IL SODDOMA), was born at Vercelli, in Piedmont, in 1479, and became a citizen of Siena. The warm tone of his colour, the masses of his chiaroscuro, and other traces of the Milanese school in his works, seem to confirm the tradition as to the place of his birth. The frescoes which he painted in the Vatican, under the pontificate of Julius II. were by order of that pope demolished, to make room for those of Raphael. Certain other pictures, representing deeds of Alexander the Great, still remain in the palace Chigi, now called the Farnesina: with much of the chiaroscuro, though not of the dignity and grace, of Lionardo da Vinci, they are remarkable for beauties of perspective and playful imagery.

His most vigorous works, however, are at Siena. In the Epiphany at S. Agostino, we recognize the principles of Vinci; the style of the Christ under Flagellation in the cloister of S. Francesco has been compared to that of Michelangiolo; his S. Sebastian, now in the Ducal gallery, has the air of an antique torso, and the S. Catherina of Siena, at S. Domenico, possesses Raphael's beauties of expression. He often, indeed, painted merely for dispatch, and without previous study, when, already advanced in age, he solicited work at Pisa, Volterra, and Lucca; but in all his works we trace the master-hand, which in spite of negligence performs with power. He died in 1554.[2]

READING (JOHN), an English divine, was a native of Buckinghamshire, where he was born in 1588. He was admitted a student of Magdalen-hall, Oxford, in 1604. He took his degree of M. A. in 1610, and then entered himself a commoner of Alban-hall. In 1612 he was ordained deacon, and in 1614 priest, by the bishop of Oxford. About this time he became chaplain to Edward lord Zouch of Haringworth, warden of the cinque ports, and governor of Dover-castle. Having accompanied this nobleman to Dover, his preaching was so much admired, that at the request of the parishioners he was made minister of St. Mary's, in December 1616. He was afterwards appointed chaplain in ordinary to Charles I. He was one of those doctrinal puritans, who opposed, as much as any churchman of opposite religious sentiments, the violent proceedings of the

[1] Cave, vol. II.—Moreri. [2] Pilkington by Fuseli.—Saxii Onomast.

authors of the rebellion, and had exposed them so frequently in his sermons, that he was soon marked out for vengeance. In April 1642, his library at Dover was plundered, and in November following he was dragged from his house by the soldiers, and imprisoned for a year and seven months. In January of the above mentioned year, archbishop Laud, then a prisoner in the Tower, had, at his majesty's request, bestowed on him the living of Chartham in Kent; but from that the usurping party took care he should receive no advantage. He was also with as little effect made a prebendary of Canterbury. In 1644, however, sir William Brockman gave him the living of Cheriton in Kent, which he was not only allowed to keep, but was likewise appointed by the assembly of divines, to be one of the nine divines who were to write annotations on the New Testament for the work afterwards published, and known by the title of the "Assembly's Annotations."

His sufferings, however, were not yet at an end; for soon after this apparent favour, upon a suspicion that he was concerned in a plot for the seizing of Dover-castle, he was apprehended and carried to Leeds-castle, where he was imprisoned for some time. In March 1650, he held a public disputation in Folkstone church with Fisher, an anabaptist, who argued against the necessity of ordination, and quoted as his authority some passage in bishop Taylor's "Discourse of the liberty of Prophesying," which obliged Mr. Reading to write a tract on the subject. On the restoration, when Charles II. landed at Dover, Mr. Reading was deputed by the corporation to address his majesty, and present him with a large Bible with gold clasps, in their name. He was now replaced in the prebend of Canterbury and the living of Chartham. Here he died Oct. 26, 1667, and was buried in the chancel of the church.

He published several occasional sermons from 1623 to 1663; and 1. "Brief instructions concerning the holy Sacrament," Lond. 1645, 8vo. 2. "A guide to the holy City," Oxon. 1651, 4to. 3. "An antidote to Anabaptism," 1654, 4to. It was in this he animadverted on those passages of bishop Taylor's "Discourse," which seemed to favour irregular preaching. 4. "An Evening Sacrifice, or Prayers for a family in these times of calamity." 5. "Speech made before king Charles II. on the shore, when he landed at Dover," &c. 1660, single sheet, with verses. Mr. Reading left several manuscripts, partly in the hands

of Basil Kennet, whence they passed to his son, White Kennet.[1]

REAL. See ST. REAL.

REAUMUR (RENE' ANTHONY FARCHAULT, SIEUR de), an eminent French naturalist, was born at Rochelle in 1683. He learned grammar at the place of his birth, and studied philosophy at the Jesuits college at Poitiers. In 1699 he went from thence to Bourges, at the invitation of an uncle, where he studied the civil law. In 1703, he went to Paris, and applied himself wholly to the mathematics and natural philosophy; and in 1708, being then only twenty-four years old, he was chosen a member of the Royal Academy of Sciences; and during that and the following year, he described a general method of finding and ascertaining all curves described by the extremity of a right line, the other end of which is moved round a given curve, and by lines which fall upon a given curve, under a certain angle greater or less than a right angle.

These are the only geometrical performances that he produced. In the year 1710 he read his observations upon the formation of shells, in which he proved that they grow not like the other parts of the animal body, by expansion, but by the external addition of new parts: he also assigned the cause of the variety of colour, figure, and magnitude which distinguishes one shell from another. During the experiments which this inquiry led him to make upon the snails, he discovered a very singular insect which lives not only upon these animals, but burrows in their bodies, a situation which he never leaves unless he is forced out of it by the snail. This inquiry also gave occasion to M. Reaumur to account for the progressive motion of testaceous animals of different kinds, and to describe and explain an almost endless variety of organs which the author of nature has adapted to that purpose. He produced also the same year the natural history of cobwebs. M. Bon, the first president of the chamber of accounts at Montpellier, had shewn that cobwebs might be spun into a kind of silk, which might be applied to useful purposes; but it was still necessary to determine whether spiders could be bred in sufficient numbers, without an expence too great for the undertaking to bear; and Reaumur soon found that M. Bon's discovery was a mere matter of curiosity, and that the commercial world could derive no advantage from cobwebs.

[1] Ath. Ox. vol. II.—Walker's Sufferings of the Clergy.—Kennet's MSS. in Brit. Mus.

It had been long known, that marine animals adhere to solid bodies of various kinds, either by an attachment which continues during their existence, or which they can determine at pleasure; but how this attachment was formed, remained a secret, till it was discovered by Reaumur, to whose inquiries we are indebted for our knowledge of many organs and materials adapted to that purpose before unknown. In the course of this inquiry, M. Reaumur discovered a fish different from that which furnished the ancients with their Tyrian dye, but which has the same property in a yet greater degree: upon the sides of this fish there are small grains, like those of a hard roe, which being broken, yield first a fine full yellow colour, that upon being exposed for a few minutes to the air, becomes a beautiful purple.

About the same time Reaumur made a great variety of experiments to discover whether the strength of a cord was greater or less than the sum of the strength of the threads of which it consists. It was generally believed that the strength of the cord was greater, but Reaumur's experiments proved it to be less; whence it necessarily follows, that the less a cord differs from an assemblage of parallel threads, i. e. the less it is twisted, the stronger it is*.

It had been long asserted by those who lived on the sea coast, or the banks of great rivers, that when craw-fish, crabs, and lobsters, happen to lose a claw, nature produces another in its stead: this, however, was disbelieved by all but the vulgar, till Reaumur put the matter out of dispute, and traced the re-production through all its circumstances, which are even more singular than the thing itself. M. Reaumur also, after many experiments made with the torpedo, or numb-fish, discovered that its effect was not produced by an emission of torporific particles, as some have supposed, but by the great quickness of a stroke given by this fish to the limb that touches it, by muscles of a most admirable structure, which are adapted to that purpose. These discoveries, however, are chiefly matters of curiosity; those which follow are of use.

It had long been a received opinion, that Turquoise stones were found only in Persia; but Reaumur discovered mines of them in Languedoc; he ascertained the degree of heat necessary to give them their colour, and the pro-

* That mode of uniting various threads into a cord, is undoubtedly the best which causes the tensions of the threads to be equal in whatever direction the cord is strained.

per form and dimension of the furnace; he proved also that the Turquoise is no more than a fossil bone petrified, coloured by a metallic solution which fire causes to spread; and that the Turquoises of France are at least equal in beauty and size to those of the East. He also discovered the secret of making artificial pearls, and of the substance necessary to give them their colour, which is taken from a little fish called able, or ablette. He drew up, at the same time, a dissertation upon the true pearl, which he supposed to be a morbid concretion in the body of the animal.

Reaumur soon after published the History of the Auriferous rivers of France, in which he has given a very particular account of the manner of separating the grains of gold from the sand with which it is mixed. Among other memoirs he drew up the following: 1. Concerning the vast bank of fossil shells, which, in Touraine, is dug for manure called Falun: 2. Upon flints, proving that they are only more penetrated by a stony juice; or, if the expression may be allowed, more stonified than other stones, though less than rock crystal. 3. Upon the Nostoch, a singular plant, which appears only after hard rains in the summer, under a gelatinous form, and soon after disappears. 4. Upon the light of Dails, a kind of shell fish, which shines in the dark, but loses its lustre as it grows stale. 5. Upon the facility with which iron and steel become magnetic by percussion.

In 1722, he published a work under the title of "The art of converting Iron into Steel, and of rendering cast Iron ductile." The use of iron is well known under the three forms of cast iron, forged or bar iron, and steel: iron in the first state is susceptible of fusion, but it is brittle and hard, and can neither be forged by the hammer, nor cut by the chissel: in the second state it is malleable, and may be both filed and cut, but it is no longer fusible without the addition of a foreign substance: in the third it acquires a very singular property of becoming hard and brittle, if after it has been made red hot it is dipped into cold water: the extreme brittleness of cast iron makes it unfit for the construction of any thing that is required to be either supple or elastic, and still more for any thing upon which it will be necessary to employ a tool of any kind after it comes out of the font, for no tool can touch it. On the other hand, the manner of converting forged, or bar-iron into steel, was then wholly unknown in France. But Reaumur

having, in the course of other inquiries, found that steel differed from iron only in having more sulphur and more salt in its composition, undertook to discover the method of giving to iron what was wanting to make it steel, and at length perfectly succeeded, so as to make steel of what quality he pleased.

The same experiments which convinced Reaumur that steel differed from iron only in having more sulphur and salt, convinced him also that cast iron differed from forged iron, only by having still more sulphur and salt than steel; it was steel with an excess of its specific difference from forged iron: he therefore set himself to take away this excess, and he succeeded so as to produce a great variety of utensils in cast iron, which were as easily wrought as forged iron, and did not cost half the money. However, a manufactory set on foot in France for rendering cast iron sufficiently ductile to be forged and wrought, was, after some time, discontinued. For discovering the secret of converting iron into steel, the duke of Orleans, being then regent, settled a pension upon Reaumur of 12,000 livres a year, and, at his request, it was settled upon the academy after his death, to be applied for defraying the expences of future attempts to improve the arts.

M. de Reaumur also discovered the secret of tinning plates of iron, as it was practised in Germany; and his countrymen, instructed in that useful manufacture, no longer imported them from abroad. He has likewise the credit of having invented the art of making porcelain. A few simple observations upon fragments of glass, porcelain, and pottery, convinced him that china was nothing more than a demi-vitrification; now a demi-vitrification may be obtained either by exposing a vitrifiable matter to the action of fire, and withdrawing it before it is perfectly vitrified, or by making a paste of two substances, one of which is vitrifiable, and the other not: It was therefore very easy to discover by which of these methods the porcelain of China was made; nothing more was necessary than to urge it with a strong fire: if it consisted wholly of a vitrifiable matter half vitrified, it would be converted into glass; if of two substances, one of which was not vitrifiable, it would come out of the furnace the same as it went in: this experiment being made, the China porcelain suffered no alteration, but all the European porcelain was changed into glass.

But when the China porcelain was thus discovered to consist of two distinct substances, it was farther necessary to discover what they were, and whether France produced them. M. Reaumur accomplished these *desiderata*, and had the satisfaction to find that the materials for making China porcelain were to be had in France, in the same abundance, and in greater perfection, than in India. Reaumur also contrived a new species of porcelain, consisting only of glass, annealed a second time, with certain easy precautions, which, though less beautiful than other porcelain, is yet a useful discovery, considering the great facility and little expence with which it is made.

M. Reaumur was the first that reduced thermometers to a common standard, so as that the cold indicated by a thermometer in one place, might be compared with the cold indicated by a thermometer in another; in other words, he prescribed rules by which two thermometers might be constructed that would exactly coincide with each other through all the changes of heat and cold: he fixed the middle term, or zero, of his division of the tube, at the point to which the liquor rises when the bulb is plunged in water that is beginning to freeze; he prescribed a method of regulating the divisions in proportion to the quantity of liquor, and not by the aliquot parts of the length of the tube; and he directed how spirits of wine might be reduced to one certain degree of dilatability. Thermometers constructed upon these principles were called after his name, and soon took place of all others.

Reaumur also invented the art of preserving eggs, and of hatching them; this art had been long known and practised in Egypt, but to the rest of the world was an impenetrable secret: he found out and described many ways of producing an artificial warmth in which chickens might be hatched, and some by the application of fires used for other purposes; he shewed how chickens might be hatched in a dunghill; he invented long cages in which the callow brood were preserved in their first state, with fur cases to creep under instead of the hen, and he prescribed proper food for them of things every where to be procured in great plenty. He found also that eggs might be kept fresh and fit for incubation many years, by washing them with a varnish of oil, grease, or any other substance, that would effectually stop the pores of the shell, and prevent the contents from evaporating; by this contrivance eggs may not

only be preserved for eating or hatching in the hotest climates, but the eggs of birds of every kind may be transported from one climate to another, and the breed of those that could not survive a long voyage, propagated in the most distant part of the world.

While he was employed in these discoveries, he was gradually proceeding in another work, the "History of Insects," the first volume of which he published in 1734. This volume contains the history of caterpillars, which he divides into seven classes, each of a distinct kind and character: he describes the manner in which they subsist, as well under the form of caterpillars as in the chrysalis; the several changes which they undergo; the manner of taking food, and of spinning their webs. The second volume, which was published in 1736, is a continuation of the same subject, and describes caterpillars in their third state, that of butterflies, with all the curious particulars relating to their figure and colour, the beautiful dust with which they are powdered, their coupling, and laying their eggs, which the wisdom of Providence has, by an invariable instinct, directed them to do, where their young may most conveniently find shelter and food. The third volume contains the history of moths, not only of those which are so pernicious to clothes and furniture, but those which live among the leaves of trees, and in the water; the first is perhaps the most useful, because Reaumur has given directions how the cloth-moth may be certainly destroyed; but the second abounds with particulars that are not only curious, but wonderful in the highest degree. This volume also contains the history of the vine-fretter, an insect not less destructive to our gardens than the moth to our furniture, with an account of the worm that devours them, and the galls produced upon trees by the puncture of some insect, which often serve them for habitations.

From the gall, or gall-nut, properly so called, Reaumur proceeds, in his fourth volume, to the history of those protuberances which, though galls in appearance, are really insects, but condemned by nature to remain for ever fixed and unmoveable upon the branches of trees; and he discloses the astonishing mystery of their multiplication. He then proceeds to give an account of flies with two wings, and of the worms in which they pass the first part of their lives; this article includes the very singular history of the gnat. The fifth volume treats of four-winged flies, and

among others of the bee, concerning which he refutes many groundless opinions, and establishes others not less extraordinary.

The bee is not the only fly that makes honey, many species of the same genus live separate, or in little societies. The history of these begins the sixth and last volume, and contains a description of the recesses in which they deposit and secure their eggs, with proper nourishment for the worms they produce till their transformation. The author then proceeds to the history of wasps, as well those who live separate, as in companies, to that of the lion-pismire, the horse-stinger, and lastly, to the fly called an ephemeron, a very singular insect, which, after having lived in the water three years as a fish, lives as a fly only one day, during which it suffers its metamorphosis, couples, lays its eggs, and leaves its dead carcass upon the surface of the water which it had inhabited. To this volume there is a preface, containing the discovery of the polype, an animal that multiplies without coupling, that moves with equal facility upon its back or its belly, and each part of which, when it is divided, becomes a complete animal, a property then thought singular, but since found to be possessed by several other animals.

It had long been a question amongst anatomists, whether digestion is performed by solution or trituration: M. de Reaumur, by dissecting a great number of birds of different kinds, and by many singular experiments, discovered that the digestion of carnivorous birds is performed by solution, without any action of the stomach itself upon the aliments received on it; and that, on the contrary, the digestion of granivorous birds is effected wholly by grinding or trituration, which is performed with a force sufficient to break the hardest substances.

M. de Reaumur, during the course of his experiments upon birds, remarked the amazing art with which the several species of these animals build their nests. His observations on this subject he communicated to the French academy in 1756, and this memoir was the last he exhibited. He died by a hurt in his head, received from a fall at Bermondiere in the Maine, upon an estate that had been left him by a friend, on the 17th of October, 1756, aged seventy-five years.

He was a man of great ingenuity and learning, of the

strictest integrity and honour, the warmest benevolence, and the most extensive liberality.[1]

REBOULET (SIMON), a native of Avignon, and ex-Jesuit, was an advocate; but compelled to quit his profession for want of health. He died in 1752. Reboulet wrote the "Memoires de Forbin," 2 vols. 12mo, and the "Hist. de l'Enfance," 2 vols. compiled from memoirs with which the Jesuits furnished him, of whom he was too servile a flatterer to express any doubt concerning what they related. This work, however, was burnt as calumnious and defamatory, by a sentence of the parliament of Toulouse. His other works are, "A History of Pope Clement XI." in 2 small volumes, 4to, which the king of Sardinia suppressed; as his father did not love the Jesuits, and could not therefore be a great man in the opinion of Reboulet. A "History of Louis XIV." 3 vols. 4to, or 9 vols. 12mo, his best work, is tolerably accurate as to facts, but the narration is dry.[2]

RECORDE (ROBERT), a learned physician and mathematician, was born of a good family in Wales, and flourished in the reigns of Henry VIII., Edward VI., and Mary. There is no account of the exact time of his birth, though it must have been early in the sixteenth century, as he was entered of the university of Oxford about 1525, where he was elected fellow of All Souls college in 1531, being then B. A.; but Wood is doubtful as to the degree of master. Making physic his profession, he went to Cambridge, where he was honoured with the degree of doctor in that faculty, in 1545, and highly esteemed by all that knew him for his great knowledge in several arts and sciences. He afterwards returned to Oxford, where, as he had done before he went to Cambridge, he publicly taught arithmetic, and other branches of the mathematics, with great applause. It seems he afterwards repaired to London, and it has been said he was physician to Edward VI. and Mary, to which princes he dedicates some of his books; and yet he ended his days in the King's Bench prison, Southwark, where he was confined for debt, in 1558, at a very immature age. Pits gives him a very high character, as excelling in every branch of knowledge, philosophy, polite literature, astronomy, natural history, &c. &c. And Tanner observes that he had a knowledge of the Saxon language, as appears from

[1] Dict. Hist.—Ann. Register for 1763.—Hutton's Dictionary.
[2] L'Avocat Dict. Hist.

his marginal notes on Alexander Essebiens, a MS. in Corpus Christi college, Cambridge.

Recorde published several mathematical books, which are mostly in dialogue, between the master and scholar. They are as follow: 1. "The Pathway to Knowledge, containing the first principles of Geometrie, as they may moste aptly be applied unto practise, bothe for use of Instrumentes Geometricall and Astronomicall, and also for projection of Plattes much necessary for all sortes of men," Lond. 1551 and 1574, 4to. 2. "The Ground of Arts, teaching the perfect worke and practice of Arithmeticke, both in whole numbers and fractions, after a more easie and exact forme then in former time hath beene set forth," 1549, 1558, 1561, and 1571, 8vo.—This work went through many other editions, and was corrected and augmented by several other persons; as first by the famous Dr. John Dee; then by John Mellis, a schoolmaster, 1590 and 1618; next by Robert Norton; then by Robert Hartwell, practitioner in mathematics, in London; and lastly, by R. C. and printed in 8vo, 1623. In the "Archæologia," vol. XIII. may be seen a specimen of the author's method of illustrating an example, which exhibits a strange jumble of Arabic and Roman notation. The former was not much in use in his days. 3. "The Castle of Knowledge, containing the Explication of the Sphere bothe Celestiall and Materiall, and divers other things incident thereto. With sundry pleasaunt proofes and certaine newe demonstrations not written before in any vulgare woorkes," Lond. 1551, 4to, 1556, fol. and 1596, 4to. 4. "The Whetstone of Witte, which is the seconde part of Arithmetike: containing the extraction of Rootes; the Cossike practise, with the rules of Equation: and the woorkes of Surde Nombers," Lond. 1557, 4to.—An analysis of this work on Algebra, with an account of what is new in it, is given in Dr. Hutton's Dictionary, art. Algebra. 5. "The Urinal of Physic, and the Judicial of Urines," 4to, 1548, 1567, 1574, 1582, and 1651, the two last in 8vo. Bale and Pits mention some writings of his on the eucharist, auricular confession, the image of a true commonwealth, &c. He also collated the first and third editions of Fabian's Chronicle, translated Euclid, and undertook the ancient description of England and Ireland; but we know not that these were published.

Sherburne says that he published "Cosmographiæ Isagogen;" also that he wrote a book, "De Arte faciendi Horo-

logium;" and another, "De Usu Globorum, & de Statu Temporum."[1]

REDI (FRANCIS), an ancient Italian scholar and physician, was born of a noble family at Arezzo, in 1626. He studied at Padua, where he took the degree of doctor in philosophy and physic: and very soon afterwards rendered himself so conspicuous by his talents and acquirements in these sciences, that he was appointed first physician to the grand dukes Ferdinand II. and Cosmo III. At this time the academy del Cimento was occupied in a series of philosophical experiments which gave full scope and employment to Redi's genius; and at the desire of his noble patron, he undertook the investigation of the salts which are obtainable from different vegetables. With what success these experiments were conducted, may be seen by referring to his works. His principal attention, however, was directed to two more important subjects: viz. the poison of the viper, and the generation and properties of insects. In the first of these inquiries he shewed the surprising difference there is between swallowing the viperine poison, and having it applied to the surface of the body by a wound. He also proved that, contrary to the assertion of Charas, the virulence of the poison does not depend upon the rage or exasperation of the animal, since the poison collected from a viper killed without being previously irritated, and dropped into a wound produces the same fatal effects, as that which is infused into a wound made by the animal when purposely teazed until it bites. On the subject of insects, he refuted the doctrine, maintained by all the ancients and by many moderns, of putrefaction being the cause of their generation; a doctrine which had, indeed, been attacked some years before by an Italian author named Aromatari, but not with that weight of facts and force of argument which are so conspicuous in this treatise and the rest of Redi's writings. His observations on various natural productions brought from the Indies, and on animals that live within other living animals, "osservazioni intorno agli animali viventi che si trovano negli animali viventi," exhibit many curious experiments and discoveries. But while he was thus engaged in philosophical pursuits, he did not neglect the duties of his profession, as a physician. His let-

[1] Tanner.—Bale and Pits.—Ath. Ox. vol. I. new edit.—Hutton's Dictionary.—Ellis's edition of Fabian, 1811.—Aikin's Biographical Memoirs of Medicine.—Fuller's Worthies.

ters contain numerous histories of diseases and of their treatment; for he kept a register of all remarkable cases and consultations. He was particularly diligent in noticing the operation of remedies, and in many disorders enjoined a very abstemious diet. Redi's merits, however, were not confined to philosophy and medicine. He was also an excellent philologist and an elegant poet. His "Bacco in Toscana" has lately been edited by Mr. Mathias. All his writings possess the attraction of a pure and polished style; and the Academy della Crusca justly regarded him as one of the best authorities, in the composition of their celebrated Dictionary. This indefatigable philosopher and amiable man died at Pisa in 1698, having previously suffered much from epileptic attacks. After his death, a medal was struck in honour of his name, by order of Cosmo III. His works have gone through various editions; but that which was printed at Naples in 7 vols. 4to, is esteemed the best.[1]

REDMAN, or REDMAYNE (JOHN), one of the most learned divines of his time, was born in 1499, descended from a Yorkshire family, and was nearly related to Tonstall, bishop of Durham. By the encouragement of this learned prelate, he was from his infancy devoted to literature, which he cultivated first in Corpus Christi, Oxford, under the first president, John Claymond, a man of singular erudition and generosity. From Oxford he went for a time to study at Paris, and continued there until he became of age. He then, on his return, fixed himself in St. John's college, Cambridge, where he is said to have been so adorned with the knowledge of Cicero and the purest authors of antiquity, that Cheke, then a young man there, was fired with emulation; and in a short time, through their united pains and example, that seminary acquired the fame of being more than a match for a whole foreign university. Here he took his bachelor's degree in 1526, that of master in 1530, and that of D. D. in 1534. He was also elected public orator of the university. He was soon after chosen master of King's-hall, which he resigned in 1547, being then appointed the first master of Trinity college. He was likewise archdeacon of Taunton, and a member of the convocation in 1547 and 1550; also prebendary of Wells, and of Westminster, in the college of

[1] Fabroni Vitæ Italorum, vol. III.—Niceron, vol. III.—Eloy, Dict. Hist. de Medicine.—Baldwin's Literary Journal, vol. I.—See Mathias's edition of his "Baeco in Toscana," 1801.

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which cathedral he died in 1551, aged fifty-two, and was buried in the north aile of the abbey.

Dodd says that, as to Dr. Redman's religion, "though he was no friend to the doctrine of the reformers, yet he was very complaisant to them, in point of discipline, and went so far away with them, as to be an assistant in compiling the book of Common Prayer. In a word, he divided himself between both religions." We have better authority, however, for asserting that if he did so divide himself, the reformed religion had the larger share. That he was at first attached to the religion in which he had been educated, appears by his letter to Latimer reproving that reformer for his innovations; but he soon found reason to change his opinion. He had applied his maturer judgment and learning, with equal piety and patience, for the space of twenty years, to the study of the Scriptures and the early writers of the church, intending to compose a work on the subject of transubstantiation; but the result of his studies was, that there was no foundation for that absurd dogma, either in Scripture, or in the primitive fathers. He therefore relinquished this, and other errors of the Romish creed, and "with constant judgment and unfeigned conscience descended into that manner of belief," which he held, when he assisted in compiling the first liturgy of Edward VI. published in 1549*. We have still more proof of his relinquishing his old creed, in Mr. archdeacon Churton's "Life of Nowell." Nowell waited upon Redman in his last illness, desirous to know what was his opinion and belief concerning the "troublous controversies of those days," professing himself willing to "receive and approve his words as oracles sent from heaven." The dying confessor, possessing a "quiet mind and perfect remembrance," took a day or two to consider of the matters propounded to him by Nowell; and then sent for him, declaring himself ready to converse with him on those points, and to answer truly as he thought, to whatever question should be asked him, as in the presence of God. These articles were fourteen in number, the sum of which was, that purgatory, the sacrifice of the mass, and tran-

* "Afterwards I conferred with Dr. Redman, in whom I reposed much hope in regard of his eminent virtues and great scholarship. He affirmed unto me that the book of Common Prayer was an holy book, and agreeable to the Gospel." Bernard Gilpin's Letter to his brother George in 1575, and Wordsworth, vol. IV. p. 124.

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substantiation, were groundless and ungodly; that we are justified, not by our works, but by lively faith, which rests in our only Saviour Jesus Christ; that good works are not destitute of their rewards; yet nevertheless they do not merit the kingdom of heaven, which is "the gift of God." Dr. Wilkes, master of Christ's college, Cambridge, and Dr. Young of Trinity college in that university, were present at this conference; of which an account was given by Young, in a Latin epistle to their common friend Cheke. Redman survived this interview, which was in Nov. 1551, not many days, for on the 27th Nowell succeeded him in the canonry of Westminster.

His works, all published after his death, were, 1. "Opus de justificatione," Antw. 1555, 4to. 2. "Hymnus in quo peccator justificationem quærens rudi imagine describitur," printed with the former. 3. "The Complaint of Grace," Lond. 1556, 8vo, 1609, 12mo. 4. "Resolutions concerning the Sacrament," in the appendix to Burnet's Hist. of the Reformation, with "Resolutions of some questions relating to bishops and priests." There are also in Fox some articles by him.[1]

REED (JOSEPH), a dramatic and miscellaneous writer, was born at Stockton, in the county of Durham, in March 1723, and succeeded his father in the business of a rope-maker, which he carried on in that country until 1757, when he removed to Sun Tavern fields at Stepney near London, and there pursued the same occupation with great credit and probity until his death, Aug. 15, 1787, aged sixty-four. In 1750 he married Sarah, daughter of Mr. John Watson, of Stockton, flax-dresser, who died many years before him, and by whom he left issue John Watson Reed, late of Ely-place, Holborn, attorney at law, who died Jan. 31, 1790; Shakspeare, who succeeded him in his business; and Sarah, who married Gilbert Wilson, and died his widow a few days before her brother.

Notwithstanding a due attention to business, Mr. Reed found leisure to amuse himself and the world with many miscellanies in prose and verse of very considerable merit. The late Mr. Ritson, who had for Mr. Reed, what he extended to very few, a high respect, intended to have edited some of these miscellanies, in a volume or volumes,

[1] Ath. Ox. vol. I. new edit.—Strype's Cranmer, pp. 77, 147, 156, 157, 269. —Fox's Acts and Monuments, anno 1551.—Churton's Life of Nowell, p. 15, &c. —Wordsworth's Eccl. Biography.

of which the following were to have been the contents: 1. "Madrigal and Trulletta, a mock tragedy," 1758. 2. "The Register Office," 1761, a farce, or rather a dramatic satire. 3. The same; the second edition. 4. "Tom Jones," a comic opera, 1769. 5. "Dido," a tragedy, 1767, printed for the first time by Messrs. Nichols in 1808, but the whole impression having been destroyed by the fire which consumed their premises in February of that year, it has not been reprinted. 6. The "Retort Courteous," to the manager of the theatre. 7. An "Epitaph on the Earl of Chatham." 8. "St. Peter's Lodge," a serio-comic legendary tale. 9. "A Rope's end for Hempen monopolists." Besides the above articles, Mr. Reed was the author of, 10. "A Poem, in imitation of the Scottish dialect, on the death of Mr. Pope," printed in the Gentleman's Magazine for August 1744. 11. "The Superannuated Gallant," a farce, Newcastle, 1745, 12mo. 12. "A British Philippic, inscribed to the right hon. the earl of Granville," London, 1756, 4to. 13. "A Sop in the Pan for a physical critic, in a letter to Dr. Smollett, occasioned by a criticism (in the Critical Review) on Madrigal and Trulletta," 1759. 14. "A humorous account of his own Life," printed in the Universal Museum for 1764. 15. "The Tradesman's Companion, or Tables of Averdupois weight, &c." London, 1762, 12mo. 16. "The Impostors, or a Cure for Credulity," a farce, acted for the benefit of Mr. Woodward, March 19, 1776, with an excellent prologue, not printed. To these may be added, several tragedies, comedies, and farces, never acted or printed; a few unpublished poems; and some numbers of the "Monitor," a political paper published in the administration of the earl of Bute, and "Letters" under the signature *Benedict*, in defence of Mr. Garrick, on the publication of Kenrick's "Love in the Suds," printed originally in the Morning Chronicle, and afterwards added to the fifth edition of that poem.[1]

REED (Isaac), a gentleman eminently conversant in literary history, was born Jan. 1, 1742, at Stewart-street, Old Artillery-ground, London, of a family, we are told, "highly respectable, and of considerable antiquity," but certainly at this time somewhat reduced, as his father was in the humble occupation of a baker. He is said, how-

[1] Biog. Dram.—Nichols's Bowyer, vol. IX. p. 116.—Brewster's History of Stockton.

ever, to have been a man of education and abilities very superior to his condition, and both capable and desirous of bestowing those advantages upon his son, whom he sent to an academy at Streatham. In 1757, Mr. Reed became an articled clerk to Messrs. Perrot and Hodgson, then eminent attornies in London; and at the expiration of his articles, engaged himself as assistant to Mr. Hoskins, of Lincoln's-inn, an eminent barrister and conveyancer. In this situation he remained about a year, when he took chambers in Gray's-inn, and began to practise as a conveyancer on his own account.

Independently, however, of his application to the laborious duties of his profession, he had, previous to this period, acquired great proficiency in general knowledge, and in particular a decided taste for old English literature, and an intimate acquaintance with old English authors. His reading, in this class, was most extensive, and only equalled by a memory uncommonly tenacious of facts and dates. Hence his publications, as editor, are stamped with a peculiar value; and he had not proceeded far in researches into the antiquities of English literature, when he gave up his profession, to which he never appears to have been cordially attached, and devoted his time and his little property to employments more congenial to his disposition, and to his retired and simple manners.

As he had the utmost aversion to the appearance of his name on a title-page, it is not easy to enumerate all the publications of which he was editor, but we are told that the following list may be considered as tolerably accurate. In 1768, he collected into one volume the poetical works of lady Mary Wortley Montagu. In 1778, he printed a few copies of Middleton's unpublished play, called "The Witch, a tragi-comedie," which were circulated privately among his friends. In the same year he collected materials for a sixth volume of Dr. Young's Works, small 8vo. In 1773, he collected and published the Cambridge Seatonian prize poems, from their institution in 1750. From 1773 to about 1780, he was, if not editor, a constant contributor to the "Westminster Magazine," and particularly of the biographical articles; but about 1782 or 1783 transferred his services to the "European Magazine," of which he was from that time editor, and one of the proprietors. He was also an occasional contributor to the Gentleman's Magazine. In 1775 he furnished the

biographical notes to Pearch's collection of poems, 4 vols. and rendered the same important service to a new edition of Dodsley's collection in 1782, 6 vols. One of the lives of Dr. Dodd, published in 1777, has been ascribed to Mr. Reed, and he certainly conveyed it to his then booksellers, Messrs. Fielding and Walker, but there are doubts whether he was the sole author. There are none, however, respecting the "Biographia Dramatica," 2 vols. 8vo, which was his favourite work. It was first published by him in 1782, and he continued to accumulate materials for improvement and enlargement, which he recommended to be put into the hands of Mr. Stephen Jones, in whose knowledge of the subject, and fitness for the office of editor, he had the utmost confidence. A new edition has accordingly been published by that gentleman, extended to 4 vols. 8vo, in 1812. In 1780, Mr. Reed published an improved edition of Dodsley's "Old Plays," 12 vols. 8vo. To these we may add two supplemental volumes, a thirteenth and fourteenth, to Dr. Johnson's Works; a select collection of fugitive pieces of wit and humour, in prose and verse, under the title of "The Repository," 1777—1783, 4 vols. 8vo; the "Life of Dr. Goldsmith," prefixed to the second volume of his "Essays," collected and published in 3 vols. 12mo, by Mr. Wright the printer, in 1795; and a concise, but masterly delineation of his friend Dr. Farmer, communicated to William Seward, esq. and printed in his "Biographiana."

To the generality of readers the name of Mr. Reed is most familiar as an annotator on Shakspeare. The first edition of our immortal bard in which he was engaged was that of 1785, 10 vols. This he undertook at the request of his friend Mr. Steevens, with whom he was joint editor in the subsequent edition of 1793. Mr. Steevens had a high respect for him as a coadjutor in this undertaking; and as a testimony of his regard, bequeathed him his own corrected copy of Shakspeare, from which was published, in 1803, Mr. Reed's last edition, in 21 vols. 8vo, and, for the first time, his name was formally prefixed.

But, it is justly remarked by his biographer, all these, though no inconsiderable proofs of his industry and zeal, are far from comprising the sum total of his labours; indeed they give a very inadequate idea of his literary usefulness. The works in which he was partially concerned as editor, are exceedingly numerous, and the occasions on

which he has given his assistance in difficult points of literature, almost beyond calculation, particularly in what concerned the literary history of his own country. Although his manner had little of polish, he was always kindly ready to communicate the information he had for so many years accumulated; and perhaps received more public acknowledgments for his assistance in this way than any man of his time. Hence, on his death, so many scholars of eminence hastened with their grateful tributes to his memory. He died Monday, Jan. 5, 1807; and was interred, agreeably to his desire, at Amwell, a place which he was accustomed to visit and admire.

His collection of books, chiefly English, was perhaps one of the most extensive in that series; and most of them were enriched by his MS notes. They were sold in November 1807 by Messrs. King and Lochee, in a sale which lasted thirty-nine days, and produced more than 4000*l*. Few collections have attracted more attention of late years, and it may be doubted whether we shall ever see a collection dispersed, in all respects so well suited to the taste of those who are ambitious of possessing literary curiosities, or of enlarging their knowledge of English literature.[1]

RHESE (JOHN DAVID), an English physician and philologist, was born at Llanvaethly in the isle of Anglesea, in 1534. After residing two or three years at Oxford, he was elected student of Christ church, but inclining to the study of medicine, went abroad, and took the degree of doctor in that faculty at Sienna in Tuscany. He acquired so perfect a knowledge of the Italian language, that he was appointed public moderator of the school of Pistoia in Tuscany, and wrote books in that tongue, which were much esteemed by the Italians themselves. On his return, with a high reputation for medical and critical learning of all kinds, he retired to Brecknock, where he passed the greater part of his life in literary pursuits and the practice of his profession, and where he died about 1609. Wood says he died a Roman catholic; and Dodd, upon that authority, has included him among his worthies of that religion, but there seems some reason to doubt this. One of Rhese's publications was a Welsh grammar, "Cambro-Britannicæ, Cymeræcæve, linguæ Institutiones et Rudi-

[1] Life in Europ. Mag. 1807.—Nichols's Bowyer.

menta, &c. ad intelligend. Biblia Sacra nuper in Cambro-Britannicum sermonem eleganter versa," Lond. 1592, folio. Prefixed to this is a preface by Humphrey Prichard, in which he informs us that the author made this book purposely for the better understanding of that excellent translation of the Bible into Welsh, and principally for the sake of the clergy, and to make the scriptures more intelligible to them and to the people; a measure which a Roman catholic in those days would scarcely have adopted. Prichard also says that he was "sinceræ religionis propagandæ avidissimus;" and as Prichard was a protestant, and a minister of the church of England, he must surely mean the protestant religion. Rhese's other works are, "Rules for obtaining the Latin Tongue," written in the Tuscan language, and printed at Venice; and "De Italicæ linguæ pronunciatione," in Latin, printed at Padua. There was likewise in Jesus college library a MS. compendium of Aristotle's Metaphysics in the Welsh language by our author, in which he asserts, what every ancient Briton will agree to, that this tongue is as copious and proper for the expression of philosophical terms, as the Greek or any other language. Several other valuable tracts, which are entirely lost, were written by Dr. Rhese, who was accounted one of the great luminaries of ancient British literature. By Stradling in his epigrams, he is styled "novum antiquæ linguæ lumen;" and by Camden, "clarissimus et eruditissimus vir Joannes David," for he was sometimes called John David, or Davis.[1]

REEVES (WILLIAM), an English divine, was born in 1668, and educated at King's college, Cambridge, where he took his degree of B. A. in 1688, and M. A. in 1692, and obtained a fellowship. In 1694, earl Berkley gave him the rectory of Cranford in Middlesex, and he obtained the vicarage of St. Mary, Reading, in 1711. He was also chaplain to queen Anne. He died March 26, 1726, in the fifty-eighth year of his age, and was buried near the altar in St. Mary's church. He published several occasional sermons; and after his death a collection of fourteen were printed in 1729, from his MS. which he had prepared for the press. These sermons have a peculiar cast of originality; and the author was considered as an able and spirited preacher. The first sermon in the volume, "The

[1] Ath. Ox. vol. I. new edit.—Aikin's Biog. Memoirs of Medicine.—Usher's Life and Letters, p. 168.

fatal consequences of Bribery, exemplified in Judas, Matt. xxvii. 3, 4." was first preached during the time of an election, and printed at a low price, to be given away: and it is said that many, on hearing, or reading it, returned the bribes which they had taken, and voted another way. He published also a valuable work, "The Apologies of the Fathers, with a dissertation on the right use of the Fathers," Lond. 1709, 2 vols.[1]

REGINALD (ANTHONY), a Dominican of the seventeenth century, one of the greatest defenders of Thomism, and the doctrine of grace efficacious in itself, died 1676, at Toulouse. His principal works are, a small theological treatise "sur la célèbre distinction du Sens composé et du Sens divisé;" and "De mente Concilii Tridentini circa Gratiam per se efficacem." This last was edited by Arnauld and Quesnel, in 1706, folio.[2]

REGINO, a learned Benedictine, abbot of Prum towards the end of the ninth century, has left a good "Chronicle," in the collection of German historians by Pistorius, 1583, 3 vols. folio, and a collection of canons and ecclesiastical rules, entitled, "De Disciplinis ecclesiasticis, et de Religione Christiana." This last he compiled at the solicitation of Rathbode, archbishop of Treves, to which city he had retired, after being obliged to quit his abbey, in the year 899. M. Baluze has published an excellent edition of this collection, with notes, in 1671, 8vo. Regino died at Treves, in the year 915.[3]

REGIOMONTANUS. See MULLER.

REGIS (PETER SYLVAN), a French philosopher, and great propagator of Cartesianism, was born in Agenois, in 1632. He cultivated the languages and philosophy under the Jesuits at Cahors, and afterwards divinity in the university of that town, being designed for the church. He made so uncommon a progress, that at the end of four years he was offered a doctor's degree without the usual charges; but he did not think it became him to accept of it till he had studied also in the Sorbonne at Paris. He went thither, but was soon disgusted with theology; and, as the philosophy of Des Cartes was at that time drawing public attention, through the lectures of Rohault, he became attached to it, and went to Toulouse in 1665, where

[1] Coates's History of Reading.—Newcourt's Repertorium.
[2] Moreri.—Dict. Hist.
[3] Dupin.—Cave, vol. I.—Moreri.—Bullart's Acad. des Sciences, vol. I.

he read lectures on the subject. Having a clear and fluent manner, and a facility in making himself understood, he was honoured, as his auditors, by the magistrates, the learned, the ecclesiastics, and even the ladies, who all affected to abjure the ancient philosophy. In 1680, he returned to Paris; where the concourse about him was such, that the Aristotelians applied to the archbishop of Paris, who thought it expedient, in the name of the king, to put a stop to the lectures; and they were accordingly discontinued for several months. The whole life of Regis, however, was spent in propagating the new philosophy. In 1690, he published a formal system of it, containing logic, metaphysics, physics, and morals, in 3 vols. 4to, and written in French. It was reprinted, the year after, at Amsterdam, with the addition of a discourse upon ancient and modern philosophy. He wrote afterwards several pieces in defence of his system; in which he had disputes with M. Huet, Du Hamel, Malebranche, and others. His works, though abounding with ingenuity and learning, have been disregarded in consequence of the great discoveries and advancement in philosophic knowledge that have been since made. He died in 1707. He had been chosen member of the academy of sciences in 1699.[1]

REGIUS (URBAN), or LE ROI, a name he thought proper to change, as it was liable to be applied in ridicule, was a learned Reformer of the 16th century, and born at Langenargen, or Arga Longa, in the territories of the counts of Mountfort. Having received a very liberal education, first at the school of Lindau, and afterwards at that of Fribourg, where he lived with Zasius, a celebrated civilian who encouraged his diligence, and admired him for his extraordinary proficiency and amiable manners, he went to Basil for farther improvement, but was soon attracted to Ingoldstadt, at that time a very famous university, and under the direction of the no less famous John Eckius. Here Regius read lectures, but unfortunately was induced to superintend the education of some youths of noble families, and provide them with books and other necessaries, which their parents neglecting to pay, he was obliged to give up what little property he had for the benefit of his creditors, and in despair of assistance to carry on his studies, enlisted as a common soldier. In this plight, however, he

[1] Niceron, vol. VI.—Dict. Hist.

happened to be discovered by Eckius, who procured his discharge, and prevailed on the parents of his pupils to discharge all arrears due to him.

Urban then returned to his studies, and became so distinguished, that the emperor Maximilian, passing through Ingoldstadt, made him his poet-laureat and orator; and he was afterwards made professor of poetry and oratory in that university. But, having applied to the study of divinity, he engaged with warmth and assiduity in the controversies of the times, particularly in that between Luther and Eckius, in which he inclined to Luther; but unwilling to give personal offence to his preceptor and good friend Eckius, he left Ingoldstadt and went to Augsburgh, where, at the importunity of the magistrates and citizens, he undertook the government of the church. Here he departed farther and farther from the errors of Popery, and soon joined with Luther in preaching against them. In his opinions, however, concerning the sacrament and original sin, he sided, for a time, with Zuinglius, in consequence of a correspondence in which that reformer explained to him the grounds of his belief. In his preaching against errors so general as those of popery then were, he met with much opposition, but appears to have been supported by some of the principal citizens, one of whom bestowed on him his daughter, by whom he had thirteen children. Eckius, both by letters and by the intervention of friends, endeavoured to gain him back to the church, but his principles were fixed, and he resisted both flatteries and promises.

In 1530 there was a diet held at Augsburg, at which the duke of Brunswick was present, who prevailed on Regius to go to Lunenburg in his dominions, to take care of the church there. The duke highly esteemed him, and declared to the people of Augsburgh, who petitioned for his return, that he would as soon part with his eyes as with Regius, and made him chief pastor of all the churches in his dominions, with an ample and liberal salary. Here he passed the greater part of a useful and active life in preaching, writing, and religious conferences. He died May 23, 1541, when on a journey with the duke to Haguenau; the place of his death is said to be Zell; but we have no account of his age. He had often wished that he might die a sudden and easy death, which happened to be the case. His works were collected in 3 vols. folio: the first two contain the pieces he published in Latin, the

other his German compositions. This last volume was afterwards translated into Latin, and published under the title of "Vita & Opera Urbani Regii, reddita per Ernest. Regium," Norib. 1562. Some of his pieces were translated in the 16th century into English, as "The Sermon which Christ made on the way to Emmaus, &c." 1578, 4to. "A declaration of the twelve articles of the Christen faythe, &c." 1548. "An Instruccyon of Christen fayth, &c." 1588, translated by Fox the martyrologist. "The Olde Learnyng and the New compared, &c." 1548, 8vo. "Exposition on the 87th Psalm," 1594, 8vo. "A homily of the good and evil Angell, &c." 1590, 8vo, and others. Besides what are included in the three volumes mentioned above, John Freder of Pomerania published, after the author's death, a work of his, entitled "Loci Theologici ex patribus & scholasticis neotericisque collecti."[1]

REGNARD (JOHN FRANCIS), one of the best French comic writers after Moliere, was born at Paris in 1647. He had scarcely finished his studies, when he was seized with a passion for travelling, and an ardent desire to see the different countries of Europe. He went to Italy first, but was unfortunate in his return thence; for, the English vessel bound for Marseilles, on which he embarked at Genoa, was taken in the sea of Provence by the Barbary Corsairs; and he was carried a slave to Algiers. Having some acquaintance with the art of French cookery, he procured an office in his master's kitchen. His amiable manners and pleasant humour made him a favourite with all about him, and not a little so with the women; but being detected in an intrigue with one of them, his master insisted upon his submitting to the law of the country, which obliged a Christian, convicted of such an offence, either to turn Mahometan, or to suffer death by fire. Regnard, however, was saved from either punishment, by the intervention of the French consul, who having just received a large sum for his redemption, sent him home, about 1681.

He had not been long at Paris, before he set out to visit Flanders and Holland, whence he passed to Denmark, and afterwards to Sweden. Having done some singular piece of service to the king of Sweden, this monarch, who perceived that he was travelling out of pure curiosity, told him, that Lapland contained many things well worthy of

[1] Melchior Adam.—Gen. Dict.

observation; and ordered his treasurer to accommodate him with whatever he wanted, if he chose to proceed thither. Regnard embarked for Stockholm, with two other gentlemen that had accompanied him from France; and went as far as Torneo, a city at the bottom of the Bothnic Gulph. He went up the river Torneo, whose source is not far from the Northern cape; and at length penetrated to the Icy sea. Here, not being able to go farther, he and his companions engraved these four lines upon a rock:

"Gallia nos genuit, vidit nos Africa; Gangem
Hausimus, Europamque oculis lustravimus omnem;
Casibus & variis acti terraque marique,
Hic tandem stetimus, nobis ubi defuit orbis."

While he was in Lapland, his curiosity led him to inquire into the pretended magic of the country; and he was shewn some of the learned in this black art, who, not succeeding in their operations upon him, pronounced him a greater magician than themselves. After his return to Stockholm, he went to Poland, thence to Vienna, and from Vienna to Paris, after a ramble of almost three years.

He now settled in his own country, near Dourden, about eleven leagues from Paris, and wrote a great many comedies, which were acted with success, particularly his "Gamester." He was made a treasurer of France, and lieutenant of the waters and forests, which enabled him to indulge his taste for pleasure and gaiety. It has been said that he died of chagrin in his 52d year, Sept. 4, 1709, and that he even contributed himself to shorten his days; but both these reports are contradicted in the new edition of the Dict. Hist. (1811), and his death attributed to imprudent conduct after taking medicine. The best edition of his works, which consist of comedies and his travels, is that of Paris, 1790, 4 vols. 8vo, with notes.[1]

REGNIER (MATHURIN), a satirical French poet, was the son of a citizen of Chartres, by a sister of the abbé Desportes, a famous poet also, and was born there in 1573. He was brought up to the church, and no man more unfit or unworthy, for such were his debaucheries, that as we learn from himself, he had at thirty all the infirmities of old age. Yet this did not prevent his obtaining the patronage of cardinal Joyeuse, and the ambassador Philip de Bethune, with whom he was twice at Rome, in 1593 and 1601. In

[1] Dict. Hist.

1604, by their influence, he obtained a canonry in the church of Chartres; and had other benefices, and also a pension of 2000 livres, which Henry IV. settled on him in 1606, all which he spent on his licentious pleasures. He died at Rouen in 1613, at the age of forty, completely debilitated and worn out.

He was the first among the French who succeeded in satire; and, if Boileau has had the glory of raising that species of composition to perfection among them, it may be said of Regnier, that he laid the foundation, and was perhaps more an original writer than Boileau. He is supposed to have taken Juvenal and Persius for his model: it is certain, that he has in some places imitated Ovid, and borrowed largely from the Italians. While pretending, however, to expose vice, much of that impurity, which ran through his life, crept also into his writings. Seventeen of his satires, with other poems, were printed at Rouen in 1614. There is a neat Elzevir edition of his works at Leyden, 1652, 12mo; but the best are those of Rouen, 1729, 4to, with short notes by M. Brossette; and of London, 1733, with notes by Lenglet du Fresnoy, one of Tonson's handsome books 4to, of which there are large paper copies.[1]

REGNIER de MARETS, or DES-MARAIS (FRANCIS SERAPHIN), a French writer, was born at Paris in 1632; and, at fifteen, distinguished himself by translating the "Batrachomyomachia" into burlesque verse. At thirty, he went to Rome as secretary to an embassy. An Italian ode of his writing procured him a place in the academy de la Crusca in 1667; and, in 1670, he was elected a member of the French academy. In 1684, he was made perpetual secretary, after the death of Mezeray; and it was he who drew up all those papers, in the name of the academy, against Furetiere. In 1688, the king gave him the priory of Grammont, which determined him to the ecclesiastical function; and, in 1675, he had an abbey. His works are, an Italian translation of Anacreon's odes, which he dedicated to the academy de la Crusca in 1692; a French grammar; and two volumes of poems, in French, Latin, Italian, and Spanish. He translated, into French, Tully "De Divinatione, & de Finibus;" and Rodrigue's "Treatise of Christian perfection," from the Spanish. He died in 1713, aged 82. "He has done great service to language," says Voltaire,

[1] Niceron, vol. XI. XX.—Dict. Hist.

"and is the author of some poetry in French and Italian. He contrived to make one of his Italian pieces pass for Petrarch's; but he could not have made his French verses pass for those of any great French poet."[1]

REID (THOMAS), a Scotch divine, whose life, however barren of incidents, fixes an æra in the history of modern philosophy, was born April 26, 1710, at Strachen in Kincardineshire, a country parish, situated about twenty miles from Aberdeen, on the north side of the Grampian mountains. His father, the rev. Lewis Reid, was minister of that parish for fifty years. His mother was Margaret Gregory, one of the twenty-nine children of David Gregory of Kinnardie, and sister to James Gregory, the inventor of the reflecting telescope, and to David Gregory, Savilian professor of astronomy at Oxford. After two years spent at the parish school at Kincardine, our author was sent to Aberdeen, where he had the advantage of prosecuting his classical studies under an able and diligent teacher; so that about the age of twelve or thirteen he was entered a student in Marischal College, under Dr. George Turnbull. The sessions of the college were at that time very short, and the education, according to Dr. Reid's own account, slight and superficial.

It does not appear that Dr. Reid gave any early indications of future eminence. His industry, however, and modesty, were conspicuous from his childhood; and it was foretold of him by the parish schoolmaster, who initiated him in the first principles of learning, "that he would turn out to be a man of good and well-wearing parts," a prediction which, although it implied no flattering hopes of those more brilliant endowments which are commonly regarded as the constituents of genius, touched not unhappily on that capacity of patient thought, which contributed so powerfully to the success of his philosophical researches. His residence at the university was prolonged beyond the usual term, in consequence of his appointment to the office of librarian, which had been endowed by one of his ancestors about a century before. The situation was acceptable to him, as it afforded an opportunity of indulging his passion for study, and united the charms of a learned society with the quiet of an academical retreat.

In 1736, he resigned this office, and, accompanied by

[1] Dict. Hist.—Niceron in Desmarais, vol. V.

Dr. John Stewart, afterwards professor of mathematics in Marischal college, and author of a "Commentary on Newton's Quadrature of Curves," on an excursion to England. They visited together London, Oxford, and Cambridge, and were introduced to the acquaintance of many persons of the first literary eminence. His relation to David Gregory procured him a ready access to Martin Folkes, whose house concentrated the most interesting objects which the metropolis had to offer to his curiosity. At Cambridge he saw Dr. Bentley, who delighted him with his learning, and amused him with his vanity; and enjoyed repeatedly the conversation of the blind mathematician Saunderson; a phenomenon in the history of the human mind, to which he has referred more than once in his philosophical speculations. With the learned and amiable Dr. Stewart he maintained an uninterrupted friendship till 1766, when Mr. Stewart died of a malignant fever. His death was accompanied with circumstances deeply affecting to Dr. Reid's sensibility; the same disorder proving fatal to his wife and daughter, both of whom were buried with him the same day in the same grave.

In 1737, Dr. Reid was presented by the King's college of Aberdeen to the living of New Machar in that county; but the circumstances in which he entered on his preferment were far from auspicious. The intemperate zeal of one of his predecessors, and an aversion to the law of patronage, had so inflamed the minds of his parishioners against him, that in the first discharge of his clerical functions, he had not only to encounter the most violent opposition, but was exposed to personal danger. His unwearied attention, however, to the duties of his office, the mildness and forbearance of his temper, and the active spirit of his humanity, soon overcame all these prejudices; and not many years afterwards, when he was called to a different situation, the same persons who had suffered themselves to be so far misled, as to take a share in the outrages against him, followed him on his departure with their blessings and tears.

Dr. Reid's popularity at New Machar increased greatly after his marriage, in 1740, with Elizabeth, daughter of his uncle Dr. George Reid, physician in London. The accommodating manners of this excellent woman, and her good offices among the sick and necessitous, were long remembered with gratitude, and so endeared the family to

the neighbourhood, that its removal was regarded as a general misfortune. The simple and affecting language in which some old men expressed themselves on this subject deserves to be recorded: "We fought *against* Dr. Reid when he came, and would have fought *for* him when he went away."

It is mentioned, that long after he became minister of New Machar, he was accustomed, from a distrust in his own powers, to preach the sermons of Dr. Tillotson and Dr. Evans, and that he had neglected the practice of composition in a more than ordinary degree, in the earlier part of his studies. The fact, says his biographer, is curious, when contrasted with that ease, perspicuity, and purity of style, which he afterwards attained. Yet during his residence at this place, the greater part of his time was spent in the most intense study; particularly in a careful examination of the laws of external perception, and of the other principles which form the ground-work of human knowledge. His chief relaxations were gardening and botany, to both of which pursuits he retained his attachment even in old age.

The first work published by Dr. Reid was in the Philosophical Transactions of London in 1748. It was entitled "An Essay on Quantity, occasioned by a Treatise in which simple and compound Ratios are applied to Virtue and Merit," and shews plainly, that although he had not yet entirely relinquished the favourite researches of his youth, he was beginning to direct his thoughts to other objects. The treatise alluded to in the title of this paper was Dr. Hutcheson's "Inquiry into the origin of our ideas of beauty and virtue." In 1752, the professors of King's college, Aberdeen, elected Dr. Reid professor of philosophy, in testimony of the high opinion they had formed of his learning and abilities. Soon after his removal to Aberdeen, he projected (in conjunction with his friend Dr. John Gregory) a literary society, which subsisted many years, and produced that spirit of philosophical research to which we owe the writings of Reid, Gregory, Campbell, Beattie, and Gerard, who communicated, in this society, sketches of their works, and profited by the remarks mutually offered. In 1763 he was invited by the university of Glasgow, and accepted, the office of professor of moral philosophy. In 1764 he published his "Inquiry into the Human Mind;" which was succeeded, after a long interval,

in 1785, by his "Essays on the intellectual Powers of Man;" and that again, in 1788, by the "active Powers." These, with a masterly "Analysis of Aristotle's Logic," which forms an appendix to the third volume of lord Kames's Sketches, comprehend the whole of Dr. Reid's publications. The interval between the dates of the first and last of these amount to no less than forty years, although he had attained to the age of thirty-eight before he ventured to appear as an author. Even in very advanced life, he continued to prosecute his studies with unabated ardour and activity. The modern improvements in chemistry attracted his particular notice; and he applied himself, with his wonted diligence and success, to the study of these and its new nomenclature. He amused himself, also, at times, in preparing for a philosophical society, of which he was a member, short essays on particular topics, which happened to interest his curiosity. The most important of these were, "An examination of Dr. Priestley's opinion concerning Matter and Mind;" "Observations on the Utopia of sir Thomas More;" and "Physiological reflections on Muscular motion." This last essay appears to have been written in the eighty-sixth year of his age, and was read by the author to his associates, a few months before his death.

While he was thus enjoying an old age, happy in some respects beyond the usual lot of humanity, his domestic comfort suffered a deep and incurable wound by the death of Mrs. Reid. He had had the misfortune too of surviving, for many years, a numerous family of promising children; four of whom (two sons and two daughters) died after they had attained to maturity. One only was left to him, Mrs. Carmichael, then the wife, now the widow, of Patrick Carmichael, M. D. His situation at this period cannot be better described than by himself. "By the loss," says he, "of my bosom friend, with whom I lived fifty-two years, I am brought into a new world at a time of life when old habits are not easily forgot, or new ones acquired. But every world is God's world, and I am thankful for the comforts he has left me. Mrs. Carmichael has now the care of two old deaf men, and does every thing in her power to plese them; and both are very sensible of her goodness. I have more health than at my time of life I had any reason to expect. I walk about; entertain myself with reading what I soon forget; can converse with one

person, if he articulates distinctly, and is within ten inches of my left ear; go to church without hearing one word that is said. You know I never had any pretensions to vivacity; but I am still free from languor and *ennui*."

The actual and useful life of Dr. Reid was now drawing to a conclusion. A violent disorder attacked him about the end of September 1796; but does not seem to have occasioned much alarm to those about him, till he was visited by Dr. Cleghorn, who soon communicated his apprehensions in a letter to Dr. Gregory. Among other symptoms, he mentioned particularly "that alteration of voice and features, which, though not easily described, is so well known to all who have opportunities of seeing life close." Dr. Reid's own opinion of his case was probably the same with that of his physician; as he expressed to him on his first visit, his hope that he was "soon to get his dismission." After a severe struggle, attended with repeated strokes of palsy, he died on the 7th of October following.

In point of bodily constitution, few men have been more indebted to nature than Dr. Reid. His form was vigorous and athletic; and his muscular force (though he was somewhat under the middle size) uncommonly great; advantages to which his habits of temperance and exercise, and the unclouded serenity of his temper, did ample justice. His countenance was strongly expressive of deep and collected thought; but when brightened up by the face of a friend, what chiefly caught the attention was a look of good will and of kindness. A picture of him, for which he consented, at the particular request of Dr. Gregory, to sit to Mr. Raeburn during his last visit to Edinburgh, is generally and justly ranked among the happiest performances of that excellent artist.

The most prominent features of Dr. Reid's character were intrepid and inflexible rectitude, a pure and devoted attachment to truth, and an entire command over his passions. In private life, no man ever maintained more eminently or more uniformly, the dignity of philosophy; combining with the most amiable modesty and gentleness, the noblest spirit of independence. As a public teacher, he was distinguished by unwearied assiduity in inculcating principles, which he conceived to be of essential importance to human happiness. In his elocution and mode of instruction, there was nothing peculiarly attractive. Such,

however, were the simplicity and perspicuity of his style; such the gravity and authority of his character, that he was always listened to with profound respect, and, in his latter years, with a veneration, which age added to great wisdom always inspires.

All that is valuable in this sketch has been taken from Mr. Dugald Stewart's life of Dr. Reid, the most elaborate part of which is the view of the spirit and scope of Dr. Reid's philosophy. We have long regretted, says another able critic, that the writings of this philosopher, the first who in the science of Mind deserves the title of interpreter of nature, should be so little known, especially in the southern part of this kingdom; and we fondly hope that the illustration afforded by Mr. Stewart of their high merits, and the exposure of the prejudices which have been raised against them by bold censurers, who never took the pains to understand them, will pave the way to a more general diffusion among our countrymen of the advantages which a careful study of them cannot fail to produce.

The distinguishing characteristic of the philosophy of Reid is this; that whereas all his predecessors in the study of Mind employed themselves in forming arbitrary theories, as Descartes in the study of the material world accounted by vortices for the motions of the heavenly bodies, Dr. Reid, on the other hand, adopted the inductive method followed by sir Isaac Newton, and by an examination of the phænomena of mind of which we are conscious, endeavoured to rise to the general laws which regulate our mental operations. The illustrations which Mr. Stewart has stated of the absolute necessity of following this method exclusively in the study of mind as well as of matter, of the merit of Dr. Reid in setting the first example of this just mode of inquiry, and of his success in the prosecution of it, deserve the greatest attention. Mr. Stewart has classed the objections stated to the philosophy of Reid under four heads. 1. That he has assumed gratuitously, in all his reasonings, that theory concerning the human soul which the scheme of materialism calls in question. 2. That his views tend to damp the ardour of philosophical curiosity, by stating, as ultimate facts, phænomena which may be resolved into principles more simple and general. 3. That by an unnecessary multiplication of original or instinctive principles, he has brought the science of mind into a state more perplexed and unsatisfactory than that in

which it was left by Locke and his successors. 4. That his philosophy, by sanctioning an appeal from the decisions of the learned to the voice of the multitude, is unfavourable to a spirit of free inquiry, and lends additional stability to popular errors. In his reply to these objections, Mr. Stewart has not only set the merit of the writings which he defends in a clearer light, but has taken occasion to add various illustrations, which will not a little facilitate the study of these writings to those who for the first time undertake it.

The merit of the writings of Reid, with regard to the future labours of the philosopher, and the progress of the science of mind, by illustrating the true mode of philosophising, and setting the first example of the practice, is the chief point which Mr. Stewart has endeavoured to illustrate. But there is another species of utility possessed by these writings which deserves to be pointed out; their unrivalled efficacy in leading a young mind to think. By the perspicuity of expression which Reid employs, and the uncommon clearness of his conceptions, he excites the reflection of his readers upon their own mental operations so skilfully, that they are scarcely sensible of the exertion. And unquestionably the finest school for this most important and difficult of all acquirements, the power of reflecting on the operations of our own minds, is the writings of Dr. Reid.[1]

REIGNY (Louis Abel Beffroi), commonly called Cousin Jacques, a very eccentric French writer, was born at Laon Nov. 6, 1757. From his eighteenth to his twenty-second year, he taught rhetoric and the belles lettres in several colleges, and came to Paris in 1770, where he was made a member of the Musée and of the Lyceum of arts. He was also a member of the academy of Bretagne, and of many other learned societies, all which seem to indicate réputation and talents. The former he employed every means to acquire, but appears in general to have been more ambitious of temporary than lasting fame, and thought himself very successful when he puzzled the wits of Paris with the strange titles of his publications. In 1799 he began to publish, in a periodical form, what he called "Dictionnaire des hommes et des choses," which his bio-

[1] Life by Mr. Stewart.—Other valuable remarks and particulars may be seen in Dr. Gleig's Supplement to the Encyclopædia Britannica; and Forbes's Life of Beattie.—Baldwin's Literary Journal, &c. &c. &c.

grapher styles a whimsical work, without informing us in what respect. Something political seems to have entered into its composition, as after he had published several numbers, it was suppressed by the police. He tried his talents likewise on the theatre; and if success be a proof of merit, had no reason to complain. His plays were, 1. "Les ailes de l'amour," which was performed at three theatres. 2. "Le club des bonnes gens," played 117 times at Feydau, and often reprinted at Paris. 3. "Histoire universelle," a comic opera, played 87 times at Feydau in 1790 and 1791. 4. "Nicodeme dans la Lune," represented 373 times. 5. "La petite Nanette," &c. and other operas, which were all successful, and of which he also composed the music, in an easy and agreeable style.

His other publications were, 6. "Petites maisons du Parnasse," Bouillon, 1783, 8vo, a collection in prose and verse, mostly original, but some borrowed. 7. "Malborough, Tarlututa, Hurlaberla," 3 vols. 8vo; with the contents of this we are unacquainted, as well indeed as with those of the following. 8. "Les Lunes," Paris, 1785, 1787, 24 vols. 12mo, of which two editions were published. 9. "Le Courier des Planetes," Paris, 1788, 1790, 10 vols. 10. "Les Nouvelles Lunes," Paris, 1791, 8vo. 11. "Le Consolateur," ibid. 1792, 3 vols. 8vo. 12. "La Constitution de la Lune," ibid. 1793. 13. "Testament d'un electeur de Paris," ibid. 1795. 14. "Precis historique de la prise de la Bastille," ibid. 1789, which is said to have gone through seventeen editions. 15. "Histoire de France pendant trois mois," ibid. 1789, 8vo. This fertile writer died at Charenton, near Paris, in April 1810.[1]

REINECCIUS (REINIER), a learned German, was a native of Steinheim, in the sixteenth century. He was a disciple of Melancthon, and taught the belles lettres in the universities of Frankfort and Helmstadt till his death, in 1595. His chief publications, on history and genealogy, in which he was profoundly versed, are, "Syntagma de Familiis Monarchiarum trium priorum," 1574; "Familiæ Regum Judæorum;" "Chronicon Hierosolymitanum;" "Historia Orientalis;" "Historia Julia," 3 vols. folio; "Methodus Legendi Historiam."[2]

REINESIUS (THOMAS), a learned and philosophic German, was born at Gotha, a city of Thuringia, in 1587.

[1] Diet. Hist. [2] Moreri.

He was a physician; but applied himself to polite literature, in which he chiefly excelled. After practising physic in other places, he settled at Altenburg for several years, and was made a burgo-master. At last, having been raised to be counsellor to the elector of Saxony, he went to reside at Leipsic; where he also died in 1667. One of his letters relates many circumstances of his life, and shews him to have met with many vexations; though, as will appear afterwards, he was more than ordinarily upon his guard, that he might not be involved in the troubles of the world.

He wrote a piece or two upon subjects of his own profession; but the greatest part of his works relate to philology and criticism, among which are "Variarum Lectionum libri tres," in 4to. Bayle says, he was one of those philologers who know more than their books can teach them; whose penetration enables them to draw many consequences, and suggests conjectures which lead them to the discovery of hidden treasures; who dart a light into the gloomy places of literature, and extend the limits of ancient knowledge. By his printed letters, it would appear that he was consulted as an oracle; that he answered very learnedly whatever questions were brought to him; and that he was extremely skilled in the families of ancient Rome, and in the study of inscriptions. A great eulogium is given of his merit, as well as of his learned and political works, by Grævius, in the dedication of the second edition of Casaubon's epistles, dated Amsterdam, August 31, 1655, and by Haller and Saxius. He partook of the liberality which Lewis XIV. shewed to the most celebrated scholars of Europe, and received with the present a very obliging letter from Colbert; which favour he returned, by dedicating to him his "Observations on the Fragment of Petronius," in 1666. The religion of Reinesius was suspected to be of the philosophical kind.[1]

REINHOLD (ERASMUS), an eminent astronomer and mathematician, was born at Salfeldt in Thuringia, a province in Upper Saxony, the 11th of October, 1511. He studied mathematics under James Milichi at Wittemberg, in which university he afterwards became professor of those sciences, which he taught with great applause. After writing a number of useful and learned works, he died February 19, 1553, at 42 years of age only. His writings

[1] Gen. Dict.—Niceron, vol. XXX.—Saxii Onomasticon.

are chiefly the following: 1. "Theoriæ novæ Planetarum G. Purbachii," augmented and illustrated with diagrams and Scholia in 8vo, 1542; and again in 1580. In this work, among other things worthy of notice, he teaches (p. 75 and 76) that the centre of the lunar epicycle describes an *oval figure* in each monthly period, and that the orbit of Mercury is also of the same oval figure. 2. "Ptolomy's Almagest," the first book, in Greek, with a Latin version, and Scholia, explaining the more obscure passages, 1549, 8vo. At the end of p. 123 he promises an edition of Theon's Commentaries, which are very useful for understanding Ptolomy's meaning; but his immature death prevented Reinhold from giving this and other works which he had projected. 3. "Prutenicæ Tabulæ Cœlestium Motuum," 1551, 4to; again in 1571; and also in 1585. Reinhold spent seven years labour upon this work, in which he was assisted by the munificence of Albert, duke of Prussia, from whence the tables had their name. Reinhold compared the observations of Copernicus with those of Ptolomy and Hipparchus, from whence he constructed these new tables, the uses of which he has fully explained in a great number of precepts and canons, forming a complete introduction to practical astronomy. 4. "Primus liber Tabularum Directionum;" to which are added, the "Canon Fœcundus," or Table of Tangents, to every minute of the quadrant; and New Tables of Climates, Parallels, and Shadows, with an Appendix containing the second Book of the Canon of Directions; 1554, 4to. Reinhold here supplies what was omitted by Regiomontanus in his Table of Directions, &c.; shewing the finding of the sines, and the construction of the tangents, the sines being found to every minute of the quadrant, to the radius 10,000,000; and he produced the Oblique Ascensions from 60 degrees to the end of the quadrant. He teaches also the use of these tables in the solution of spherical problems.

Reinhold prepared likewise an edition of many other works, which are enumerated in the Emperor's Privilege, prefixed to the Prutenic Tables; such as, Ephemerides for several years to come, computed from the new tables; Tables of the rising and setting of several Fixed Stars, for many different climates and times; the illustration and establishment of Chronology, by the eclipses of the luminaries, and the great conjunctions of the planets, and by

the appearance of comets, &c.; the Ecclesiastical Calendar; the History of Years, or Astronomical Calendar; "Isagoge Spherica," or Elements of the doctrine of the Primum Mobile; "Hypotyposes Orbium Cœlestium," or the Theory of Planets; Construction of a New Quadrant; the doctrine of Plane and Spherical Triangles; Commentaries on the work of Copernicus; also Commentaries on the 15 books of Euclid, on Ptolomy's Geography, and on the Optics of Alhazen the Arabian. Reinhold also made Astronomical Observations, but with a wooden quadrant, which observations were seen by Tycho Brahe when he passed through Wittemberg in 1575, who wondered that so great a cultivator of astronomy was not furnished with better instruments.

Reinhold left a son, named also Erasmus after himself, an eminent mathematician and physician at Salfeldt. He wrote a small work in the German language, on Subterranean Geometry, printed in 4to. at Erfurt, 1575. He wrote also concerning the New Star which appeared in Cassiopeia in 1572; with an Astrological Prognosticatibn, published in 1574, in the German language.[1]

REISKE (JOHN JAMES), an extraordinary scholar, and equally extraordinary man, who has furnished us with very curious memoirs of his life, was born Dec. 25, 1716, at Zorbig, a small town near Leipsic, of ancestors of whom he knew nothing, except that his grandfather was an innkeeper. He was educated at the school of Zorbig until ten years old, then was removed to Soschen, where a gentleman, to whom he afterwards in gratitude dedicated his remarks on the "Tusculan questions," brought him very forward. Thence he went to school at Halle, where he complains of the length of the prayers, and of the ignorance of his teacher, who knew nothing of Latin. In 1733 he removed to the university of Leipsic, but instead of attending to Greek, mathematics, and polite literature, gave himself, "in an evil hour," to Rabbinical learning, and Arabic. Such, however, was his œconomy, that although during the five years he remained here, he received from home only two hundred dollars, he contrived not only to live, but to purchase most of the Arabic books then extant, and in 1736 he had read them all. The last year, indeed, he obtained a scholarship of twenty dollars a-year,

[1] Hutton's Dictionary.—Moreri.

which he might have enjoyed longer, had he not in 1738 determined to visit Holland, without ever considering how he was to travel without money. He set out, however, from Leipsic to Lunenburg in the common waggon, and thence by the Elbe to Hamburgh, where he visited Reimarus, who at first received him coolly, but on discovering his learning, gave him letters, and became his fast friend; nor, he adds, did the worthy men of Hamburgh send him penniless on the way.

On his arrival at Amsterdam, he was well received by a friend of his mother's, who had married a linen-draper there. Next day he visited Dorville, to whom he had a letter of recommendation from professor Wolfe. Dorville offered him 600 florins a-year to live with him and be his amanuensis; but Reiske told him that he was not come to Holland to make his fortune, which he could have done better in his own country, but to look for Arabic manuscripts. Dorville seemed surprized and a little angry at such an answer from a man who had not a shilling; but afterwards, Reiske says, "we were very good friends, though I wonder we did so well together, for we were much of the same temper, hasty, passionate, and self-willed." He then went to Leyden, where he had the mortification to be told that there was no provision in Holland for strangers, that it was vacation time, that the scholars were all gone, and the library quite inaccessible. He contrived, however, to pick up a livelihood, by being corrector of the press for Alberti's Hesychius, and giving a few lessons, when he could procure pupils. At length he got introduced to Schultens, who allowed him to copy Oriental MSS. at his house, and teach his son Arabic. At the desire of Schultens, he applied himself to the Arabic poets, and published an edition of the "Moallakat" in 1740; but they did not quite agree about some passages in it, and this laid the foundation of the misunderstanding between them. In the mean time he made a catalogue of Arabic MSS. in the Leyden library, a work which employed him some months, and for which he was rewarded with nine guilders, about eighteen shillings!

All this, however, he called "going on well," and proceeds to date his misfortunes from his displeasing the friends of Burman. When Burman sent his "Petronius" to press, he was old and bed-ridden, and the correction of the work fell upon Reiske. He made some alterations in

the first volume, which Burman lived to see and was pleased with; but happening to take some greater liberties with the text of Petronius, in the second, all Burman's friends became his enemies; his scholars deserted him, and Dorville broke with him. Peter Burman, the son, wrote a preface against Reiske, which he answered in the "Acta Eruditorum." During his residence here, as he saw nothing was to be done in divinity, he made some progress in the study of physic, and intended to return home and practise; but, he informs us, "straightness of circumstances, oddness of humour, and the love of Arabic, always kept him from it."

Two things determined him to leave Holland, the one was that he had offended Schultens by some remarks on the study of Arabic; the other, that in the thesis which he wrote for his medical degree, he incurred the suspicion of materialism; but having got this degree June 10, 1746, he bade adieu to Holland. After a long apostrophe in admiration of Holland, which, he says, he wishes he had never seen, or never left, he informs us that while with Dorville, he translated into Latin, some small French tracts, which that author inserted in his "Miscellanea Critica;" made collections for him from MSS. or other literary curiosities; translated his "Charito" into Latin, and collated the copy which Dorville had received from Gocchi at Florence. They quarrelled, however, because Dorville not only altered some parts of this translation, but obliged Reiske to do the same himself before his face.

After some stay at his native place Zorbig, where he could find no opportunity of settling advantageously, he was obliged to return to Leipsic. In 1747, he tells us he was made professor for the publication of a tract, entitled "De principibus Mahummedanis literarum laude claris." From this time he lived, during many years, in want and obscurity, frequently not knowing where to get bread to eat. What he did get, he says, was hardly earned, by private instruction, writing books, correcting for the press, translations, and working for reviews; and thus he went on from 1746 to 1758 *.

* The reader will wonder how Reiske could be in such want with so many occupations. As a corrector of the press alone, he would have done very well; what ruined him was, his being a reader of books, as well as a writer, and would often buy them without thinking whether he should have money enough left to buy next day's dinner. Besides this, he had the rage of pub-

In the mean time, in 1748, he wrote his "Programma de epocha Arabum, &c." for which he was made Arabic professor, but in this office he complains of being rewarded by an ill-paid salary of one hundred dollars a year. In the autumn of that year a bookseller at Leyden agreed with him for a publication of Abulfeda's History in Latin and Arabic: the first sheet was accordingly printed, and made him known in France and England; and the whole, he says, would have followed, if it had not been for his quarrel with Schultens. Reiske appears to have had an extraordinary propensity to quarrelling, and being a reviewer, was not sparing of the means, by reviewing in an arrogant and petulant style the works of those persons with whom he was living in apparent friendship. He even unblushingly avows that a sort of revenge led him to speak ill of the works of some of his friends. He speaks at the same time of the bitter remorse with which he reflected on his treatment of Schultens, who "had been a father to him," acknowledges the acid of youthful pride which mixed with his criticisms, and yet talks of being influenced by the "conscience and duty" of a reviewer!

Among the works which he performed for bread, and *invita Minerva*, were a translation of the life of Christina from the French, and an index to the translation of the History of the academy of inscriptions. Those which he wrote *con amore* were his criticisms in the Leipsic Acts, which were very numerous, his "Greek Anthology," and in 1754 the first part of his "Annales Moslemici," dedicated to the curators of the university of Leyden, who, as he says, did not thank him, and he sold only thirty copies. After a little Arabic effusion, called "Risalet Abit Walicit," he began his "Animadversiones ad autores Græcos," and printed five volumes of them, which cost him 1000 *thalers*, of which he never saw more than 100 again. "I have, however," he says, "enough for five volumes more, and should go quietly out of the world, if I could once see them printed, for they are *flos ingenii mei* (that is supposing it to be allowed that my genius has any flowers); and sure I am, that little as their worth is now known, and much as they have been despised, the time will come when party and jealousy shall be no more, and justice will be done

lishing things which mouldered away in a dark room, and besides *this* he had his mother to keep. He used to buy leather, and send it to Zorbig, where she sold it by retail. Note by Mrs. Reiske.

them.—Should they come out in my life-time, it will pay me for all my trouble: if they should not, an ever-waking God will take care, that no impious hand seizes on my work, and makes it his own. Possibly there may arise some honourable God-fearing man, who may hereafter publish them unadulterated to my posthumous fame, and for the good of literature: such is my wish, such are my prayers to God,—and he will hear those prayers."

In 1755, he was chosen fellow of Gotsched's society of the fine arts. This produced two small papers, which are in the Transactions of that society, and an acquaintance with his wife, the sister of Probst, who came with him to Leipsic. Her modesty, goodness of heart, and love of learned men, caught his heart; but the war broke out, and he did not marry till nine years after. In 1756 he made a catalogue of the Arabic coins in the library at Dresden, and translated Thograi in a couple of days. It came out with a preface and notes, containing accounts of the Arabic poets. There were only two hundred copies printed.

The war now raged very fiercely all over Saxony, and poor Reiske was obliged to avail himself of Ernesti's generosity, who gave him his table for two years; but in 1758, his fortunes took a surprizing and most unexpected turn, and he was made independent, by being appointed rector of the school of St. Nicholas. This he tells us he had had an omen of at the beginning of the year; for, rising on new year's day, at three o'clock in the morning, as was his constant custom, to pursue his translation of Libanius's letters, he found that he had come to a letter written to Anatolius, and the first word he read was Anatolius. "Now," says he, "thought I, the year is come in which God will let the light of his countenance shine upon thee; and in five weeks after Haltaus (his predecessor) died."

About 1763 he translated Demosthenes and Thucydides into German, and married Mrs. Reiske, a woman of great literary accomplishments. In 1768 he issued proposals for his edition of Demosthenes, which forms the first two volumes of his "Oratores Græci." On this occasion we have an interesting note from Mrs. Reiske. "When the work went to press, only twenty thalers of the subscription money had come in. The good man was quite struck down with this, and seemed to have thrown away all hope. His grief went to my soul, and I comforted him as well as I could, and persuaded him to sell my jewels, which he at

length came into, after I had convinced him that a few shining stones were not necessary to my happiness." The work at length appeared in 1770. His "Theocritus," published in 1765, he calls a bookseller's job, and it certainly is not the best of his critical efforts. It was published in 2 vols. 4to, to which he would have added a third, could he have agreed with his bookseller. His "Plutarch" and "Dionysius Halicarnassensis" were also edited by him for the booksellers; but the "Oratores Græci" was the work of his choice, and one on which his reputation may safely rest.

Reiske died August 14, 1774. Much of his character may be learned from what he has himself told us. Mrs. Reiske, who completes his memoirs, attributes to him a high degree of rectitude, and adds, that he often blamed himself in cases where he deserved no blame, and always thought he ought to be better than he was. He thought ill of mankind, and we have seen that some part of his own practice was not very well calculated to lessen that bad opinion in other minds. When speaking of his ill-treatment of Schultens, who had accused him of irreligion, he denies this, and adds, "the worst he could say of me, *happily* for me, was, that I was a proud, insolent, and ungrateful young man."

Mrs. Reiske informs us that his unexampled love of letters produced not only all the works he has published, and all the MSS. he left behind him; but every man who had any thing to publish, might depend upon his countenance and protection. He gave books, advice, subscription, even all that he had. Nay, he made up to several people that had treated him ill, only in order that he might make their works better. He was also a man of great charity. As a scholar his character is too well known to require a prolix detail of his various knowledge. He had read all the Greek and Latin authors, and all the Arabic ones, more than once, and was likewise acquainted with the best Italian, French, English, and German writers. He read Tillotson's and Barrow's sermons constantly, and used to translate them for his wife into French. His memory was so wonderful that he remembered all he had heard, and could repeat a sermon he had heard almost verbatim. In the last days of his life he called all his learned works trifles. "All these troublesome labours," said he, "cannot preserve me from the judgment seat, at which I must soon appear—my

only confidence proceeds from the thoughts of having lived uprightly before God."

His commerce with the learned was most extensive. Among his correspondents he enumerates Abresch, Alberti, Albinus, Askew, Bandini, Bartholomei, Bernard, Bianconi, Bilder, Bondam, Findley, Gesner, Gronovius, Havercamp, Hemsterhuys, Michaelis, Osel, cardinal Quirini, Reimarus, Sebusch, Wolfe, and Wittembach. Of some of these, however, he speaks with little respect. Of his works, twenty-seven of which are enumerated by Harles, we have noticed the principal. He wrote his own life as far as 1771, which was continued by Mrs. Reiske, and published in 1783.[1]

RELAND (HADRIAN), an eminent orientalist, was born at Ryp, a village in North-Holland, July 17, 1676. His father was minister of that village, but afterwards removed to Alkmaar, and then to Amsterdam, in which last city Reland was educated with great care; and at eleven years of age, having passed through the usual courses at school, was placed in the college under Surenhusius. During three years of study under this professor, he made a great progress in the Hebrew, Syriac, Chaldee, and Arabic languages; and at his leisure hours applied himself to poetry, in which he was thought to succeed. At fourteen, he was sent to Utrecht; where he studied under Grævius and Leusden, acquired a more perfect knowledge of the Latin and oriental tongues, and applied himself also to philosophy, in which he afterwards took the degree of doctor. At seventeen, he entered upon divinity under the direction of Herman Witsius and others; but did not abandon the oriental languages, which were always his favourite study. After he had resided six years at Utrecht, his father sent him to Leyden, to continue his theological studies under Frederic Spanheim and others; where he soon received the offer of a professorship at Linden, either in philosophy or the oriental languages. This he would have accepted, though only two and twenty; but his father's ill state of health would not allow him to remove so far from Amsterdam. In 1699, he was elected professor of philosophy at Harderwick, but did not continue there long; for, king William having recommended him to the magistrates

[1] Life as above, in Maty's Review, vol. VII.—Harles de vitis philologorum, vol. IV.—Saxii Onomast.

of Utrecht, he was offered in 1701 the professorship of oriental languages and ecclesiastical history, which he readily accepted. In 1703, he took a wife, by whom he had three children. In 1713, a society for the advancement of Christian knowledge was established in England, as was that for the propagation of the gospel in foreign parts the year after; of both which Reland became a member. He died of the small-pox, at Utrecht, Feb. 5, 1718, in his forty-second year. He was a man of an excellent disposition, and of great humanity and modesty, of great learning, and had a correspondence with the most eminent scholars of his time.

He wrote and published a great number of works, in order to promote and illustrate sacred and oriental learning; the chief of which are these: "De Religione Mohammedica libri duo," 1705, 12mo. The first book contains a short account of the faith of the Mahometans, in an Arabic manuscript with a Latin translation; the second vindicates them from doctrines and imputations falsely charged upon them. A second edition, with great additions, was printed in 1717, 12mo. "Dissertationum Miscellanearum Partes Tres," 1706, 1707, 1708, 12mo. These three parts are not always found together. They comprize thirteen dissertations upon the following curious subjects: "De situ Paradisi Terrestris;" "De Mari Rubro;" "De Monte Garizim;" "De Ophir;" "De Diis Cabiris;" "De Veteri Lingua Indica;" "De Samaritanis;" "De Reliquiis veteris linguæ Persicæ;" "De Persicis vocabulis Talmudis;" "De jure Militari Mohammedanorum contra Christianos bellum gerentium;" "De linguis Insularum quarundam orientalium;" "De linguis Americanis;" "De Gemmis Arabicis." His next work was, "Antiquitates Sacræ Veterum Hebræorum," 1708, 12mo; but the best edition is that of 1717, 12mo, there being many additions. He then published "Dissertationes Quinque de Nummis veterum Hebræorum, qui ab inscriptarum literarum forma Samaritani appellantur. Accedit dissertatio de marmoribus Arabicis Puteolanis," 1709, 12mo. But his greatest work was "Palæstina ex monumentis veteribus illustrata, & chartis Geographicis accuratioribus adornata," Traject. 1714, 2 vols. 4to. This edition is superior in all respects to that of Nuremberg, 1716, 4to. "De Spoliis Templis Hierosolymitani in arcu Titiano Romæ conspicuis liber, cum figuris," 1716, 12mo.

Reland published many smaller things of his own, among which were Latin poems and orations; and was also concerned as an editor of books written by others. His works are all in Latin, and neatly printed.[1]

REMBRANDT (VAN RYN), an eminent painter and engraver, was born at a village near Leyden, in 1606. The real name of his family was GERRETSZ, but from having resided early in life at a village upon the banks of the Rhine, he obtained that of VAN RYN. Of his personal history we have very few particulars. His father was a miller. After an unsuccessful attempt to avail himself of the advantages of a college education at Leyden, he is said to have been indebted for his earliest instruction as a painter to Jacques Vanzwanenburg. He afterwards studied under Peter Lastman at Amsterdam, under whose name a print is in circulation, which the author of the supplement to the works of Rembrandt denominates "Lot and his Daughter," but which is intended to represent Judah and Tamar. Had this print, says Rembrandt's late biographer, been in fact the production of Lastman, it would have appeared that Rembrandt had been much indebted to his preceptor, as well for the manner of his execution in his etchings, as for the style of his design; but it is the work of Van Noordt, probably after a design of Lastman, and is certainly posterior in point of time to many of those of Rembrandt.

Rembrandt was first brought into notice by having taken a picture to the Hague, and offered it for sale to an able connoisseur; who, conscious of his merit, treated him with kindness, and gave him a hundred florins for it. By this incident both himself and the public were made acquainted with his worth; and hence arose the reputation and success he afterwards enjoyed. Incessant occupation soon crowded upon him, and many pupils applied for admission into his school, with each of whom he received 100 florins a year; and whose copies of his pictures he not unfrequently sold as originals, after bestowing a short time upon them himself. By these means, aided by incessant industry, and the sale of etchings, which he produced with great facility and skill, he accumulated considerable wealth: his income, according to Sandrart, being, for a length of time, at least 2500 florins yearly.

[1] Gen. Dict.—Niceron, vol. I.—Burman Traject. Erudit.—Saxii Onomast.

His place of residence, during this successful display of his talents, was Amsterdam, where his peculiarities procured him the character of a humourist, whilst his abilities astonished and delighted his contemporaries, and he produced those works which still gratify succeeding ages. The peculiarities of his mind are as much observable in the manner of producing his effects, as in the choice of the materials. The execution of his earlier works was in a style highly laboured, with great neatness, and patient completion of the figures; such is that of the picture of the woman taken in adultery at Mr. Angerstein's. As he advanced in art, he took liberties with the pencil, wrought with all the broad fulness of the brush, and left the touch undisturbed: he even employed the stick, the pallet-knife, or his fingers, accordingly as they were most capable of producing the effect he desired when seen at a proper distance, disregarding the appearance of the work upon a closer inspection.

In his pictures is exhibited a total inattention to the taste of the antique; he is even said to have made it a subject of ridicule, and to have jocosely denominated a collection of old armour and rich dresses, which he had collected and employed to study and paint from, "his antiques." These he evidently used as his models, though frequently in most heterogeneous combination; but by an innate power of seizing the most striking effects produced by light and shade, superadded to the most perfect mastery over the materials of the pallet, he always excited an interest, either by originality or beauty.

It is not, however, the approval of his power in the technical part of the art, which can or ought to satisfy the observer of the works of Rembrandt. He was, says Fuseli, a meteor in art. Disdaining to acknowledge the usual laws of admission to the Temple of Fame, he boldly forged his own keys, and entered and took possession of a most conspicuous place by his own power. He was undoubtedly a genius of the first class in whatever is not immediately related to form or taste. In spite of the most portentous deformity, and without considering the spell of his chiaroscuro, such were his powers of nature, such the grandeur, pathos, or simplicity, of his composition, from the most elevated or extensive arrangement to the meanest or most homely, that the most untutored and the best cultivated eye, plain common sense and the most refined sensibility,

dwell on them equally enthralled. Shakspeare alone excepted, no one combined with such transcendant excellence, so many, in all other men, unpardonable faults, and reconciled us to them. He possessed the full empire of light and shade, and the tints that float between them. He tinged his pencil with equal success in the cool of dawn, in the noon-tide ray, in the vivid flash, in evanescent twilight, and rendered darkness visible. Though made to bend a steadfast eye on the bolder phænomena of nature, yet he knew how to follow her into her calmest abodes, gave interest to insipidity or baldness, and plucked a flower in every desert. Few like Rembrandt knew how to improve an accident into a beauty, or give importance to a trifle. If ever he had a master, he had no followers. Holland was not made to comprehend his power: the succeeding school consisted of colourists, content to tip the cottage, the hamlet, the boor, the ale-pot, the shambles, and the haze of winter, with orient hues, or the glow of setting summer suns.

Mr. Daulby, who, in his late "Catalogue of the works of Rembrandt," has appreciated his character with great precision and perspicuity, and differs not much, upon the whole, from Mr. Fuseli, observes, that whatever may be thought of Rembrandt as a historical painter, his portraits are deservedly held in the highest esteem. The accuracy of his pencil insured a striking resemblance, whilst his skill in the management of light and shadow, and his thorough acquaintance with the harmony and effect of his tints, enabled him to give to his subjects an appearance of reality so striking, as in some instances to have actually imposed on the senses of the spectators. Thus, a picture of his maid-servant placed at the window of his house in Amsterdam, where he fixed his permanent residence about 1630, is said to have deceived the passengers for several days. This fact is at least authenticated by De Piles, who had the curiosity when he was in Holland, to inquire after this picture, and finding it was well penciled, and possessed a great force, purchased it, and esteemed it as one of the highest ornaments of his cabinet. All Rembrandt's pictures can be purchased only at very high prices. There are many fine specimens of them in this country, and many in the royal collection at Paris. We know not, however, whether Rembrandt's merits are not more familiar, in general, from his prints, than from his pictures. Of these,

ever since his time, collections have been formed in every part of Europe, and even the emulation of sovereigns has been excited, and the treasures of royalty expended in their acquisition.

His prints, which are partly etchings, and partly engravings, performed with the point of the graver in a singular manner, have all that freedom of touch, spirit, and greatness of effect, discoverable in his paintings, supposing them to be assisted by the variety of colours. Considering the great quantity of etchings which he made, we cannot suppose they should be all equally well executed, or equal in value. Mr. Gilpin, who has resolved the excellence of Rembrandt as a painter into colouring only, observes that his prints, deprived of this palliative, have only his inferior qualifications to recommend them. These, he states, are, expression and skill in the management of light, execution, and sometimes composition. His expression has most force in the character of age. He marks as strongly as the hand of time itself. He possesses too, in a great degree, that inferior kind of expression, which gives its proper and characteristic touch to drapery, fur, metal, and every object he represents. His management of light consists chiefly in making a very strong contrast, which has often a good effect; and yet in many of his prints there is no effect at all; which gives us reason to think, he either had no principles, or published such prints before his principles were ascertained. His execution is peculiar to himself. It is rough, or neat, as he meant a sketch, or a finished piece; but always free and masterly. It produces its effect by strokes intersected in every direction; and comes nearer the idea of painting, than the execution of any other master.

There is perhaps no branch of collectorship that exhibits more caprice than that of prints in general, or of Rembrandt's prints in particular, which appears by the different estimation in which the same subject is held, merely on account of a slight alteration in some unimportant part. Mr. Daulby instances this in the Juno without the crown, the Coppenol with the white back-ground, the Joseph with the face unshaded, and the good Samaritan with the horse's tail white, which are regarded as inestimable; whilst the same subjects, without these distinctions, are considered as of little comparative value. Strutt mentions that, in consequence of a commission from an eminent col-

lector, he gave forty-six guineas for the Coppenol with the white back-ground, i. e. before it was finished; when, the same evening, at the same sale, he bought a most beautiful impression of the same print finished, distinguished by having a black back-ground, &c. which had an address to Rembrandt at the bottom, written by Coppenol himself (for he was a writing-master of Amsterdam, and this print is his portrait), for fourteen guineas and a half. In the second instance, he adds, that he exceeded his commission by the half guinea; but in the first did not reach it by nearly twenty guineas. Mr. Daulby seems to be of opinion that Rembrandt, who loved money, availed himself of this humour in collectors. The facility with which he could change the effect of his etchings, by altering, obliterating, or working on them again, enabled him to provide sufficient amusement for his admirers; and hence varieties frequently occur which are not easily explicable. He is even said to have frequently suffered himself to be solicited before he would consent to dispose of them; and it is a well-attested fact, that the print of "Christ healing the sick," usually denominated the "Hundred Guelder," was so called because he refused to sell an impression of it under that price. Of this print we may remark that it is generally esteemed the *chef d'œuvre* of Rembrandt, being highly finished, the characters full of expression, and the effect of the chiaroscuro very fine. Gilpin mentions twenty guineas, as the price of a good impression of this print; Mr. Daulby thirty, to which twenty more, we are assured, must now be added. Captain Baillie purchased the plate in Holland, and retouched it for publication, in 1776, at four guineas to subscribers, and five to non-subscribers. It has since been cut up, but there are impressions of the two groups from the left extremity, one above the other. Rembrandt's rarest and most expensive portraits are those of Wtenbogardus, called in Holland, "the Goldweigher," and in France "the Banker;" Van-Tol, the advocate, sold as high as fifty-guineas; and the burgomaster Six, of equal value. This burgomaster was Rembrandt's particular friend and patron, and had the largest collection of his prints that ever was formed in his life-time. Strutt gives 340 as the number of Rembrandt's prints; but the largest collection known, that of M. De Burgy, at the Hague, collected between the years 1728 and 1755, consisted in the whole, including the varieties, of 655 prints.

This great artist died at Amsterdam in 1688, or, according to some, in 1674. The little known of his personal character is not favourable. He was extremely fond of money, and not very scrupulous in his mode of procuring it. He is also represented as being fond of low company; a degrading taste, which seldom fails to affect a man's profession, whatever it may be.[1]

REMIGIUS, or REMI (St.), a celebrated archbishop of Lyons in the ninth century, and grand almoner to the emperor Lotharius, succeeded Amolo, in the above see, about the year 853 or 854. There being other prelates of this name, we find some confusion as to their actions and writings; but it is supposed to be this St. Remigius, who, in the name of the church of Lyons, wrote an answer to the three letters of Hincmar of Rheims, and others, in which he defends St. Augustine's doctrine on grace and predestination, which he apprehended to have been attacked by the condemnation of Godescalc. This answer may be found in the "Vindiciæ Predestinationis et Gratiæ," 1650, 2 vols. 4to, and in the Library of the Fathers; as also a translation by the same author, "On the condemnation of all men in Adam, and the deliverance of some by Jesus Christ." He presided at the council of Valence in the year 855, and others of the same kind; and, after founding some pious institutions died Oct. 28, in the year 875. Others of his works are in the "Library of the Fathers."[2]

REMIGIUS, or REMI (St.), a very celebrated archbishop of Rheims, was born of an illustrious family, and heir to great wealth. He was raised to the see of Rheims about the year 460; distinguished himself by his learning and virtue, converted and baptised king Clovis, and died about January 23, in the year 533. Some Letters, and a Testament, in the library of the Fathers, and in Marlot's History of Rheims, are attributed to him.[3]

REMIGIUS of Auxerre, was a learned French Benedictine monk in the ninth century, and brought up in the abbey of St. Germain, at Auxerre, whence he derived that appendix to his name by which he is distinguished. Hav-

[1] Pilkington.—Daulby's "Descriptive Catalogue," 1796, 4to and 8vo.—Strutt's Dictionary.—Gilpin's Essay on Prints.—Argenville, vol. III.—Sir J. Reynolds's Works; see Index.

[2] Cave, vol. I.—Dupin.

[3] Cave, vol. I.—Fabric. Bibl. Lat. Med.

ing made great proficiency in profane and sacred literature, he was appointed principal teacher in the schools belonging to his monastery, and afterwards taught at Rheims with great reputation, until he went to Paris, and opened the first public school in that city, after learning had sunk under the ravages of the Normans. His works are, 1. "Commentarius in omnes Davidis Psalmos," Cologne, 1536, a methodized collection of opinions from the fathers. 2. "Enarrationes in posteriores XI. minores Prophetas," Antwerp, 1545, with the "Commentaries" of Oecumenius upon the Acts of the Apostles, and their Epistles, and those of Arethas upon the book of Revelation; and "Expositio Missæ." A "Commentary upon the Epistles of St. Paul," has been also ascribed to him, but on doubtful authority. It is more certain that he left behind him "A Commentary on the Musical Treatise of Martianus Capella," which is among the MSS. in the king of France's library, No. 5304.[1]

RENAU D'ELISAGARAY (BERNARD), an able naval architect, was born in 1652, in Bearn, descended from the ancient house of Elisagaray in Navarre. The count de Vermandois, admiral of France, engaged his services in 1679, by a pension of a thousand crowns; and his opinion concerning the construction of ships was preferred to that of M. Duguesne, even by that gentleman himself. In consequence of this, Renau received orders to visit Brest and the other ports, that he might instruct the ship-builders, whose sons of fifteen or twenty years old he taught to build the largest ships, which had till then required the experience of twenty or thirty years. Having advised the bombardment of Algiers in 1680, he invented bomb-boats for that expedition, and the undertaking succeeded. After the admiral's decease, M. Vauban placed M. Renau in a situation to conduct the sieges of Cadaquiers in Catalonia, of Philipsburg, Manheim, and Frankendal. In the midst of this tumultuous life he wrote his "Théorie de la manœuvre des Vaisseaux," which was published 1689, 8vo. The king, as a reward for M. Renau's services, made him captain of a ship, with orders that he should have free access to, and a deliberative voice in the councils of the generals, an unlimited inspection of the navy, and authority to teach the officers any new methods of his invention; to

[1] Cave, vol. I.—Dupin.

which was added a pension of 12,000 livres. The grand master of Malta requested his assistance to defend that island against the Turks, who were expected to besiege it; but the siege not taking place, M. Renau went back to France, and on his return was appointed counsellor to the navy, and grand croix of St. Louis. He died Sept. 30, 1719. He had been admitted an honorary member of the Academy of Sciences in 1699. He has left several Letters, in answer to the objections raised by Huygens and Bernouilli against his Theory abovementioned. He was a man of reflection, read little, but thought much; and, what appears a greater singularity, he meditated more deeply when in the midst of company, where he was frequently found, than in solitude, to which he seldom retired. He was very short, almost a dwarf, but adroit, lively, witty, brave, and the best engineer which France has produced, except M. de Vauban.[1]

RENAUDOT (EUSEBIUS), a French writer, very learned in Oriental history and languages, was born at Paris in 1646; and, being taught classical literature by the Jesuits, and philosophy in the college of Harcourt, afterwards entered into the congregation of the oratory, where he did not continue long. His father being first physician to the dauphin, he was early introduced to scenes, where his parts, his learning, and his politeness, made him admired. His reputation was afterwards advanced and established by several learned works, which he published. In 1700, he attended cardinal de Noailles to Rome; and received great honours, together with the priory of Frossey in Bretagne, from pope Clement V. Returning by Florence he was honoured in the same manner by the great duke; and was also made a member of the academy de la Crusca. On his return to France he devoted himself entirely to letters, and composed a great number of learned dissertations, which are printed in the "Memoirs of the Academy of Inscriptions," of which he was a member, as well as of the French academy. He died in 1720. Voltaire blames him for having prevented Bayle's dictionary from being printed in France. This is very natural in Voltaire and Voltaire's followers; but it is a more serious objection to Renaudot, that, while his love of learning made him glad to correspond with learned Protestants, his cowardly bigotry pre-

[1] Chaufepie.—Dict. Hist.

vented him from avowing the connection. Not long before Dr. Pocock's death that eminent orientalist received a letter from Renaudot, in which he professes a very high esteem for the doctor, desires the liberty of consulting him in all the doubts that should occur in preparing his "Collection of Liturgies," &c. and promises, in return for this favour, to make a public acknowledgment of it, and preserve a perpetual memory of the obligation; yet, when the above work appeared, he travelled out of his way to reproach Dr. Pocock with a mistake, which was perhaps the only one that could be discovered in his writings.

Renaudot bequeathed his extensive library to the abbey of St. Germain des Pres. His works are, a collection of controversial pieces on the celebrated work respecting "the perpetuity of the Faith;" "Historia Patriarcharum Alexandrinorum Jacobitarum," 1713, 4to, &c. "A Collection of ancient Greek and Oriental Liturgies," 1716, 2 vols. 4to. "Two ancient Accounts of the Indies and China, with learned remarks," 1718, 8vo. "A Defence of the Perpetuity of the Faith," 8vo, against Aymon's Book. Several Dissertations in the Memoirs of the Academy of Inscriptions. "Défense de l'Histoire des Patriarches d'Alexandria," 12mo. A Latin translation of "The Life of St. Athanasius," written originally in Arabic, and inserted in the edition of this Father's works by Montfaucon, &c.[1]

RENAUDOT (THEOPHRASTUS), a physician, and a man learned in many respects, is said to have been the first author of Gazettes in France in 1631. He was born at Loudun in 1583, and died at Paris, where he had spent the greatest part of his life, in 1653. He left besides his Gazettes, a continuation of the "Mercure Françoise" from 1635 to 1643, in 25 vols. 8vo, the last six of which are the worst; but the most scarce were published by Renaudot. He wrote also "Abrégé de la Vie et de la mort de Henri de Bourbon, prince de Condé," 1646, 4to; "La vie et la mort du Maréchal de Gassion," 1647, 4to, and "The Life of Cardinal Michael de Mazarin," brother of the prime minister of that name, 1648, 4to.[2]

RENI. See GUIDO.

RENNIGER (MICHAEL), or, as Wood says, commonly called RHANGER, a learned divine and Latin poet, was born

[1] Niceron, vols. XII. and XX.—Moreri.—Dict. Hist.—Twells's Life of Pocock, p. 80. [2] Dict. Hist.—Moreri.

in Hampshire, in 1529, and educated at Magdalen college, Oxford. Here he took his bachelor's degree, in March 1545; was chosen fellow in 1547, and afterwards completed his master's degree. In king Edward's reign, he was much esteemed as a pious preacher, and learned man; but as he had embraced the reformed religion, he was obliged to leave the kingdom on the accession of queen Mary, and lived mostly with some other English exiles at Strasburgh. When queen Elizabeth came to the throne, he was made one of her chaplains, and proved a zealous champion for the reformation. Wood says he refused several preferments, accepting only a prebend in the church of Winchester, and about the same time the rectory of Crawley near that city*. In 1567 he was installed precentor and prebendary of Empingham in the church of Lincoln. In 1573, he took his degrees in divinity, and in 1575 was made archdeacon of Winchester. In 1583, he had the prebend of Reculverland, in the church of St. Paul, London, bestowed on him. He died Aug. 26, 1609, aged eighty-nine, and was buried in the church of Crawley, under the communion table.

His works are, 1. "Carmina in mortem duorum fratrum Suffolciensium, Henrici et Caroli Brandon," Lond. 1552, 4to. A specimen from this rare volume is given in Mr. Bliss's edition of the "Athenæ," from a copy in the Bodleian. 2. "De Pii V. et Gregorii XIII. furoribus contra Elizabetham Reginam Angliæ," ibid. 1582, 8vo. 3. "An Exhortation to true love, loyalty, and fidelity to her majesty," ibid. 1587, 8vo, to which is added a treatise against Treasons; and 4. "Syntagma hortationum ad Jacobum Regem Angliæ," ibid. 1604, 8vo. He also translated from Latin into English, bishop Poynet's "Apology or Defence of Priests' marriages." Bale, who gives Dr. Renniger a high character, attributes other works to him, but without specifying whether in MS. or print; and there are, if we mistake not, some of his MSS. in Bene't college library.[1]

REQUENO (VINCENTE), a learned Spanish Jesuit, was born in Grenada about 1730. After a liberal education, in which he made great proficiency in philosophy and mathematics, and discovered much taste for the fine arts, he

* In 1561, bishop Grindall put down his name among the persons from whom queen Elizabeth might choose a provost of Eton; but Renniger, being a married man, was rejected with some others in the same situation.

[1] Tanner and Bale.—Ath. Ox. vol. I. new edit.—Strype's life of Parker, p. 105.

retired to Italy on the expulsion of his order. In 1782 he sent to the society opened in Madrid for the fine arts, a memoir which gained the first prize; and in 1788 he carried off the prize proposed by the academy of Seville. These two memoirs, which were printed in 1789, at Seville, met with the approbation of all the foreign literary journals. He had already obtained considerable fame on the continent from his elaborate work, printed at Seville in 1766, on the "Roman Antiquities in Spain," and had contributed very much to Masdeu's critical and literary history of Spain, printed in 1781, &c. But perhaps he is best known to artists and men of taste, by his "Saggi sul ristabilimento dell' antica arte de' Greci, e de' Romani Pittori," vol. I. Venice, 1784. The second edition of this elegant work was published in 2 vols. 8vo, at Parma, by Mr. Joseph Molini in 1787. The author's object was, as the title indicates, to investigate and restore the ancient art of Grecian and Roman painting, and therefore in his first volume he gives a circumstantial account of encaustic painting as practised by the ancients, by which the lustre of their works is preserved to this day. He proves that they not only used the encaustic art in painting, but employed it in varnishing their statues, and even their utensils, ships, houses, &c. After descanting on the disadvantages that arise from painting in oil, he discloses the method of preparing the materials employed in encaustic painting, with the manner of using them; and substantiates this system by the opinions of many members of the Clementine academy of Bologne, and of several professors of the academies of Venice, Verona, Padua, &c. also of others who, beside himself, have tried them; particularly at Mantua, where under the patronage of the marquis Bianchi, many pictures were painted, of which Requeno gives an account. Artists, however, have not in general been very forward to adopt this plan, which, as the author explains it, differs very much from what has been proposed by Count de Caylus, Cochin, Bachelier, Muntz, and others. The abbé Requeno died at Venice in 1799.[1]

RESENIUS (JOHN PAUL), a learned Danish divine, was the son of a Lutheran clergyman, and born in Jutland, Feb. 2, 1561. After his grammatical education, he went to the university of Copenhagen, and was afterwards made co-

[1] Dict. Hist. Supplement.

rector of the school of Vibourg. In 1585, being appointed tutor to the young Frederick Rosenkrantz, he travelled with him through Germany, France, Italy, &c. for seven years, part of which we must suppose was spent in studying at some of the universities. On his return in 1592, he was appointed philosophical professor in ordinary, and afterwards extraordinary professor of divinity in the university of Copenhagen. In 1594, having been created doctor in that faculty, he removed to the chair of ordinary professor. In 1606, when the king, Christiern VI. paid a visit to his relation, king James, in England, who had married his sister, Resenius accompanied him as his chaplain. In 1615 he was appointed bishop of Roschildt in Zealand, which he held until his death, Sept. 14, 1638, aged seventy-seven. He was a man of great liberality, and bestowed in the course of his life 5500 crowns on schools and hospitals. Besides a translation of the Bible into the Danish language, published in 1605—7, he published a great number of theological dissertations and sermons in the same language; and the following works: "Parva logica," Latin and Danish, 1605, 1610; "Institutiones geometricæ," 1612; "Parva rhetorica," 1619; "Scholia in arithmeticam Gemmæ Frisii," 1611; and "De sancta fide in Deum, libellus apologeticus," Latin and Danish, 1614.[1]

RESENIUS (PETER JOHN), probably of the same family as the preceding, a counsellor and professor in Copenhagen, was born there June 17, 1625. His father and his grandfathers, both by the father's and mother's side, were bishops of Zealand. He was appointed sub-principal of the college of Copenhagen in 1646; and having quitted that employment the following year, he set out to visit foreign countries. He studied, during four years, polite literature and law in the university of Leyden, after which he went into France, Spain, and Italy. He remained a whole year in Padua, where he applied himself chiefly to the study of the civil law; was elected counsellor of the German nation in that city; and vice-syndic of the university, in which quality he made a speech in the senate of Venice, and obtained a privilege for that university; and before he left Padua he took his doctor's degree in law, the 11th of September, 1653. He returned to Denmark by the way of Germany, and was appointed professor of moral

[1] Moreri.

philosophy in the university of Copenhagen, November 25, 1657, afterwards consul of that city, counsellor of the supreme council; and lastly, president of Copenhagen, and counsellor of justice. He was ennobled the 18th of January, 1680, and created counsellor of state the 6th of May, 1684. He formed a very fine library, which he left to the university of Copenhagen, the catalogue of which was printed at Copenhagen, 1685, 4to.

His works are, 1. "Edda Snorronis Sturlesonii triplici linguâ Islandicâ & Latinâ," 1665, 4to. 2. "Eddæ Sæmundianæ pars dicta HAVAMAAL, complexa Ethicam Odini: estque & Islandicè & Latinè," 1665, 4to. 3. "Eddæ Sæmundianæ VOLUSPA, continens Philosophiam Danorum, Norvegorumque antiquissimam, additis Gudmundi Andreæ Islandi annotationibus," 1665, and 1673, 4to. 4. "Inscriptiones Havnienses, Latinæ, Danicæ, & Germanicæ; una cum addita narratione de Tychone Braheo diversisque ipsius et sororis ipsius Sophiæ Braheæ epistolis," 1668, 4to. 5. "Jus aulicum vetus Regum Norvegorum, dictum HIRDSKRAA," 1673, 4to. 6. "Havniæ delineatio topographica in ære expressa, unà cum brevi partium & locorum enarratione, Danicè & Germanicè," 1674. 7. "Samsoæ descriptio & delineatio cum figuris," 1675, fol. 8. "Friderici II. Hist. Danicè in folio cum figuris," 1675. 9. "Lexicon Islandicum Gudmundi Andreæ Islandi, cum præfatione de ejusdem vita," 1683, 4to. 10. "Leges Cimbricæ Valdemari secundi Regis Danici, Germanicè, interprete Erico Krabbio, equite Danico," 1684, 4to. 11. "Leges civiles & ecclesiasticæ Christiani Secundi," &c. 1684, 4to.[1]

RETZ (JOHN FRANCIS PAUL DE GONDI), a celebrated cardinal, was born in 1613. He was a doctor of the Sorbonne, and afterwards coadjutor to his uncle the archbishop of Paris; and at length, after many intrigues, in which his restless and unbounded ambition engaged him, became a cardinal. This extraordinary man has drawn his own character in his Memoirs, which are written in a very unequal manner, but are generally bold, free, animating, and pleasing, and give us a very lively representation of his conduct. He was a man who, from the greatest degree of debauchery, and still languishing under its consequences, preached to the people, and made himself adored by them. He breath-

[1] Moreri.—Gen. Dict.—Freheri Theatrum.—Saxii Onomasticon.

ed nothing but the spirit of faction and sedition. At the age of twenty-three, he had been at the head of a conspiracy against the life of cardinal Richelieu. It has been said that he was the first bishop who carried on a war without the mask of religion; but his schemes were so unsuccessful, that he was obliged to quit France. He then went into Spain and Italy, and assisted at the conclave at Rome, which raised Alexander VII. to the pontificate; but this pontiff not making good his promises to the cardinal, he left Italy, and went into Germany, Holland, and England. After having spent the life of an exile for five or six years, he obtained leave upon certain terms to return to his own country; which was the more safe, as his friend cardinal Mazarine died in 1661. He was afterwards at Rome, and assisted in the conclave which chose Clement IX.; but, upon his return to France, gave up all thoughts of public affairs, and died at Paris, Aug. 24, 1679. The latter part of his life is said to have been tranquil and exemplary. At this period he wrote his Memoirs, in which there is a considerable air of impartiality. In order to judge of this, however, the reader is advised to compare them with those of Claude Joli, his private secretary. Both works have been published in English, the former in 1774, 4 vols. the latter in 1775, 3 vols., 12mo. Some friends, with whom the cardinal entrusted the original MS. fixed a mark on those passages, where they thought he had dishonoured himself, in order to have them omitted, as they were in the first edition; but they have since been restored. The best French editions of these Memoirs are those of Amsterdam, 1719, 7 vols. 12mo, and 1731, 4 vols. small 8vo. This cardinal was the author of other pieces; but these, being of a temporary kind, written as party pamphlets to serve particular purposes, are forgotten.[1]

REUCHLIN (JOHN), a learned German, who contributed much to the restoration of letters in Europe, was born at Pforzheim in 1450. His parents, perceiving his talents and turn for books, were easily persuaded to give him a liberal education, and sent him to Paris, then the seat of literature in these western parts, with the bishop of Utrecht; where he studied grammar under Joannes à Lapide, rhetoric under Gaguinus, Greek under Tiphernas, and Hebrew under Wesselus. Being returned to his own country, he

[1] Moreri.—Dict. Hist.—Voltaire's Siecle de Louis XIV.

took the degree of doctor in philosophy at Basil, where he lived four years; then went to Orleans to study the law, and was admitted doctor in 1479. He taught the Greek language at Orleans, as he had done at Basil; and composed and printed a grammar, a lexicon, some vocabularies, and other works of a like nature, to facilitate the study of that language. By all this he gained extraordinary reputation; for, the knowledge of the two languages was at that time so rare an accomplishment, that it was actually made a title of honour. This appears from the following inscription of a letter: "Andronicus Contoblacas, natione Græcus, utriusque linguæ peritus, Joanni Reuchlino," &c. that is, "Andronicus Contoblacas, a Greek, skilled in both languages, to John Reuchlin," &c.

After some time, Eberhard, count of Wirtemberg, being to make the tour of Italy, Reuchlin was chosen among others to attend him; chiefly because, during his residence in France, he had corrected his own German pronunciation of the Latin, which appeared so rude and savage to the Italians. They were handsomely received at Florence by Lorenzo de Medicis, the father of Leo X. and became acquainted with many learned men there, as Chalcondylas, Ficinus, Politian, Picus earl of Mirandula, &c. They proceeded to Rome, where Hermolaus Barbarus prevailed with Reuchlin to change his name to Capnio, which signifies the same in Greek as Reuchlin does in German; that is, *smoke:* Count Eberhard entertained so great an esteem for Capnio, so he was afterwards called, that, upon his return to Germany, he made him ambassador to the emperor Frederic III.; who conferred many honours upon him, and made him many presents. He gave him in particular an ancient Hebrew manuscript bible, very neatly written, with the text and paraphrase of Onkelos, &c. Frederic died in 1493; and Capnio returned to count Eberhard, who died also about three months after the emperor: when, an usurpation succeeding, Capnio was banished. He retired to Worms, and continued his studies: but the elector Palatine, having a cause to defend at Rome some time after, selected him as the ablest man for his purpose; and accordingly, in 1498, Capnio made an oration before the pope and cardinals concerning the rights of the German princes, and the privileges of the German churches. He remained more than a year at Rome; and had so much leisure as to perfect himself in the Hebrew tongue under Ab-

dias, a Jew, and also in the Greek under Argyropylus. He had some trouble in his old age by an unhappy difference with the divines of Cologne, occasioned by a Jew named Pfefferkorn. This man, of whom we have already given a brief account (see PFEFFERCORN), to shew his zeal for Christianity, advised that all the Jewish books, except the Bible, should be burnt; but the Jews having prevailed on the emperor to allow them to be examined first, Capnio, who was universally acknowledged to excel in this kind of learning, was appointed by the elector of Mentz, under the authority of the emperor, to pass a judgment upon these writings. Capnio, who had too much good sense to adopt, in its full extent, this wretched policy, gave it as his opinion, that no other books should be destroyed, but those which were found to be written expressly against Jesus Christ, lest, with the Jewish books on liberal arts and sciences, their language itself, so important to the church, should perish. This opinion was approved by the emperor, and the books were by his authority restored to the Jews. Pfefferkorn and his supporters were exceedingly enraged against Capnio, and pursued him with invectives and accusations even to the court of Rome. His high reputation in the learned world, however, protected him; and bigotry met with a most mortifying defeat in his honourable acquittal.

The spleen of the ecclesiastics against Capnio was still further increased by a comedy abounding with keen satire, which this writer, whose genius was not inferior to his learning, produced; the chief design of which was to expose the ignorance of the monks. It was at first only circulated in manuscript, but afterwards found its way into the press, and was published in 1507. In the latter part of his life, the adversaries of Capnio had too much reason to exult over him; for notwithstanding all his learning and celebrity, he was scarcely able, by teaching the Greek and Hebrew languages (which he did in several different schools) to preserve himself from absolute want; nor must it be forgot that he was the preceptor of Melancthon. He spent his last days at Trebingen, where he died in 1522. His faculties, which were naturally vigorous, were cultivated with great industry. His mind was richly stored with various erudition, and his character was eminently distinguished by probity and urbanity. His principal works were, "An Epitome of the History of the four Empires;" the "Life

of Constantine the Great," from Eusebius; "De Verbo mirifico," "De Arte Cabalistica," and "Letters from learned men," Zurich, 1558. He is also supposed, but unjustly, to have been the chief author of the celebrated work, entitled "Epistolæ Obscurorum Virorum."[1]

REVES (JAMES DE), or REVIUS, a learned Dutch divine, the son of a burgomaster of Deventer, was born in 1586, and educated at Amsterdam, Leyden, and Franeker. In 1610 he travelled into France for farther improvement, and resided two years at Saumur, Rochelle, and Orleans. Having taken orders, he was, in 1641, chosen principal and first professor of the theological college of the states of Holland and West Friesland at Leyden. He died at Leyden in 1658, at the age of 72. His works are very numerous; the principal are, "Belgicarum Ecclesiasticarum Doctrina et Ordo," &c.; "Historia Pontificum Romanorum contracta, et ad Annum 1632 continuata;" "Daventriæ illustratæ, sive Historiæ Urbis Daventriensis," Lib. vi. 1651, 4to. He also published an improved edition of "The Book of Psalms," in Dutch verse, by Peter Dathænus, and he was concerned in revising the Dutch version of the Old Testament, which was printed at Leyden in 1637.[2]

REVICKZKY, or REVITSKY (COUNT CHARLES), a German statesman, but more known as an accomplished scholar and bibliographer, was born in Hungary Nov. 4, 1737. Among his other diplomatic appointments he resided for some years in London as envoy from the Imperial court, and afterwards in a private capacity. He died at Vienna in August 1793.

With great judgment, and at a considerable expence, he collected a library most rich in scarce, valuable, and beautiful books, and obtained such fame in this department of literature, as to be ranked with the Vallieres, Pinellis, and Lomenies of the day. Of this excellent library, he printed a descriptive catalogue under the title of "Bibliotheca Græca et Latina, complectens auctores fere omnes Græciæ et Latii veteris, &c. cum delectu editionum tum primariarum, principum, et rarissimarum, quum etiam optimarum, splendidissimarum, atque nitidissimarum, quas usui mei paravi PERIERGUS DELTOPHILUS," Berlin, 1784,

[1] Melchior Adam.—Niceron, vol. XXV.—Hody de Græcis Illustribus.—Dupin.—Cave.—Saxii Onomast.—Brucker.

[2] Niceron, vol. XXX.—Foppen Bibl. Belg.—Moreri.

1794, 8vo. To some of these catalogues were prefixed a letter to M. L. A. D. *i. e.* Denina, and a preface. Three supplements to this catalogue were afterwards published by him, which are not easily procurable. Although the superlatives in the title smack a little of the dealer, rather than the private gentleman, the count has not exceeded the bounds of truth, and perhaps few men were better qualified to form a collection deserving of such praise. With the boundless zeal, he had also the extensive knowledge of a collector, and understood and spoke readily the principal ancient and modern languages. His frequent removes made him acquainted with every public and private library on the continent; and he never missed an opportunity to add to his collection whatever was most curious and valuable at sales, or booksellers' shops. This library is now in England, and in the possession of a nobleman who knows its value, and whose own library at present exceeds that of any subject in Europe. When count Revickzky came to London, he made an offer to earl Spenser to dispose of the whole collection to his lordship. What the terms were is variously reported. It seems agreed, however, that it was for a sum of money to be paid immediately, and an annuity, which last the count did not live long to enjoy. The count was himself an author, and published the "Odes of Hafez," known here by Richardson's translation; a treatise on Turkish tactics; and an edition of Petronius, Berlin, 1785, 8vo, formed on the editions of Burman and Antonius.[1]

REYHER (SAMUEL), a German lawyer and mathematician, was born April 19, 1635, at Schleusingen in the county of Henneberg, and was educated at Leipsic and Leyden. He was afterwards appointed preceptor to the young prince of Gotha, then professor of mathematics at Kiel, 1655, and some years after professor of law in the same place, where he died Nov. 22, 1714, being then counsellor to the duke of Saxe Gotha, and member of the Royal Academy of Sciences at Berlin. Reyher translated Euclid's works into German with algebraical demonstrations, and wrote several works in Latin, among which, that entitled "Mathesis Biblica," and a very curious Dissertation on the Inscriptions upon our Saviour's cross and the hour of his crucifixion, are particularly esteemed.[2]

[1] Gent. Mag. vol. LXIV.—Dibdin's Bibliomania and Classics.
[2] Moreri.—Dict. Hist.

REYNEAU (CHARLES-RENE), commonly called Father Reyneau, a noted French mathematician, was born at Brissac, in the province of Anjou, in 1656. At twenty years of age he entered himself in the congregation of the Oratory at Paris, and was soon after sent, by his superiors, to teach philosophy at Pezenas, and then at Toulon. His employment requiring some acquaintance with geometry, he contracted a great affection for this science, which he cultivated and improved to so great an extent, that he was called to Angers in 1683, to fill the mathematical chair; and the academy of Angers elected him a member in 1694.

In this occupation Father Reyneau, not content with making himself master of every thing worth knowing, which the modern analysis, so fruitful in sublime speculations and ingenious discoveries, had already produced, undertook to reduce into one body, for the use of his scholars, the principal theories scattered here and there in Newton, Descartes, Leibnitz, Bernouilli, the Leipsic Acts, the Memoirs of the Paris Academy, and in other works; treasures which by being so widely dispersed, proved much less useful than they otherwise might have been. The fruit of this undertaking, was his "Analyse Demontrée," or Analysis Demonstrated, which he published in 1708, 2 vols. 4to. He gave it the name of "Analysis Demonstrated," because he demonstrates in it several methods which had not been handled by the authors of them, with sufficient perspicuity and exactness. The book was so well approved, that it soon became a maxim, at least in France, that to follow him was the best, if not the only way, to make any extraordinary progress in the mathematics; and he was considered as the first master, as the Euclid of the sublime geometry.

Reyneau, after thus giving lessons to those who understood something of geometry, thought proper to draw up some for such as were utterly unacquainted with that science. This produced in 1714, a volume in 4to, on calculation, under the title of "Science du Calcul des Grandeurs," of which the then censor royal, a very intelligent and impartial judge, says, in his approbation of it, that "though several books had already appeared upon the same subject, such a treatise as that before him was still wanting, as in it every thing was handled in a manner sufficiently extensive, and at the same time with all possible exactness and perspicuity." In fact, though most branches

of the mathematics had been well treated of before that period, there were yet no good elements, even of practical geometry. Those who knew no more than what precisely such a book ought to contain, knew too little to complete a good one; and those that knew more, thought themselves probably above the task, for which Reyneau was well qualified. In 1716 he was admitted into the royal academy of sciences of Paris, as what was then called a free associate. The works already mentioned are all he published except a small piece on "Logic." He left, however, in MS. materials for a second volume of his "Science du Calcul." He died much regretted, as he had always been highly respected, in 1728, at the age of seventy-two.[1]

REYNOLDS (EDWARD), an English prelate of great eminence and talents, the son of Austin Reynolds, one of the customers of Southampton, was born there in November 1599, and educated at the free-school. In 1615 he became post-master of Merton-college, Oxford, and in 1620 probationer-fellow, for which preferment he was indebted to his proficiency in the Greek language, and his talents as a disputant and orator. After he had taken his master's degree he went into orders, and was made preacher at Lincoln's-inn, where he acquired much popularity. He also was preferred to the rectory of Braynton in Northamptonshire. Finding himself inclined to acquiesce in the breach that was to be made in the church at least, if not the state, when the rebellion broke out in 1642, he joined the presbyterian party, and in 1643 was nominated one of the assembly of divines, took the covenant, and frequently preached before the long parliament. That he was in their eyes a man of high consideration, appears from their naming him, in September 1646, one of the seven divines authorized by parliament to go to Oxford, and to preach in any church of that city, in lieu of the preachers appointed by the university.

In this mission he and his colleagues were at first interrupted by certain enthusiasts among the soldiers, headed by one Erbury, who maintained that the ordination of these divines was unlawful, and that no ordination was necessary for any man who had *gifts*. This was a favourite topic in those days, and is not yet exhausted. In the following year he was nominated to the more obnoxious office of one of

[1] Martin's Biog. Philos.—Hutton's Dict.—Moreri.

the visitors of the university, and in Feb. 1648 was chosen vice-chancellor, on the recommendation of the earl of Pembroke, then chancellor of the university. In this last office he was to continue until August 1649. He was also, by a mandate from parliament, which now was supreme in all matters, created D. D. In March 1648 he was appointed dean of Christ church, in the room of Dr. Fell, who was ejected with no common degree of violence, Mrs. Fell and her family being literally dragged out of the deanery house by force. Dr. Reynolds being admitted into office in form, Wood says, "made a polite and accurate oration," in Latin, in which "he spoke very modestly of himself, and how difficult it was for a man that had sequestered himself from secular employments to be called to government, especially to sit at the stern in these rough and troublesome times; but since he had subjected himself to those that have authority to command him, he did desire that good example and counsel might prevail more in this reformation than severity and punishments."

Notwithstanding his acting with his brother-visitors in all the changes and ejectments they brought about in the university, he at length refused the *engagement* "to be true and faithful to the commonwealth of England, as established without a King and a House of Lords," and therefore was in his turn ejected from his deanery, in 1651. He lived afterwards mostly in London, and preached there, as vicar of St. Lawrence-Jury. On the prospect of the restoration he joined with general Monk, to bring in the king; using his interest for that purpose in London, where he was the pride and glory of the presbyterian party. Dr. Pierce, in the introduction to his "Divine Purity defended," says he was a person of great authority as well as fame among the Calvinists.

When the secluded members were admitted again to parliament, they restored him to his deanery of Christ-church, in May 1659. And in May following, 1660, he, with Mr. Edmund Calamy, was made chaplain to his majesty, then at Canterbury. After this he preached several times before the King and both Houses of Parliament; and in the latter end of June, being desired to quit his deanery, he was the next month elected, by virtue of the king's letter, warden of Merton-college, and was consecrated bishop of Norwich Jan. 6, the same year. Sir Thomas Browne, who knew him well, gives him the character of a

person of singular affability, meekness, and humility, of great learning, a frequent preacher, and constant resident. But a more full account of our author is given in a funeral sermon preached at Norwich by the reverend Mr. Riveley, in July 1676, in which his character as a man of piety and learning, and as a divine and prelate, is highly praised. Wood, in his "Athenæ," says he was "a person of excellent parts and endowments, of a very good wit, fancy, and judgment, a great divine, and much esteemed by all parties, for his preaching, and fluid style." In his "Annals" he is inclined to be less favourable. It was perhaps naturally to be expected that one who had taken so active a part in the revolutionary changes of the times, and yet afterwards accepted a bishopric, should not be much a favourite with either party. Wood also insinuates that Dr. Reynolds was much under the government of his wife, whom he calls "covetous and insatiable," and concludes in these words: "In this I must commend him, that he hath been a benefactor (though not great) to Merton college, that gave him all his academical education (for which in some manner the society hath shewed themselves grateful), and 'tis very probable that greater he would have been, if not hindered by his beloved consort."

Dr. Reynolds assisted at the Savoy conference, and on the first day, according to Neal, spoke much for abatements and moderation, "but afterwards sitting among the bishops, he only spoke now and then a qualifying word, but was heartily grieved for the fruitless issue of the conference." The same author says that he was "prevailed with to accept a bishopric on the terms of the king's declaration, which never took place." But another of his biographers says, "His education gave him no prejudice to monarchy or episcopacy; and when a man can advance himself with a good conscience, why may he not leave what interest only had engaged him in? Let them that blame his last turn, justify him, if they can, in the former. He was now submitting to authority, however he had opposed it. Their standing out, and keeping up a schism, when they were put upon nothing but what they owned indifferent, has a worse look than returning from wrong to right," &c. Dr. Reynolds, however, after the government was completely re-established, became a constant resident in his diocese, and mixed no more with affairs of state. He died at the episcopal palace at Nor-

wich Jan. 16, 1676, aged seventy-six. He was buried at the upper end of the chapel (built by himself in 1662) joining to the bishop's palace in Norwich. Over his grave, soon after his death, was fastened to the wall a marble table, on which his epitaph in Latin was engraven.

His works are, "The Vanity of the Creature," on Eccles. i. 14. "Sinfulness of Sin," on Rom. vii. 9, and on vi. 12. "Use of the Law," on Rom. vii. 13. "Life of Christ," on 1 John, v. 12. "An Explication of the cx Psalm." "Meditations on the Holy Sacrament of the Lord's last Supper." "Explication of the 14 Chapter of Hosea, in seven Humiliation Sermons." "A Treatise of the Passions and Faculties of the Soul of Man;" all or most of which having been printed several times in 4to, were collected in one large folio at London in 1658, with the author's portrait, and went by the name of "Bishop Reynolds's Works." They were much bought up, read and recommended by men of several persuasions; and are written in a style superior to the generality of works of divinity in that age. "Thirty Sermons" preached on several occasions, between 1634, and his death, some of which had been printed several times, were reprinted in the second edition of his works, at London, 1679, folio. Among them is his Latin Sermon preached at Oxon. 1649, entitled "Animalis Homo," on 1 Cor. ii. 14. He also wrote the "Assembly of Divines' Annotations," on Ecclesiastes, which were so much admired that many learned men of the presbyterian persuasion, wished that the rest had been all wrote *pari filo & eruditione*. He also was the author of the "Epistolary Preface to William Barlee's Correptory Correction," &c. of some notes of Thomas Pierce concerning God's decrees, especially of reprobation; which book, with the Epistolary preface, a second of Thomas Whitfield, and a third of Daniel Cawdrey, sometime of Cambridge, were printed at London, 1656, 4to. He is also said to be the author of "The humble Proposals of sundry learned, pious Divines within this Kingdom, concerning the engagement intended to be imposed on them for their subscriptions," London, 1650, 4to. One sheet was published in December 1649. John Ducy published an answer, entitled "Just Re-proposals to humble Proposals: or, an impartial consideration of," &c. London, 1650, 4to, four sheets. And it is probable that he wrote several other things besides those above-mentioned;

particularly his "Meditations on the Fall of Peter," a short twelves, never inserted in any of the folio editions.

Of the family of bishop Reynolds we find mention of his son EDWARD, who was educated at St. Paul's school, and a fellow of Magdalen-college, Oxford, archdeacon of Norwich, and prebendary of Worcester. He was also for forty years rector of St. Peter's Northampton, and died in his sixty-ninth year, June 28, 1698. He was buried in Kingsthorpe church, near Northampton, where is a monument and inscription to his memory. Dr. Knight says, he was "a very able and judicious divine, and a very worthy son of so good a father." Some notices of two of the bishop's descendants may be found in Cumberland's life.[1]

REYNOLDS (HENRY REVELL), a late eminent physician, was born in the county of Nottingham, Sept. 26, 1745; and his father having died about a month before, the care of him devolved on his maternal great-uncle and godfather, Mr. Henry Revell, of Gainsborough; by whom he was sent, at an early age, to a school at Beverley in Yorkshire, then in great repute under the government of Mr. Ward. Having early shewn a disposition for his profession, his uncle placed him, at the age of eighteen, as a commoner at Lincoln college, Oxford. It was in the second year of his residence at this university that he had the misfortune to lose his uncle and benefactor, the memory of whom was ever cherished by him with a pious and grateful affection, and who left him a small landed property in Lincolnshire, by which he was enabled to prosecute the object that he had in view. He continued at Oxford till the early part of 1766, when, in order to the obtaining of his medical degrees sooner, he was admitted, by a *bene decessit* from Oxford, *ad eundem* to Trinity college, Cambridge, and he kept a term at that university. In the summer of this year he went to Edinburgh, and resided there two years, and after attending a course of medical studies, returned in 1768 to Cambridge, when the degree of bachelor of physic being conferred upon him, he went to London, and attended as pupil at the Middlesex hospital. The following year he became a resident physician at Guildford, and married Miss Wilson, in the month of April 1770. By the advice, however, of his friend, Dr.

[1] Ath. Ox. vol. II.—Wood's Annals.—Neal's Puritans.—Gent. Mag. vol. LXXVIII. p. 294.—Lives of English Bishops, 1753, 8vo, by Salmon.—Knight's Life of Colet.

Huck, afterwards Dr. Huck Saunders, he settled in London, in Lamb's Conduit-street, in the summer of 1772. The next year he took the degree of doctor of physic at Cambridge, and was immediately afterwards elected physician to the Middlesex hospital. In 1774 he was chosen a fellow, and at the same time a censor, of the college of physicians. He soon became the object of particular notice and regard by the eminent physicians of that day, doctors Huck, Fothergill, and sir Richard Jebb; and the high opinion which the latter gentleman had formed of his professional abilities, and personal character and manners, and the consequent expression of that opinion, and recommendation of Dr. Reynolds to his majesty, were the original cause of his being called into attendance upon the king in the memorable period of 1788. In 1776 he was appointed to speak the Harveian oration; and, although his modesty would not suffer him to print it, it has been thought worthy of being compared with the most classical of these harangues. In the course of it, he exactly described that mode, which he ever observed, of performing the various duties of his profession, and of dispensing its various benefits. In 1777 Dr. Reynolds was elected physician to St. Thomas's hospital; and from this period his business gradually increased, till, in the progress of a few years, he attained to the highest fame and practice in his profession. In every successive illness of our revered sovereign since 1788, Dr. Reynolds's attendance on his majesty was always required; and his public examinations before parliament are recorded proofs of his high merits as a physician, a gentleman, and a scholar; while his appointments to the situations of physician extraordinary to the king in 1797, and physician in ordinary in 1806, evince the estimation in which his sovereign held his character and his services. When he was called into attendance at Windsor, he was suffering under a rheumatic affection, which had been oppressing him for some time. The anxiety attached to such an attendance as the illness of his majesty required, had on this occasion a very powerful, if not a fatal, influence. The first day that he seriously felt the fatigues of mind and body was, after his examination before the House of Lords, the etiquette of this branch of parliament not allowing a witness to sit down, Dr. Reynolds, who, in consequence of his having attended his majesty in all his previous similar illnesses, was examined

at greater length than his other brethren were, was kept standing for two hours, and the next day was reluctantly compelled to remain the whole of it in his bed. On the following, however, he returned to Windsor; but from this time his appetite began to fail, and his strength and flesh visibly to diminish. In the month of March, 1811, these symptoms had so much increased, that his friends besought him to retire from his anxious attendance at Windsor, to spare his mind and body entirely, and to devote himself solely to the re-establishment of his own health; but unfortunately for his family, his friends, and the public, he would not be persuaded. While any powers were left, to his majesty's service he resolved that they should be devoted: and thus he persevered till the 4th of May, when he returned to London extremely ill; and from that day his professional career was stopped. Having been confined to his room for nearly three weeks, he was prevailed upon, by his excellent friends Dr. Latham and Dr. Ainslie, to go to Brighton, where he remained two months. Sometimes during this anxious period he would seem to rally, but the appearances were deceitful; they were the mere struggles of a naturally good constitution, unimpaired by any intemperance, against the inroads of a disease. At the end of the month of July, he returned to his house in Bedford-square, where he lingered until Oct. 23, on which day he expired, very deeply regretted for his talents, virtues, and professional skill and humanity.[1]

REYNOLDS (SIR JOSHUA), the most illustrious painter of the English school, was born at Plympton, in Devonshire, July 16, 1723. His ancestors on both sides were clergymen. His father had no adequate provision for the maintenance of his large family, but appears to have liberally encouraged his son's early attempts in that art, of which he afterwards became so illustrious a professor. When but eight years of age, Joshua had made himself master of a treatise, entitled "The Jesuit's Perspective," and increased his love of the art still more, by studying Richardson's "Treatise on Painting." In his seventeenth year, he was placed as a pupil under his countryman, Mr. Hudson, whom, in consequence of some disagreement, he left in 1743, and removed to Devonshire for three years,

[1] Gent. Mag. vol. LXXXII. Part II. p. 82.

during which, after some waste of time, which he ever lamented, he sat down seriously to the study and practice of his art. The first of his performances, which brought him into notice, was the portrait of captain Hamilton, father of the present marquis of Abercorn, painted in 1746. About this time he appears to have returned to London.

In 1746, by the friendship of captain (afterwards lord) Keppel, he had an opportunity to visit the shores of the Mediterranean, and to pass some time at Rome. The sketch he wrote of his feelings when he first contemplated the works of Raphael in the Vatican, so honourable to his modesty and candour, has been presented to the public by Mr. Malone, and is a present on which every artist must set a high value. He returned to London in 1752, and soon rose to the head of his profession; an honour which did not depend so much on those he eclipsed, as on his retaining that situation for the whole of a long life, by powers unrivalled in his own or any other country. Soon after his return from Italy, his acquaintance with Dr. Johnson commenced. Mr. Boswell has furnished us with abundant proofs of their mutual esteem and congenial spirit, and Mr. Malone has added the more deliberate opinion of sir Joshua respecting Dr. Johnson, which may be introduced here without impropriety. It reflects indeed as much honour on the writer as on the subject, and was to have formed part of a discourse to the academy, which, from the specimen Mr. Malone has given, it is much to be regretted he did not live to finish.

Speaking of his own discourses, our great artist says, "Whatever merit they have, must be imputed, in a great measure, to the education which I may be said to have had under Dr. Johnson. I do not mean to say, though it certainly would be to the credit of these discourses if I could say it with truth, that he contributed even a single sentiment to them: but he qualified my mind to think justly. No man had, like him, the faculty of teaching inferior minds the art of thinking. Perhaps other men might have equal knowledge, but few were so communicative. His great pleasure was to talk to those who looked up to him. It was here he exhibited his wonderful powers. In mixed company, and frequently in company that *ought* to have looked up to him, many, thinking they had a character for learning to support, considered it as beneath them to enlist in the train of his auditors: and to such persons he

certainly did not appear to advantage, being often impetuous and overbearing. The desire of shining in conversation was in him indeed a predominant passion; and if it must be attributed to vanity, let it at the same time be recollected, that it produced that loquaciousness from which his more intimate friends derived considerable advantage. The observations which he made on poetry, on life, and on every thing about us, I applied to our art, with what success others must judge." This short extract is not unconnected with a conjecture which many entertained, that sir Joshua did not compose his lectures himself. In addition to his own declaration here, as far as respects Dr. Johnson, who was chiefly suspected as having a hand in these lectures, Mr. Northcote, who lived some years in his house, says, in his memoirs, "At the period when it was expected he should have composed them, I have heard him walking at intervals in his room till one or two o'clock in the morning, and I have on the following day, at an early hour, seen the papers on the subject of his art which had been written the preceding night. I have had the rude manuscript from himself, in his own hand-writing, in order to make a fair copy from it for him to read in public: I have seen the manuscript also after it had been revised by Dr. Johnson, who has sometimes altered it to a wrong meaning, from his total ignorance of the subject and of art; but never, to my knowledge, saw the marks of Burke's pen in any of the manuscripts. The bishop of Rochester, also, who examined the writings of Mr. Burke since his death, and lately edited a part of them, informed a friend that he could discover no reason to think that Mr. Burke had the least hand in the discourses of Reynolds." And Burke himself, in a letter to Mr. Malone, after the publication of sir Joshua's life and works, says, "I have read over some part of the discourses with an unusual sort of pleasure, partly because being faded a little in my memory, they have a sort of appearance of novelty; partly by reviving recollections mixed with melancholy and satisfaction. The Flemish journal I had never seen before. You trace in that, every where, the spirit of the discourses, supported by new examples. He is always the same man; the same philosophical, the same artist-like critic, the same sagacious observer, with the same minuteness, without the smallest degree of trifling." We may safely say, this is not the language of one who had himself

contributed much to those discourses. And if neither Johnson nor Burke wrote for Reynolds, to whom else among his contemporaries shall the praise due to those invaluable compositions be given, if Reynolds is to be deprived of it!

In consequence of his connexion with Dr. Johnson, Mr. Reynolds furnished three essays in the Idler, No. 76, on false criticisms on painting, which may be recommended to the serious perusal of many modern connoisseurs; No. 79, on the grand style of painting; and No. 82, on the true idea of beauty; of which Mr. Boswell informs us the last words, "and pollute his canvass with deformity," were added by Dr. Johnson. These essays have been very properly incorporated with sir Joshua's works, by Mr. Malone, as they were his first literary attempts, the earnest of those talents which afterwards proved that he was as eminent in the theory as in the practice of his art.

It is much to be lamented, that the world was deprived of this great artist before he had put into execution a plan which his biographer, Mr. Malone says, appears, from some loose papers, to have been revolved in his mind. "I have found," says that author, "among sir Joshua's papers, some detached and unconnected thoughts, written occasionally, as hints for a discourse, on a new and singular plan, which he seems to have intended as a history of his mind, so far as concerned his art; and of his progress, studies, and practice; together with a view of the advantages he had enjoyed, and the disadvantages he had laboured under, in the course that he had run: a scheme, from which, however liable it might be to the ridicule of wits and scoffers (of which, he says, he was perfectly aware), he conceived the students might derive some useful documents for the regulation of their own conduct and practice." Such a composition, from such a man, written after he had spent a long life in successful practice, with none to guide him; who had chosen a line of art for himself, stamped with originality; and in which he had to unfold principles, and elucidate them by practice; and competent as he was to explain the operations of his own mind; could not fail of being interesting and useful in the highest degree.

In 1781, during the summer, he made a tour through Holland and the Netherlands, with a view of examining critically the works of the celebrated masters of the Dutch and Flemish schools. An account of this journey, written

by himself, containing much excellent criticism on the works of Rubens, Vandyke, Rembrandt, &c. in the churches and different collections at Antwerp, Brussels, Ghent, the Dusseldorf gallery, and at Amsterdam, was published after his death; it concludes with a masterly-drawn character of Rubens. In 1783, in consequence of the emperor's suppression of some religious houses, he again visited Flanders, purchased some pictures by Rubens, and devoted several more days to the contemplation and further investigation of the performances of that great man. On his return, he remarked that his own pictures wanted force and brilliancy, and he appeared, by his subsequent practice, to have benefited by the observations he had made. This year, on the death of Ramsay, he was made principal painter in ordinary to his majesty, and continued so till his death.

For a very long period he had enjoyed an almost uninterrupted state of good health, except that in 1782 he was, for a short time afflicted with a paralytic stroke. A few weeks, however, perfectly restored him, and he suffered no inconvenience from it afterwards. But in July 1789, whilst he was painting the portrait of lady Beauchamp, he found his sight so much affected, that it was with difficulty he could proceed with his work; and notwithstanding every assistance that could be procured, he was in a few months totally deprived of the use of his left eye. After some struggles, he determined, lest his remaining eye should also suffer, to paint no more: and though he was thus deprived of a constant employment and amusement, he retained his usual spirits, and partook of the society of his friends with apparently the same pleasure to which he had been accustomed; and was amused by reading, or hearing others read to him. In October 1791, however, his spirits began to fail him, and he became dejected, from an apprehension that an inflamed tumour, which took place over the eye that had perished, might occasion the destruction of the other also. Meanwhile he laboured under a more dangerous disease, which deprived him both of his spirits and his appetite. During this period of great affliction to all his friends, his malady was by many supposed to be imaginary, and it was erroneously conceived, that by exertion he might shake it off; for he was wholly unable to explain to the physicians the nature or seat of his disorder. It was only about a fortnight before his death that it was

found to be in the liver; the inordinate growth of which, as it afterwards appeared, had incommoded all the functions of life. Of this disease, which he bore with great fortitude and patience, he died, after a confinement of three months, at his house in Leicester-square, on Thursday evening, February 23, 1792, at the age of sixty-nine.

In stature, sir Joshua Reynolds was rather under the middle size; of a florid complexion, roundish, blunt features, and a lively pleasing aspect; not corpulent, though somewhat inclined to it; and extremely active. With manners uncommonly polished and agreeable, he possessed a constant flow of spirits, which rendered him at all times a most desirable companion: always ready to be amused, and to contribute to the amusement of others, and anxious to receive information on every subject that presented itself: and though he had been deaf almost from the time of his return from Italy; yet, by the aid of an ear-trumpet, he was enabled to partake of the conversation of his friends with great facility and convenience. On the 3d of March his remains were interred in the crypt of St. Paul's, near the tomb of sir Christopher Wren, with every honour that could be shewn to worth and genius by an enlightened nation; a great number of the most distinguished persons attending the funeral ceremony, and his pall being supported by three dukes, two marquisses, and five other noblemen.

In many respects, both as a man and a painter, sir Joshua Reynolds cannot be too much studied, praised, and imitated by every one who wishes to attain the like eminence. His incessant industry was never wearied into despondency by miscarriage, nor elated into neglect by success. Either in his painting-room, or wherever else he passed his time, his mind was devoted to the charms of his profession. All nature, and all art, was his academy, and his reflection was ever on the wing, comprehensive, vigorous, discriminating, and retentive. With taste to perceive all the varieties of the picturesque, judgment to select, and skill to combine what would serve his purpose, few have ever been empowered by nature to do more from the fund of their own genius; and none ever endeavoured more to take advantage of the labours of others. He made a splendid and useful collection, in which no expence was spared. His house was filled, to the remotest corners, with casts from the antique statues, pictures, drawings, and

prints, by various masters of all the different schools. Those he looked upon as his library, at once objects of amusement, of study, and competition. After his death they were sold by auction, with his unclaimed and unfinished works, and, together, produced the sum of 16,947*l.* 7*s.* 6*d.* The substance of his whole property, accumulated entirely by his pencil, and left behind after a life in which he freely parted with his wealth, amounted to about 80,000*l.*

The acknowledged superiority of sir Joshua Reynolds's professional talents, and the broad basis on which it is founded, makes it now unnecessary to be collecting suffrages to add weight to the general opinion; but a review of those powers which rank him as a man of genius, and distinguish him among the most eminent of his profession, may not be without its interest.

His early education was not strictly academic, as he himself regrets; nor to any extent did he ever cultivate the elementary principles of design, but, as portraits were to shape his fortune, facility of composition, or laborious application to the refinements of an outline, were less necessary. Whether he would have been as eminent in historical painting as he was in that department which it was his lot to pursue, would be now an inquiry as useless as unsatisfactory. That his powers were great in whatever way they were employed, will be readily acknowledged; his taste was too refined, and his judgment too correct, to tolerate defects which were not counterbalanced by some advantages; but as his early practice was exclusively devoted to portraits, and as it was the chief employment of his whole life, it cannot remain a subject of choice to what branch of his profession a fair analysis of his merit ought to be referred.

From the first examples of sir Joshua, as well as from his own confession, on seeing the works of Raphael in the Vatican, it would seem evident that the ornamental parts of the art had absorbed his previous studies, and made the deepest impression on his mind. Little, therefore, could be wanting to induce him to pursue that plan of study, which at the same time that it was the most congenial to his feelings, was in the highest degree important to give interest to individual representation. In pursuing his studies when abroad, he embraced the whole field before him: but his time was not spent in collecting or making servile

copies, but in contemplating the principles of the great masters, that he might the more effectually do what he has recommended to others, follow them in the road without treading in their steps; and no man ever appropriated to himself with more admirable skill their extensive and varied powers.

The style of portrait-painting by Hudson and Ramsay, who were the only persons of any practice when sir Joshua returned from abroad, was uniformly dry and hard, without any feeling for *chiar-oscura*, and with little diversity of attitude and expression; the full dress, which the custom of the day prescribed, prescribed also limits to their imaginations, and they never gave themselves the trouble to discriminate between the character of nature, and the character of fashion. Sir Joshua, with a more comprehensive view of his art, shewed how portrait might be generalized, so as to identify the individual man with the dignity of his thinking powers. In dress, he selected and adopted what was most conformable to the character of his subject, without implicitly following the fashion or offending the prejudice which it begets.

In the pursuit of those high attainments to which he arrived, he evidently had Rembrandt and Correggio more particularly in his mind. The magical effect, and richness of colouring of the Dutch master, seems to have been with him a constant source of reflection and experiment to rival his inimitable powers. Correggio gave all that grace and harmony could supply; and sir Joshua in his infantine portraits, is beyond all competition without an equal. His female portraits are also designed with an exquisite feeling of taste and elegance; and for that variety of composition which pervades his works, it will be in vain to seek a rival in the most illustrious of his predecessors.

His works of the historical kind shew great strength of mind, and leave us to regret that this land of portrait painting had not given him equal opportunity to cultivate it; but, from the want of that habit which practice would have given him, he was used to say that historical effort cost him too much. He better knew what he wanted than possessed a promptitude of giving form and substance to his feelings. His count Ugolino, for pathos and grandeur of design, perhaps yields to no composition that was ever made of that subject; and his Holy Family, when combined with it, will

serve to show, at one view, the comprehensiveness and diversity of his genius.

The colouring of sir Joshua, which has been deservedly the subject of the highest admiration and praise, has also been the most familiar topic of animadversion and censure. By the jocose he has been charged with "coming off with flying colours," but by less indulgent friends, with the more serious accusation of having made experiments at their expense. In the pursuit of excellence, he was certainly not content with the common routine of practice; and, as he thought for himself, so he invented new methods of embodying those thoughts. That he was sometimes unsuccessful cannot be denied; but one failure seems to have had a hundred voices to report it, and in arithmetical proportion to have increased as envy was created by his transcendant superiority. Upon due reflection, however, when the space is considered through which he passed to arrive at the high professional rank he acquired, there can be little doubt that the astonishment will be, not at the many, but the few exceptionable works he produced; and even of these it is no hyperbole to say, that as long as the true principles of art are admired, his "faded pictures" will be found to possess a power of mind which has not often been surpassed even by the best productions of his own time.[1]

REZZONICO (ANTHONY JOSEPH, count) an excellent scholar, marshal of the camp, chamberlain to his royal highness the infant duke of Parma, and governor of that citadel, was born at Como in 1709. He acquired distinction in the army and at court, but must have devoted much of his life to literary pursuits. His first publication was a folio volume, printed at Como in 1742, entitled "De suppositis militaribus stipendiis Benedicti Odeschalci, qui pontifex maximus anno 1676, Innocentii prænomine fuit renunciatus." His next was a volume of poetry, "Musarum Epinicia," addressed to Louis XV. Parma, 1757; but that which most entitles him to notice was his "Disquisitiones Plinianæ, sive de utriusque Plinii patria, scriptis, codicibus, editionibus, atque interpretibus," Parma, 1763, 2 vols. fol. Of this Ernesti speaks very highly in his edition of Fabricius's Bibl. Latina. Brunet mentions some "Academical Discourses" in Italian, published by count Rezzonico in 1772, 8vo. He

[1] Life prefixed to his works by Malone.—Life by Northcote.—Pilkington.—For the character of sir Joshua as an artist we were indebted to Rich. Duppa, esq. who drew it up for the British Essayists, vol. XXXIII. preface.

died March 16, 1785. His son, the COUNT GASTONE DELLA TORRE REZZONICO, was born in Parma about 1740. He was early initiated into science and polite literature; and so considerable were his attainments, that in his earliest youth he was chosen fellow of the poetical academy in Rome, known under the name of Arcadia. The reigning duke of Parma having erected in his metropolis an academy of fine arts, count Rezzonico was appointed its president; but, by some vicissitudes, was utterly disgraced at court, and deprived, not only of the place of president of the academy, but even of that of hereditary chamberlain. He was therefore obliged to leave Parma. He first undertook long tours through Europe, especially in France and England, during which he became completely master of both languages; and at his return to Italy he fixed his residence in Rome, though he often made long excursions to Naples and Florence. Availing himself of his ample leisure, he wrote several works in prose and poetry, the former of no great merit, but from his poetical works he deserves to be placed among the best Italian poets of his age. He was distinguished by liveliness of imagery, propriety of diction, exactness of epithet, and by a nobleness of expression acquired by deep study of the Greek and Latin classics. His versification, however, was something harsh, and the meaning of some phrases obscure. He died in 1795, fifty-five years of age. He was highly esteemed by the Italian nobility, and men of letters, for the elegance of his manners and the eloquence of his conversation. These qualities were, however, in the opinion of some, obscured by an immoderate self-love, and an irrational predilection for his own works. A complete collection of his poetical works in two volumes was printed at Parma by the celebrated Bodoni.[1]

RHAZES, called also Albubecar Mohamed, one of the most distinguished of the Arabian physicians, was born at Rei, in the province of Chorosan, about the year 852. He was first much addicted to music, and is said not to have studied medicine until he was thirty years of age, when he removed to Bagdad, became indefatigable in his application, and having obtained the highest reputation, was selected out of a hundred eminent physicians, who were then resident at Bagdad, to superintend the cele-

[1] Dict. Hist.—Saxii Onomast.

brated hospital of that city. His biographers speak of him as the Galen of the Arabians; and from his long life and constant practice, during which he paid the most assiduous attention to the varieties of disease, he obtained the appellation of the experimenter, or the experienced. He was said also to be profoundly skilled in all the sciences, especially in philosophy, astronomy, and music. He travelled much in pursuit of knowledge, and made frequent journies into Persia, his native country, and was much consulted by several princes, particularly by Almanzor, the chief of Chorasan, with whom he frequently corresponded, and to whom he dedicated several of his writings. Two hundred and twenty-six treatises are said to have been composed by Rhazes, among which the ten books addressed to his patron Almanzor, were designed as a complete body of physic, and may be deemed the great magazine of all the Arabian medicine; the ninth book, indeed, which treats of the cure of diseases, was in such general estimation for several centuries, that it was the text-book of the public schools, and was commented upon by the most learned professors. Yet, like the rest of the Arabian writings, it contains very little more than the substance of the works of the Greeks, from whom the Arabians borrowed almost all their medical knowledge. They have, indeed, and Rhazes in particular, given the first distinct account of the small-pox; and Rhazes wrote also the first treatise ever composed respecting the diseases of children. His book on the affections of the joints contains an account of some remarkable cures, effected chiefly by copious blood-letting. He describes the symptoms of hydrophobia very well; and also some diseases peculiar to eastern countries, and first noticed the disease called spina ventosa. Rhazes had the reputation of being a skilful alchemist; and is the first, as Dr. Freind has shewn, who mentions the use of chemical preparations in medicine. He has a chapter on the qualifications of a physician; and a singular tract on quacks and impostors, who appear to have been at least as numerous, and ingenious in their contrivances as in more recent times.

Rhazes lived to the age of eighty, and lost his sight: he died in the year 932. His works that have come down to us through the medium of translations in Latin are, 1. A sort of common-place book, entitled "Continens," or "Libri Continentes." 2. A much more perfect work, the

"Libri Decem, ad Almansorem," published at Venice, 1510. 3. Six books of aphorisms, published under the title of "Liber de Secretis, qui Aphorismorum appellatur," Bononiæ, 1489. 4. A tract on the small-pox, often translated, and printed with the title of "De Pestilentia:" the best translation is by Channing, London, 1766.[1]

RHENANUS (BEATUS), a very eminent scholar and editor, was born, in 1485, at Schelestat, a town of Alsace. The name of his family was Bilde; that of Rhenanus had been adopted by his father, who had considerable property at Rhenac, his native place. His mother died in his infancy, and his father, who never married again, bestowed his whole attention for some years on his education. After some instruction in his own country, he was sent to Paris, where he studied Greek, rhetoric, and poetry, under the best masters. He then pursued his studies for some years at Strasburgh, and afterwards at Basil, where he contracted an intimacy with Erasmus that lasted during their lives, accompanied with mutual respect and friendship. In 1520, he returned to Schelestat, in his thirty-fifth year, just in time to take leave of his father, who died the day after his arrival.

Dupin remarks, that Rhenanus was one of those learned men, who embrace no particular profession, and whose only business it is to cultivate the sciences, and their only ambition to become benefactors to the republic of letters. Rhenanus was so much disposed to this kind of life, that he obtained from Charles V. an exemption from all employment of a public nature. He had even no thoughts of marriage until near the end of his life, nor was that made public, as soon after he found himself attacked by the disorder which at last proved fatal. His physicians prescribed the waters of Baden, in Swisserland, but finding his disorder increase, he returned to Strasburgh, where he died, May 20, 1547, in his sixty-second year. He made no will but a verbal one. He left his library to his native place, Schelestat. He was a man of extraordinary mildness of temper, an enemy to contests, and of singular modesty and probity. Although, by his intimacy with Erasmus, and some of the early reformers, he was enabled to see many of the errors of the church of Rome, he adhered to her communion to the last: he said and wrote enough,

[1] Freind's Hist. of Physic.—Eloy, Dict. Hist. de Medicine.—Rees's Cyclopæd.

however, to be classed with some protestant writers on their side. Beza, who is one of those, attempts to distinguish the share he had in encouraging the efforts of the reformers, with that more general fame he derived from his services to literature, and joins cordially in the praises bestowed on his talents and amiable disposition. One only objection is mentioned by most of his biographers, and that is his parsimony, of which, however, no very clear proof is afforded, except a pun upon his name, "Beatus est *beatus*, attamen sibi."

His works are, 1. a very valuable edition of "Tertulliani Opera," Basil, 1521, fol. from original MSS. Dupin speaks highly of the notes and prefaces, as well as of the author of them. 2. "Auctores historiæ Ecclesiasticæ," viz. Eusebius, Pamphilus, Nicephorus, Theodoret, &c. Basil, 1523, 1535, and Paris, 1541, 2 vols. fol. 3. "S. Basil. Sermo de differentia Usiæ et Hypostasis," Paris, 1513, fol. 4. "Synopsis de laudibus Calvitii cum scholiis," Basil, 1519, 4to, 1521 and 1551, 8vo, added also at the end of Erasmus's "Moriæ Encomium." 5. "S. Gregorii Nanzianzeni oratio et Epistolæ duæ ad Themistium," Paris, 1513, fol. 6. "A Latin translation of the works of Origen," which Erasmus left unfinished, and was completed by our author, at Basil, 1536, fol. with a preface addressed to Herman, archbishop of Cologne, containing a life of Erasmus. This last he also incorporated in the dedication to Charles V. of the edition of Erasmus's works, printed at Basil in 1540. 7. "Maximus Tyrius," Basil, 1519, fol. with Paccius's translation, and a preface and corrections by Rhenanus. 8. "Baptista Guarinus de modo et ordine docendi ac discendi," Strasburgh, 1514, 8vo. 9. "Marcelli Virgilii de militiæ laudibus," &c. Basil, 1518, 4to. 10. "Lud. Bigi opusculorum metricorum libri, et Pontii Paulini carmen Iambicum," Strasburgh, 1509, 4to. 11. "Thomæ Mori epigrammata Latina, pleraque è Græcis versa, ad emendatum ipsius exemplar excusa," Basil, 1520. 12. "Velleius Paterculus," Basil, 1520, fol. the *princeps editio*, printed by Froben, and formed by the editor from the Codex Murbacensis; it is an edition of extreme rarity. 13. "Tacitus," Basil, 1533 and 1544. 14. "Livii decades tres," Basil, 1535, fol. often reprinted, and his notes added to subsequent editions. 15. "Senecæ de morte Claudii ludus," in Erasmus's and some other editions of Seneca. 16. "Quintus Curtius," Basil, 1517, and Stras-

burgh, 1518, fol. 17. "Plinii Hist. Nat." Basil, 1526, fol. 18. "Joannis Geileri Keiserbergii, &c. vita," prefixed to the "Navicula fatuorum," 1510, 4to. 19. "Æneæ Platonici Christiani de immortalitate animæ," Basil, 1516, 4to. 20. "Xysti Enchiridion," ibid. 1516, printed with the preceding. 21. "Licentii Evangeli Sacerdotis, præfatio in Marsilii defensorem pacis pro Ludovico IV. Imp. adversus iniquas usurpationes ecclesiasticorum," 1522, fol. This is one of the works which brought on Rhenanus the charge of timidity, in not avowing his aversion to the usurpations of his church. He assumes here the name of *Licentius Evangelus*, 22. "Illyrici provinciarum utrique imperio, cum Romano, tum Constantinopolitano servientis descriptio," published with the "Notitia dignitatum Imp. Romani," Paris, 1602, 8vo. 23. "Procopii Cæsariensis de rebus Gothorum," &c. Basil, 1531, fol. 24. "Rerum Germanicarum libri tres," Basil, 1531, fol. Of this, which is esteemed one of his best works, there have been several editions, the last by Otto, 1693, 4to.[1]

RHENFERD (JAMES), a celebrated oriental scholar, was born at Mulheim, in Westphalia, Aug. 15, 1654. After studying at the college of Meurs, a city in the duchy of Cleves, and travelling for some time, he accepted an invitation to become rector of the Latin college in the city of Franeker; but resigned it in 1680, and removed to Amsterdam, where he was employed in the capacity of tutor, and enjoyed, at the same time, a favourable opportunity for conversing with learned rabbis, and improving his knowledge of rabbinical learning. In 1683 he was appointed professor of the oriental languages and philosophy at the university of Franeker; and remained in this office nearly thirty years, during which he was thrice chosen rector of the university. He died Nov. 7, 1712, in the 59th year of his age. His learning was extensive; but most profound in the Hebrew, including the Rabbinical, the Chaldee, and Syriac languages. Among his works may be mentioned, 1. "De Antiquitate Characteris hodierni Judaici," 1696, 4to, in which he endeavoured to establish the claim of the present Hebrew characters to the highest antiquity, and to prove that the Samaritan characters were borrowed from the Hebrews;" 2. "Comparatio Expiatio-

[1] Melchior Adam.—Freheri Theatrum.—Dupin.—Bullart Academie des Sciences, vol. II.—Bezæ Icones.—Niceron, vol. XXXVIII.—Jortin's Life of Erasmus. See Index.

nis anniversariæ Pontificis maximi in Vet. Test. cum unica atque æterna Expiationis Christi Domini," 1696. 3. "Investigatio Præfectorum et Ministrorum Synagogæ," 1700, 4to. 4. "Dissertationum Theologico-philologicarum de Stylo Novi Testamenti Syntagma, quo continentur Olearii, Cocceii, &c. de hoc genere Libelli," &c. 1701, 4to. 5. "Arabarcha, seu, Ethnarcha Judæorum," 1702, 4to. 6. "De Statuis et Aris, falsis verisque Dei et Hominum Internunciis," in illustration of Exod. xx. 23, 24, 1705, 4to. 7. "Observationum selectarum ad Loca Hebræa Nov. Test. partes sive Disput. Tres," 1705, 4to, &c. He also left unfinished, but partly printed, a work, entitled "Rudimenta Grammaticæ Harmonicæ Linguarum Orientalium, Hebrææ, Chaldaicæ, Syriacæ, et Arabicæ."[1]

RHETICUS (GEORGE JOACHIM), a celebrated German astronomer and mathematician, was born at Feldkirk in Tyrol, February 15, 1514. After imbibing the elements of the mathematics at Zurick with Oswald Mycone, he went to Wittemberg, where he diligently cultivated that science, and was made master of philosophy in 1535, and professor in 1537. He quitted this situation, however, two years after, and went to Fruenburg to profit by the instructions of the celebrated Copernicus, who had then acquired great fame. Rheticus assisted this astronomer for some years, and constantly exhorted him to perfect his work "De Revolutionibus," which he published after the death of Copernicus, viz. in 1543, folio, at Norimberg, together with an illustration of the same, dedicated to Schoner. Here too, to render astronomical calculations more accurate, he began his very elaborate canon of sines, tangents and secants, to 15 places of figures, and to every 10 seconds of the quadrant, a design which he did not live quite to complete. The canon of sines however to that radius, for every 10 seconds, and for every single second in the first and last degree of the quadrant, computed by him, was published in folio at Francfort, 1613, by Pitiscus, who himself added a few of the first sines computed to 22 places of figures. But the larger work, or canon of sines, tangents, and secants, to every 10 seconds, was perfected and published after his death, viz. in 1596, by his disciple Valentine Otho, mathematician to the electoral prince palatine; a particular account and analysis of which work may

[1] Niceron, vols. I. and X.—Moreri.

be seen in the Historical Introduction to Dr. Hutton's Logarithms.

After the death of Copernicus, Rheticus returned to Wittemberg, viz. in 1541 or 1542, and was again admitted to his office of professor of mathematics. The same year, by the recommendation of Melancthon, he went to Norimberg, where he found certain manuscripts of Werner and Regiomontanus. He afterwards taught mathematics at Leipsic. From Saxony he departed a second time, for what reason is not known, and went to Poland; and from thence to Cassovia in Hungary, where he died December 4, 1576, near sixty-three years of age.

His "Narratio de Libris Revolutionum Copernici," was first published at Dantzick in 1540, 4to; and afterwards added to the editions of Copernicus's work. He composed and published "Ephemerides," according to the doctrine of Copernicus, till 1551, and projected other works, and partly executed them, though they were never published, of various kinds, astronomical, astrological, geographical, chemical, &c. All these are mentioned in his letter to Peter Ramus in the year 1568, which Adrian Romanus inserted in the preface to the first part of his Idea of Mathematics.[1]

RHODIGINUS (Ludovicus Coelius), by Scaliger named the Varro of the age, was a learned Italian, whose proper name was Ludovico Celio Richeri. He was born at Rovigo about 1450, and studied at Ferrara and Padua, and France. On his return to Italy, he filled the office of public professor at Rovigo for some years, but in 1503 opened a school at Vicenza, where he continued till 1508, when he was invited to Ferrara by duke Alfonzo I. In the year 1515, Francis I. nominated him to the chair of Greek and Latin eloquence in Milan, as successor to Demetrius Chalcondylas. In 1521 he returned to Padua, and in 1523 he was deputed from his native place to Venice, to congratulate the new doge. In 1525 he died of grief, on account of the defeat and capture of Francis at the battle of Pavia. His principal work is entitled "Antiquæ Lectiones," of which he published sixteen books at Venice, in 1516, fol. and fourteen more were added after his death in the editions of Basil, 1566, and Francfort, 1666. Vossius expresses his

[1] Hutton's Dict.—Vossius de Scient. Mathemat.—Melchior Adam.—Moreri.

wonder, and even indignation, that so learned a miscellany was so little known.[1]

RHODOMAN (LAURENCE), a learned German, was born in 1546, at Sassowerf, belonging to the counts of Stolberg in Upper Saxony, who, induced by an early display of talents, bore the expence of his education at the college of Ilfield. He continued there six years; and made so great a progress in literature, that he was thought fit to teach in the most eminent schools and the most flourishing universities. He was especially skilled in the Greek tongue, and composed some Greek verses, which were much admired, but Scaliger did not think him equally happy in Latin poetry. He was very successful in a Latin translation of "Diodorus Siculus," which Henry Stephens prevailed on him to undertake; and it was published in 1604, with Stephens's text. He translated also into Latin the Greek poem of Quintus Calaber, concerning the taking of Troy; and added some corrections to it. At last, he was appointed professor of history in the university of Wittemberg, and died there in 1606. His other works were, 1. "Historia vitæ & doctrinæ Martini Lutheri carmine heroico descripta." 2. "Descriptio Historiæ Ecclesiæ, sive populi Dei, Politiæ ejusdem, & rerum præcipuarum quæ in illo populo acciderunt, Græco carmine, cum versione Latina è regione textus Græci," Francof. 1581, 8vo. 3. "Poesis Christiana, id est, Palestinæ seu Historiæ sacræ Græco-Latinæ libri 9," Marpurgi, 1589; Francof. 1590, 1630, 4to. 4. "Tabulæ Etymologiæ Græcæ," Francof. 1590, 8vo. 5. "Memnonis Historia de Republica Heracliensium, & rebus Ponticis Eclogæ: seu excerptæ & abbreviatæ narrationes in Sermonem Latinum translatæ," Helmstadii, 1591, 4to. 6. "Epithalamia sacra," Jenæ, 1594, 4to. 7. "Ex Memnone, de Tyrannis Heracleæ Ponticæ Ctesia & Agatharchide excerptæ Historiæ Græcè & Latinè partim ex Laur. Rhodomani interpretatione," Geneva, 1593, 8vo. 8. "Theologiæ Christianæ tyrocinia, carmine heroico Græco-Latino in 5 libros digesta," Lips. 1597, 8vo.[2]

RHUNKEN (DAVID), an eminent scholar, was born at Stolpe in Pomerania, on the 2d of January, 1723. His parents, being in good circumstances, and of the better order of the burgesses, destined him, from his early years, for

[1] Vossius Hist. Lat.—Moreri.—Tiraboschi.—Blount's Censura.—Saxii Onomast.

[2] Gen. Dict.—Baillet Jugemens.—Saxii Onomast.

the church. After receiving some instruction in the school of Stolpe, in the principles of his mother-tongue, he was sent first to Schlave, and afterwards to Koenigsberg, for education in the classical languages, the usual course of which studies he finished at the age of twenty-two. With some difficulty he then obtained his parents' consent to repair to Gottingen, and study Greek under Matthew Gesner, at that time the great ornament of that university. On his way to Gottingen, he passed through Berlin, and went to visit the Saxon university of Wittemberg. There he was so much pleased with the lectures and conversation of J. D. Kutter, professor of history and civil law, and of J. W. Berger, professor of oratory and antiquities, that he persuaded his parents to allow him to continue his studies for some time at Wittemberg, before he should proceed to Gottingen. He remained with these professors two years, and, under their auspices, took a degree in laws. He went then to perfect his knowledge of Greek, not with Gesner at Gottingen, as he intended, but under the celebrated Hemsterhuis of Leyden. Hemsterhuis received this ingenuous youth with great kindness, gave him the readiest assistance in his favourite studies, recommended him to good employment as a tutor, and at length used every means to secure his appointment to a professorship in the university in which he himself taught. Rhunken applied with great zeal to Greek and Roman literature, and at the same time made himself highly acceptable by the gentleness of his manners, the liveliness of his conversation, and by his taste and skill in the favourite amusements of the place.

His first printed display of critical Greek erudition, was in an epistle upon certain Greek commentaries on the title, in the Digest *De Advocatis et Procuratoribus*. He gave next, at Hemsterhuis's persuasion, an edition of the Greek Lexicon of Timæus, for the illustration of words and phrases peculiar to Plato. This was published in 1754, 8vo. Next year he went to Paris, with a view chiefly to inspect the libraries of that city and their manuscript treasures. Here he formed an acquaintance with Dr. S. Musgrave and Mr. T. Tyrwhitt, who was then examining some of the MSS., particularly those of Euripides. During a year's residence in that metropolis, Rhunken passed most of his time in the king's library, and in that of the Benedictines of St. Germain's; transcribed a number of unprinted remains of ancient literature, and collated many manuscripts and rare

editions of the most popular classical authors. In October 1757 he was appointed reader in Greek literature, and thus became assistant to Hemsterhuis in the university of Leyden, and upon the death of Oeudendorp, professor of Latin oratory and history, he was advanced to the vacant chair of that eminent scholar. In 1763, he married Marianne Heirmans, a young lady of uncommon beauty and accomplishments, the daughter of a gentleman who had long resided as Dutch consul at Leghorn.

In the course of his studies he discovered in Aldus's collection of the "Rhetores Græci," a valuable fragment, unknown to modern scholars, of the treatise of Longinus on the Sublime, which was, by his favour, afterwards published in Toup's excellent edition of that work. On the death of his old master Hemsterhuis, he did justice to his memory in an elaborate eulogy, from which our account of Hemsterhuis was taken. He soon after published an excellent edition of the rhetorical treatise of Rutilius Lupus, and, in 1779, a most valuable edition of Velleius Paterculus. Next year he gratified the learned world with the Hymns of Homer. One of his last labours was the superintending a new edition of Scheller's Latin dictionary. With all these studies, as well as his professional engagements, he found leisure to attend to the pleasures of the chase, of which he was very fond. He died May 14, 1798, in the 76th year of his age. He left a niece and a daughter totally unprovided for, but the government of Batavia purchased his library for a pension granted to them. This library was rich in scarce books, and valuable transcripts from other collections.

Whyttembach, whom we have followed in this sketch, draws the character of Rhunkenius at some length. His knowledge and his learning are unquestioned. In other respects he was lively, cheerful, and gay, almost to criminal indifference, but he knew his own value and consequence. He said once to Villoison, "Why did not you come to Leyden to attend Valckenaer and me?" He once showed, with pride, a chest of MSS. of Joseph Scaliger to a Swede called Biornsthall—"Ah!" said Biornsthall, "this is a man who wants judgment," alluding to his epitaph, but playing a little too severely on the equivoque. Rhunkenius grew angry, and replied with warmth, "Be gone with your ignorance"—"aufer te hinc cum tuo stupore." A German professor, to whom he showed the same

collection, observed, "We now write in Germany in our own language, and cannot comprehend the obstinacy of those who continue to write in Latin." "Professor," replied Rhunkenius, "look then for a library of German books," refusing to show him any thing more.[1]

RIBADENEIRA (PETER), a celebrated Spanish Jesuit, was born at Toledo, in 1527, and was enrolled by St. Ignatius among his favourite disciples in 1540, before the society of the Jesuits had received the papal sanction. In 1542 he studied at Paris, and afterwards at Padua, where he was sent to Palermo to teach rhetoric. After many, and long travels for the propagation of the interests of the society in various parts of Europe, he died at Madrid, Oct. 1, 1611. One of his visits was with the duke of Feria to England, in 1558, and his inquiries here, or what he made subsequently, encouraged him to publish a treatise "On the English schism," 1594, 8vo, in which, it is said, there is less rancour and acrimony than might have been expected, and some curious anecdotes respecting the personal character of queen Mary. He is, however, chiefly known for his Lives of various Saints and Jesuits, and as the founder of that biography of the Jesuits which Alegambe and others afterwards improved into a work of some importance. One of his principal lives, published separately, is that of the founder, St. Ignatius de Loyola. Of this work there have been several editions, the first in 1572, and the second with additions in 1587, in neither of which he ascribes any miracles to his master, and is so far from supposing any, that he enters into an inquiry, whence it could happen that so holy a man had not the gift of miracles bestowed upon him, and really assigns very sensible reasons. But notwithstanding all this, in an abridged edition of his life of Ignatius, published at Ipres in 1612, miracles are ascribed to Ignatius, and Ribadeneira is made to assign, as his reason for not inserting such accounts before, that though he heard of them in 1572, they were not sufficiently authenticated. Bishop Douglas, who is inclined to blame Ribadeneira for this insufficient apology, has omitted to notice that this Ipres edition of the life was published a year after Ribadeneira's death, and therefore it is barely possible that the miracles, and all that is said about them, might have been supplied by some zealous brother of the order. His "Lives

[1] Vita Rhunkenii, by Whyttenbach.

of the Saints" were translated into English, and published in 2 vols. 8vo.[1]

RIBERA. See SPAGNOLETTO.

RICARD (DOMINIC), a learned French writer, was born at Toulouse, March 25, 1741, and entered into the congregation of the Christian doctrine, and became a distinguished professor in it. He quitted the society after some years, and took up his residence at Paris, where he employed himself in instructing youth, and in literary pursuits. He was celebrated for his deep knowledge in the Greek language, and engaged in the great task of translating the whole works of Plutarch. Between the years 1783 and 1795 he published his version of that philosopher's moral works, in 17 vols. 12mo; of the Lives he only published 4 vols. 12mo. He published likewise a poem, entitled "La Sphere," in eight cantos, 1796, 8vo, which contains a system of astronomy and geography, enriched with notes, and notices of Greek, Latin, and French poems, treating on astronomical subjects. Ricard died in 1803, lamented as a man of most friendly and benevolent disposition.[2]

RICAUT, or RYCAUT (Sir PAUL), an English traveller, was the tenth son of sir Peter Ricaut, probably a merchant in London, and the author of some useful works, who was one of the persons excepted in the "Propositions of the Lords and Commons," assembled in parliament, "for a safe and well-grounded peace, July 11, 1646, sent to Charles I. at Newcastle." He also paid £.1500 for his composition, and taking part with his unhappy sovereign, His son Paul was born in London, and admitted scholar of Trinity college, Cambridge, in 1647, where he took his bachelor's degree, in 1659. After this he travelled many years, not only in Europe, but also in Asia and Africa; and was employed in some public services. In 1661, when the earl of Winchelsea was sent ambassador extraordinary to the Ottoman Porte, he went as his secretary; and while he continued in that station, which was eight years, he wrote "The present State of the Ottoman Empire, in three books; containing the Maxims of the Turkish Politie, their Religion, and Military Discipline," illustrated with figures, and printed at London, 1670, in folio, and 1675 in 8vo, and translated into French by Bespier, with notes, and ani-

[1] Alegambe.—Douglas's Criterion, p. 64.—Dict. Hist.—Freheri Theatrum.
[2] Dict. Hist.

inadversions on some mistakes. During the same time, he had occasion to take two voyages from Constantinople to London; one of them was by land, through Hungary, where he remained some time in the Turkish camp with the famous vizier, Kuperlee, on business relating to England. In 1663 he published the "Capitulations, articles of peace," &c. concluded between England and the Porte, which were very much to our mercantile advantage, one article being that English ships should be free from search or visit under pretence of foreign goods, a point never secured in any former treaty. After having meritoriously discharged his office of secretary to lord Winchelsea, he was made consul for the English nation at Smyrna; and during his residence there, at the command of Charles II. composed "The present State of the Greek and Armenian Churches, anno Christi 1678," which, upon his return to England, he presented with his own hands to his majesty; and it was published in 1679, 8vo. Having acquitted himself, for the space of eleven years, to the entire satisfaction of the Turkey company, he obtained leave to return to England, where he lived in honour and good esteem. The earl of Clarendon, being appointed lord lieutenant of Ireland in 1685, made him his principal secretary for the provinces of Leinster and Connaught; and James II. knighted him, constituted him one of the privy council for Ireland, and judge of the high court of admiralty, which he enjoyed till the revolution in 1688. Soon after this, he was employed by king William as his resident with the Hanse-towns in Lower Saxony, namely, Hamburg, Lubeck, and Bremen; where he continued for ten years, and gave the utmost satisfaction. At length, worn out with age and infirmities, he had leave in 1700 to return to England, where he died, Dec. 16 of that year. He was fellow of the Royal Society for many years before his decease; and a paper of his, upon the "Sable Mice," or "Mures Norwegici," is published in the Philosophical Transactions. He understood perfectly the Greek, both ancient and modern, the Turkish, Latin, Italian, and French languages.

He was the author of other productions, besides those already mentioned. He wrote a continuation of Knolles's "History of the Turks," from 1623 to 1677, 1680, in folio; and again from 1679 to 1699, 1700, in folio, making, together with Knolles's, three volumes. He was, from his great knowledge of Turkish affairs, better qualified

than any other person for this work, but he is inferior to Knolles in historical merit. He continued Platina's "Lives of the Popes," from 1471 to his own time, and translated from the Spanish of Garcilasso de la Vega, into English, "The Royal Commentaries of Peru, in two parts," folio; and "The Spanish Critic," 1681, 8vo, from Gratian.[1]

RICCATI (VINCENT), an able mathematician, was born in 1707 at Castel Franco, in the territory of Treviso, and in 1726 entered among the Jesuits, and taught mathematics at Bologna, till the suppression of his order in 1773. At this period he returned to his native place, and died there of a cholic, in 1775, aged sixty-eight, leaving some good mathematical works; among others, a large treatise on the "Integral Calculus," 3 vols. 4to. He had been much employed in hydraulics, and such was the importance of his services in this branch, that the republic of Venice ordered a gold medal, worth a thousand livres, to be struck in honour of him, in 1774.[2]

RICCI. See CRINITUS, PETER.

RICCI (MATTHEW), a celebrated Jesuit, was born Oct. 6, 1552, of a good family at Macerata. He went to the Indies, finished his theological studies at Goa, taught rhetoric there, and being in the mean time appointed missionary to China, learnt the language of that country; nor did he neglect mathematics, which he had studied at Rome under the learned Clavius. After many troubles and difficulties, he arrived at Pekin, where he was esteemed by the emperor, the mandarins, and all the learned, acquired great reputation, drew a map for the Chinese, and was permitted to preach the Christian religion. He purchased a house at Pekin, where he built a church, and died there, in 1610, aged fifty-eight, leaving some very curious memoirs respecting China, which father Frignalt has made use of in writing his history of that vast empire. Father d'Orleans, a Jesuit, who published a "Life of Ricci," in 1693, 12mo, says, that this father drew up a short catechism for the Chinese, in which he introduced scarcely any but such points of morality and religion as are most conformable to Christianity. These words of father d'Orleans, says L'Avocat, have furnished the enemies of the Jesuits, with abundant matter for critical reflections.[3]

[1] Biog. Brit.—Cole's MSS. Athenæ Cantab. in Brit. Mus.—Henry Clarendon's "State Letters."—Granger.

[2] Fabroni Vitæ Italorum, vol. XVI.

[3] Moreri.—Dict. Hist. de L'Avocat.

RICCI (MICHAEL ANGELO), a learned Italian ecclesiastic, was born at Rome in 1619. He was created a cardinal in 1681, but did not long enjoy that dignity, as he died in 1683, at the age of sixty-four. He was well skilled in the pure mathematical sciences, and published at Rome, in 4to, "Exercitatio Geometrica," a small tract, which was reprinted at London, and annexed to Mercator's "Logarithmotechnia," chiefly on account of the excellency of the argument "de maximis et minimis," or the doctrine of limits; where the author shows a deep judgment in exhibiting the means of reducing that lately discovered doctrine to pure geometry.[1]

RICCI (SEBASTIAN), an artist of temporary fame, was born at Belluno, near Trevisano, in 1659; and having discovered an early genius for painting, was conducted by his father to Venice, and placed as a disciple with Fred. Cervelli, a Milanese artist of good reputation, with whom he studied for nine years. He afterwards improved his practice at Bologna, &c. by copying, and obtained the favour and patronage of Rannuccio, the second duke of Parma. By the liberality of that prince, he was honourably maintained at Rome, studying the productions of the best ancient and modern masters; and there he formed that manner which distinguishes his productions, and for a while raised him into the highest esteem. Having quitted Rome, he returned to Venice, where he was so eagerly solicited for his paintings, that he had scarcely time to take even necessary refreshment. His fame spread through Europe, and he received an invitation to the court of the emperor at Vienna, to adorn the magnificent palace of Schoenbrun. From thence he was encouraged to visit London, where he was immediately and incessantly employed by the court, the nobility, and persons of fortune. Here he remained ten years, with his nephew and coadjutor, Marco Ricci, who painted skilfully scenes of architecture and landscape at Burlington house and Bulstrode. He acquired great wealth by the immense occupation he found; and then returned to Venice, where he remained until his death, in 1734, in the seventy-fifth year of his age.

Ricci was one of the few, comparatively speaking, who enjoy during their lives the utmost extent of their fame. In his history, that portion of renown which attaches to

[1] Hutton's Dict.—Landi Hist. Lit. d'Italie.—Fabroni Vitæ Ital. vol. II.

him died with him, or nearly so. In fact, he was a machinist, one who, being conversant in the rules of art, and skilful in the application of the means, dazzled where he could not instruct, and deluded by ingenuity without judgment, and art without expression. His works are to be found in many of our great houses, as well as those of his nephew. At Chelsea, where he painted the altar-piece, and at the British Museum, there are considerable pictures of his painting, but they do not rise in esteem by continued observation; and yet, unfortunately, they had sufficient influence in their day to lead the artists astray from the contemplation and imitation of the works of Raphael, and the greater masters of the Italian school. Walpole informs us that Sebastian excelled particularly in imitations of Paul Veronese, many of which he sold for originals; and once deceived even La Fosse. When the latter was convinced of the imposition, he gave this severe but just reprimand to Sebastian: "For the future take my advice; paint nothing but Paul Veroneses, and no more Riccis." Lord Orford adds that Ricci left England on finding it determined "that sir James Thornhill should paint the cupola of St. Paul's."[1]

RICCIARELLI. See VOLTERRA.

RICCIOLI (JOHN BAPTIST), a learned Italian astronomer, philosopher, and mathematician, was born in 1598, at Ferrara, a city in Italy, in the dominions of the pope. At sixteen years of age he was admitted into the society of the Jesuits, and the progress he made in every branch of literature and science was surprising. He was first appointed to teach rhetoric, poetry, philosophy, and scholastic divinity, in the Jesuits' colleges at Parma and Bologna; yet applied himself in the mean time to making observations in geography, chronology, and astronomy. This was his natural bent, and at length he obtained leave from his superiors to quit all other employment, that he might devote himself entirely to those sciences.

He projected a large work, to be divided into three parts, and to contain a complete system of philosophical, mathematical, and astronomical, knowledge. The first of these parts, which regards astronomy, came out at Bologna in 1651, 2 vols. folio, with this title, "J. B. Riccioli Almagestum Novum, Astronomiam veterem novamque

[1] Pilkington.—Walpole's Anecdotes.—Rees's Cyclopædia.

complectens, observationibus aliorum et propriis, novisque theorematibus, problematibus ac tabulis promotam." Riccioli imitated Ptolemy in this work, by collecting and digesting into proper order, with observations, every thing ancient and modern, which related to his subject; so that Gassendus very justly called his work, "Promptuarium et thesaurum ingentem Astronomiæ." In the first volume of this work, he treats of the sphere of the world, of the sun and moon, with their eclipses; of the fixed stars, of the planets, of the comets, and new stars, of the several mundane systems, and six sections of general problems serving to astronomy, &c. In the second volume, he treats of trigonometry, or the doctrine of plane and spherical triangles; proposes to give a treatise of astronomical instruments, and the optical part of astronomy (which part was never published); treats of geography, hydrography, with an epitome of chronology. The third comprehends observations of the sun, moon, eclipses, fixed stars, and planets, with precepts and tables of the primary and secondary motions, and other astronomical tables. Riccioli printed also, two other works, in folio, at Bologna, viz. 2. "Astronomia Reformata," 1665; the design of which was, that of considering the various hypotheses of several astronomers, and the difficulty thence arising of concluding any thing certain, by comparing together all the best observations, and examining what is most certain in them, thence to reform the principles of astronomy. 3. "Chronologia Reformata," 1669. Riccioli died in 1671, at seventy-three years of age.[1]

RICCOBONI (Louis), a comic actor and writer, born at Modena in 1674, came to France in 1716, and distinguished himself as the best actor at the Theatre Italien. Religious motives induced him to quit the stage in 1729; and he died in 1753, much esteemed for the decency of his manners, and his amiable disposition. He was the author of a number of comedies, which had a temporary success, and which contain much comic humour. One of them, entitled "Les Coquets," was revived a few years since. He also wrote "Pensées sur la Declamation;" "Discours sur la Reformation du Theatre;" "Observations sur la Comedie et sur le Genie de Moliere;" "Reflexions Historiques et Critiques sur les Theatres de l'Eu-

[1] Fabroni Vitæ Italorum, vol. II.—Hutton's Dictionary.

rope;" and "Histoire du Theatre Italien," 2 vols. 8vo, which, with his "Reflections Historical and Critical upon all the Theatres of Europe," which appeared in 1738, contains many judicious observations relative to the stage in general, and to the lyric theatre in particular. His second wife, MARIE LABORAS DE MEZIERES, was also an actress on the Italian theatre, which she quitted with her husband; but her writings are novels, the scenes of which she frequently laid in England. They are all of the sentimental cast. She also translated Fielding's "Amelia." Her works were printed collectively in 10 volumes, Neufchatel, 12mo, and Paris, 9 vols. 12mo, and some of her novels have been translated into English. She died Dec. 6, 1792, reduced by the troubles of the time to a state approaching to want; and soon after a new edition of her works, with a life, appeared in 18 vols. 12mo.[1]

RICHARD, abbot of St. Victor in the twelfth century, was a native of Scotland. After such education as his country afforded, in polite literature, the sacred scriptures, and mathematics, which we are told were the objects of his early studies, he went, as was much the custom then, to Paris. Here the fame of Hugh, abbot of St. Victor, induced him to retire into that monastery, that he might pursue his theological studies under so great a master. At the regular periods he took the habit, was admitted into holy orders, and so much acquired the esteem of his brethren, that in 1164, upon the death of Hugh, they unanimously chose him their prior, in which station he remained until his death, March 10, 1173. During this time he composed many treatises on subjects of practical divinity, and on scripture criticism, particularly on the description of Solomon's temple, Ezekiel's temple, and on the apparent contradictions in the books of Kings and Chronicles, respecting the reigns of the kings of Judah and Israel. Dupin speaks rather favourably of these treatises. They were all published at Paris in 1518, and 1540, in 2 vols. folio, at Venice in 1592, at Cologne in 1621, and at Rouen in 1650, which is reckoned the best edition.[2]

RICHARD, called ANGLICUS, was an English physician, who flourished about 1230. He is said to have studied first at Oxford, and then at Paris, and attained a high degree of eminence in his profession. Tanner gives a list

[1] Dict. Hist. [2] Cave.—Dupin.—Mackenzie's Scotch Writers, vol. I.

of his works, none of which appear to have been published. Some of his MSS. are in the New college library, Oxford.[1]

RICHARD, archbishop of Armagh in the fourteenth century, called sometimes ARMACHANUS, and sometimes FITZ-RALPH, which was his family name, is supposed to have been born in Devonshire, or, according to Harris, at Dundalk, in the county of Louth. He was educated partly at University, and partly at Balliol, college, Oxford, under the tuition of John Baconthorp, whom we have already noticed as an eminent scholar of that age. He made great progress in philosophy, divinity, and civil law, and became so great a philosopher and logician, "and in both sorts of theology so famed, that the whole university ran to his lectures as bees to their hive." He commenced doctor of divinity at Oxford, and in 1333 was commissary-general of that university, whence some authors have called him chancellor; but, according to Collier, the office he held was only somewhat superior to that of vice-chancellor. His first church promotion was to the chancellorship of the church of Lincoln, in July 1334; he was next made archdeacon of Chester in 1336, and dean of Lichfield in April 1337. These, or some of them, he owed to the favour of Edward III. to whom he was recommended as well deserving his patronage.

While at Oxford he had distinguished himself by his opposition to the mendicant friars, whose affectation of poverty, and other superstitions and irregularities, he exposed in his lectures. They were therefore not a little alarmed when, in 1347, he was advanced to the archbishopric of Armagh; and with some reason; for, when about ten years afterwards, he returned to England, and found the contest very warm concerning preaching, hearing confessions, and other points, in which the friars encroached on the jurisdiction of the parochial priests, he preached several sermons, the substance of which was; that in cases of confession the parish church is to be preferred to the church of the friars; that for confession the parishioners ought rather to apply to the parson or curate than to a friar; that notwithstanding our Lord Jesus Christ was poor, when he conversed on earth, yet it does not appear that he affected poverty; that he did never beg, nor make profession of voluntary poverty; that he never taught

[1] Leland.—Bale.—Pits.—Tanner.

people to make a choice and profession of beggary; that on the contrary, he held that men ought not to beg by inclination, nor without being forced to it by necessity; that there is neither sense nor religion in vowing voluntary and perpetual beggary; that it is not agreeable to the rule of Observant or Friars Minorites, to be under engagements of voluntary poverty, &c. &c. The friars were so enraged at these propositions, which certainly shew considerable freedom of sentiment, that they procured him to be cited before pope Innocent VI. at Avignon, where he defended his opinions with great firmness, and maintained them, although with no little danger from the malice of his opponents, to the end of his life. The age, however, was not prepared to listen to him, and the pope decided in favour of the friars.

He died Nov. 16, 1360, at Avignon, not without suspicion of poison. Fox says that a certain cardinal, hearing of his death, declared openly, that a mighty pillar of Christ's church was fallen. He was unquestionably a man of great talents and sound judgment. Perhaps his best panegyric is his being ranked, by some catholic writers, among heretics. Archbishop Bramhall had so great an opinion of him, that in returning from a visitation by Dundalk, he made inquiry where he was buried, and determined to erect a monument to his memory, which it is supposed his death, which happened soon after, prevented. Richard's body was brought over by Stephen de Valle, bishop of Meath, about 1370, and interred at Dundalk, where sir Thomas Ryves says there was a monument visible, although much defaced, in 1624.

His printed works are: 1. "Sermones quatuor, ad crucem Londinensem," &c. Paris, 1612. 2. "Defensio curatorum adversus fratres mendicantes," Paris, 1496. This was the substance of the defence of his principles at Avignon. Bale mentions the New Testament translated into Irish by Armachanus, which was found in the wall of his cathedral in 1530; but Fox, in his Martyrology, asserts that the whole Bible was translated into Irish by him, and preserved in the sixteenth century; and archbishop Usher says that there were several fragments of this translation in Ireland, in his time. Bale, &c. mention several MSS. left by him.[1]

[1] Collier's Dictionary and Ecclesiastical History.—Wharton's Appendix to Cave.—Fox's Acts and Monuments.—Wood's Annals.—Dupin.—Harris's Ware.

RICHARD of CIRENCESTER, an English historian, so named from his birth-place, flourished in the fourteenth century. No traces of his family or connections can be discovered, but they appear to have been such as to afford him a liberal education. In 1350 he entered into the Benedictine monastery of St. Peter, Westminster, and his name occurs in various documents of that establishment in 1387, 1397, and 1399. He devoted his leisure hours to the study of British and Anglo-Saxon history and antiquities, in which he made such proficiency, that he is said to have been honoured with the name of the Historiographer. Pits informs us, without specifying his authority, that Richard visited different libraries and ecclesiastical establishments in England, in order to collect materials. It is at least certain that he obtained a licence to visit Rome, from his abbot, William of Colchester, in 1391, and there can be little doubt that a man of his curiosity would improve his knowledge on such an occasion. He is supposed to have performed this journey in the interval between 1391 and 1397, for he appears to have been confined in the abbey infirmary in 1401, and died in that or the following year. His works are, "Historia ab Hengista ad ann. 1348," in two parts. The first contains the period from the coming of the Saxons to the death of Harold, and is preserved in the public library of Cambridge. Whitaker, the historian of Manchester, speaks of this as evincing very little knowledge or judgment; the second part is probably a MS. in the library of the Royal Society, p. 137, with the title of "Britonum Anglorum et Saxonum Historia." In the library of Bene't college, Cambridge, is "Epitome Chronic. Ric. Cor. West. Lib. I." Other works of our author are supposed to be preserved in the Lambeth library, and at Oxford. His theological writings were, "Tractatus super Symbolum Majus et Minus," and "Liber de Officiis Ecclesiasticis," in the Peterborough library. But the treatise to which he owes his celebrity, is that on the ancient state of Great Britain, "De situ Britanniæ," first discovered by Charles Julius Bertram, professor of the English language in the royal marine academy at Copenhagen, who transmitted to Dr. Stukeley a transcript of the whole in letters, together with a copy of the map. From this transcript Stukeley published an analysis of the work, with the itinerary, first in a thin quarto, 1757, and afterwards in the second volume of his "Itine-

rarium Curiosum." In the same year the original itself was published by professor Bertram at Copenhagen, in a small octavo volume, with the remains of Gildas and Nennius, under the title "Britannicarum gentium Historiæ Antiquæ scriptores tres, Ricardus Corinensis, Gildas Badonicus, Nennius Banchorensis, &c." This work has long been scarce, and in very few libraries; but in 1809, a new edition, with an English translation, &c. was published at London. To this the editor, Mr. Hatchard, has prefixed an account of Richard's life, from which we have extracted the above particulars, and an able defence of his merit and fidelity as a historian, against the objections of certain writers. Among these we observe that Gibbon cannot be reckoned, for he says that Richard of Cirencester "shews a genuine knowledge of antiquity, very extraordinary for a monk of the fourteenth century." This useful and accurate republication is entitled "The Description of Britain, translated from Richard of Cirencester; with the original treatise de situ Britanniæ; and a commentary on the Itinerary; illustrated with maps," 8vo.[1]

RICHARDSON (JOHN), a learned Irish prelate, was a native of Chester, but a doctor of divinity of the university of Dublin. Of his early life we have no particulars, except that he was appointed preacher to the state in 1601. He succeeded to the see of Ardagh, on the resignation of bishop Bedell, and was consecrated in 1633 by archbishop Usher. He held the archdeaconry of Derry, the rectory of Ardstra, and the vicarage of Granard in commendam for about a year after his promotion to Ardagh. In 1641, being in dread of the rebellion which broke out in October of that year, he removed to England, and died in London August 11, 1654. He had the character of a man of profound learning, well versed in the scriptures, and skilled in sacred chronology. His works are, a "Sermon of the doctrine of Justification," preached at Dublin Jan. 23, 1624, Dublin, 1625, 4to; and "Choice Observations and Explanations upon the Old Testament," 1655, folio. These observations, which extend to all the books of the Old Testament, seem intended as a supplement to the "Assembly's Annotations," in which he wrote the annotations on Ezekiel; and they were prepared for publication by him some time before his death, at the express desire of

[1] Life ubi supra.

archbishop Usher, with whom he appears to have long lived in intimacy.[1]

RICHARDSON (JONATHAN), a painter, and a writer on the art of painting, was born about 1665. He was intended by his father-in-law, apprentice to a serivener, with whom he lived six years, but by the death of his master, was enabled to follow the bent of his inclination for painting. He then became the disciple of Riley, with whom he lived four years, and finally connected himself by marrying his niece. The degree of skill which he attained, by no means corresponded with the ideas he entertained of the art, which were certainly of a just and elevated kind. There are, however, great strength, roundness, and boldness in the colouring of his heads, which are drawn and marked in the manner of Kneller, with freedom and firmness; though the attitudes in which they and his figures are placed, the draperies which clothe the latter, and the back-grounds from which they are relieved, are insipid and tasteless. It is certainly a very curious circumstance, that, when he wrote with so much fire and judgment, dived so deep into the inexhaustible stores of Raphael, and was so smitten with the native lustre of Vandyke, he should so ill apply to his own practice the sagacious rules and hints he gave to others. Full of theory, profound in reflections on the art, and possessed of a numerous and excellent collection of drawings, he appears to have possessed no portion of invention, as applicable to the painter's art, and drew nothing well below the head; plainly manifesting the peculiarity of taste or feeling which leads to excellence in that profession.

Thus much, however, must be said of him, that when Kneller and Dahl were dead, he stood at the head of the portrait-painters in this country, and practised in it sufficiently long to acquire a tolerable competency. He quitted his occupation some years before his death, when Hudson, who had married one of his daughters, maintained the family honours for a while. Richardson himself, by temperance and tranquillity of mind, enjoyed a life, protracted amidst the blessings of domestic friendship, to the advanced age of eighty, and then died, May 28, 1745, respected and lamented. He had had, a short time previously, a paralytic stroke that affected his arm, yet never disabled him

[1] Harris's Ware.—Ath. Ox. vol. I.—Lloyd's Memoirs, fol. 607.

from taking his customary walks and exercise; and it was after having been in St. James's park, he died suddenly, at his house in Queen-square, on his return home.

He had a son, with whom he lived in great harmony, as appears by the joint works they composed. The father, in 1719, published two discourses; 1. "An Essay on the whole art of Criticism as it relates to Painting." 2. "An Argument in behalf of the Science of a Connoisseur." In 1722, came out "An Account of some Statues, Bas-reliefs, Drawings, and Pictures, in Italy, &c." The son made the journey; and, from his observations and letters, they both at his return compiled this valuable work. In 1734, they published a thick octavo of "Explanatory Notes and Remarks on Milton's Paradise Lost, with the Life of the Author." In apology for this last performance, and for not being very conversant in classic literature, the father said, "that he had looked into them through his son." Hogarth, whom a quibble could furnish with wit, drew him peeping through the nether end of a telescope, with which his son was perforated, at a Virgil aloft on a shelf; but Hogarth, it is but justice to add, destroyed the plate upon due reflection, and recalled the prints, as far as he could. The sale of his collection of drawings, in Feb. 1747, lasted eighteen days, and produced about 2060*l.* his pictures about 700*l.* Mr. Hudson, his son-in-law, bought in many of the drawings.

Besides the works published in conjunction with his father, there was published in 1776, five years after the son's death, "Richardsoniana; or, occasional Reflections on the Moral Nature of Man; suggested by various authors, ancient and modern, and exemplified from those authors, with several anecdotes interspersed, by the late Jonathan Richardson, jun. esq. Vol. I." an amusing work, although there are some opinions in it which are not altogether free from censure. He did not love to contemplate the bright side of human nature and actions. Besides this work, there appeared about the same time an 8vo volume of "Poems" by Jonathan Richardson, senior, with notes by his son. They are chiefly moral and religious meditations, but not greatly inspired by the Muse. The son, it remains to be added, never painted otherwise than for his amusement. He died in 1771, aged seventy-seven.[1]

[1] Walpole's Anecdotes.—Nichols's Bowyer, and Collection of Poems.

RICHARDSON (JOSEPH), a man of letters, was originally of Hexham in Northumberland; and was entered of St. John's college, Cambridge, in 1774. Dr. Ferris, the present dean of Battle, and Dr. Pearce, now dean of Ely, were his tutors at the university. Under the superintendance of those two excellent scholars, he acquired sound learning and a correct taste. He possessed, indeed, an excellent understanding, and a sort of intuitive knowledge of mankind. He distinguished himself at college by the elegance, beauty, and vigour, of his prose and poetical compositions; a love of the Muses very early in life took possession of his mind, and often interfered with the laborious duties of his studies. He entered himself a student of the Middle Temple in 1779, and was called to the bar in 1784. But literary pursuits and political connections took up too much of his time to admit of his pursuing, with sufficient diligence, the study of the law; otherwise, it is highly probable that he would have become a distinguished ornament of the bar. The chief works in which he was publicly known to have taken a part were in those celebrated political satires, "The Rolliad," and the "Probationary Odes," in the composition of which his talents were conspicuous. He wrote also the comedy of "The Fugitive," which was honoured by a considerable share of applause, both on the stage and in the closet. In private life so happily was the suavity of his temper blended with the vigour of his understanding, that he was esteemed by his adversaries in political principles, as well as by a very large circle of private friends. He was brought into parliament by the duke of Northumberland, in whose friendship he held a distinguished place, and by whose loan of 2000*l.* (which the duke has given up to his family) he was enabled to become proprietor of a fourth part of Drury-lane theatre. He was suddenly taken ill on June 8, 1803, and died next day, leaving a widow and four daughters, to lament the loss of their affectionate protector. He was interred in Egham churchyard.[1]

RICHARDSON (SAMUEL), a celebrated writer of novels, or, as his have been called, moral romances, was born in 1689, in Derbyshire, but in what part of that county has not been ascertained. His father descended of a family of middling note in the county of Surrey, and his

[1] Gent. Mag. 1803.

business was that of a joiner. He intended his son Samuel for the church, but from losses in business, was unable to support the expence of a learned education, and all our author received was at the grammar school. It appears from his own statement that he had a love for letter-writing, that he was a general favourite of the ladies, and fond of their company, and that when no more than thirteen, three young women, unknown to each other, revealed to him their love secrets, in order to induce him to give them copies to write after, or correct, for answers to their lovers' letters. In this employment some readers may think they can trace the future inventor of the love secrets of Pamela and Clarissa, and letter-writing certainly grew into a habit with him.

In 1706 he was bound apprentice to Mr. John Wilde, a printer of some eminence in his day; whom, though a severe task-master, he served diligently for seven years. He afterwards worked as a journeyman and corrector of the press for about six years, when he, in 1719, took up his freedom, and commenced business on his own account, in a court in Fleet-street; and filled up his leisure hours in compiling indexes for the booksellers, and writing prefaces, and what he calls "honest dedications." Dissimilar as their geniuses may seem, when the witty and wicked duke of Wharton (a kind of Lovelace), about 1723, fomented the spirit of opposition in the city, and became a member of the Wax-chandlers' company, Mr. Richardson, though his political principles were very different, was much connected with, and favoured by him, and for some little time was the printer of his "True Briton," published twice a week. He so far exercised his judgment, however, in peremptorily refusing to be concerned in such papers as he apprehended might endanger his safety, that he stopt at the end of the sixth number, which was possibly *his own* production *. He printed for some time a newspaper called "The Daily Journal;" and afterwards "The Daily Gazetteer." Through the interest of his friend Mr. Speaker Onslow, he printed the first edition of the "Journals of the House of Commons," of which he completed 26 volumes. Mr. Onslow

* Informations were lodged against Payne, the publisher, for Numbers 3, 4, 5, and 6, as more than common libels, "as they not only insulted every branch of the legislature, but manifestly tended to make the constitution itself odious to the people." Payne was found guilty; and Mr. Richardson escaped, as his name did not appear to the paper. The danger made him in future still more cautious.

had a high esteem for him; and not only might, but actually would, have promoted him to some honourable and profitable station at court; but Mr. Richardson, whose business was extensive and profitable, neither desired nor would accept of such a favour.

His "Pamela," the first work that procured him a name as a writer, was published in 1741, and arose out of a scheme proposed to him by two reputable booksellers, Mr. Rivington and Mr. Osborne, of writing a volume of "Familiar Letters to and from several persons upon business and other subjects;" which he performed with great readiness; and in the progress of it was soon led to expand his thoughts in the two volumes of the "History of Pamela," which appear to have been written in less than three months. Never was a book read with more avidity, for these two volumes went through five editions in one year. It was even recommended from the pulpit, particularly by Dr. Slocock, of Christ church, Surrey, although its defects as to moral tendency are now universally acknowledged to be so obvious, that the wonder is, it ever obtained the approbation of men of any reflection. For this it undoubtedly was indebted to the novelty of the plan, as well as to many individual passages of great beauty, and many interesting traits of character. Its imperfections, however, were not totally undiscovered even during its popularity. The indelicate scenes could not escape observation; and his late biographer, who has given an excellent criticism on the work, informs us that Dr. Watts, to whom Richardson sent the volumes, instead of compliments, writes to him, that "he understands the ladies complain they cannot read them without blushing." Other inconsistencies in the history of Pamela were admirably ridiculed by Fielding in his "Joseph Andrews," an injury which Richardson never forgave, and in his correspondence with his flattering friends, predicted that Fielding would soon be no more heard of—Fielding, whose popularity has outlived Richardson's by nearly half a century!

The success of Pamela occasioned a spurious continuation of it, called "Pamela in high Life; and on this the author prepared to give a second part, which appeared in two volumes, greatly inferior to the first. They are, as Mrs. Barbauld justly observes, superfluous, for the plan was already completed, and they are dull; for, instead of incident and passion, they are filled with heavy sentiment,

in diction far from elegant. A great part of it aims to palliate, by counter-criticism, the faults which had been found in the first part; and it is less a continuation, than the author's defence of himself. But if Richardson sunk in this second part, it was only to rise with new lustre in his "Clarissa," the first two volumes of which were published eight years after the preceding. This is unquestionably the production upon which the fame of Richardson is principally founded; and although it has lost much of its original popularity, owing to the change in the taste of novel-readers, wherever it is read it will appear a noble monument of the author's genius. This will be allowed, even by those who can easily perceive that it has many blemishes. These have been pointed out, with just discrimination, by his biographer. Clarissa was much admired on the continent. The abbé Prevost gave a version of it into French; but rather an abridgment than a translation. It was afterwards rendered more faithfully by Le Tourneur; and was also translated into Dutch by Mr. Stinstra; and into German under the auspices of the celebrated Dr. Haller.

After he had published two works, in each of which the principal character is a female, he determined to give the world an example of a perfect man: this design produced his "Sir Charles Grandison," a character certainly instructive, while in some measure repulsive. But that of Clementina is the highest effort of genius in this work. Dr. Warton says, "I know not whether even the madness of Lear is wrought up and expressed by so many little strokes of nature and passion. It is absolute pedantry to prefer and compare the madness of Orestes, in Euripides, with that of Clementina." Yet even here Mrs. Barbauld has, with great acuteness, pointed out Richardson's want of judgment in the management of his Clementina. It is, as this lady justly observes, the fault of Richardson that he never knew when to have done with a character; and this propensity to tediousness and prolixity in all his narratives, while the bulk is increased, has undoubtedly contributed to procure him more patient than willing readers, and to occasion those who have once gone through his volumes, to select favourite passages only for a second reading.

By these works, and by his business, which was very prosperous, Mr. Richardson gradually improved his fortune. In 1755, he was engaging in building, both in

Salisbury court, Fleet-street, and at Parson's-green near Fulham, where he fitted up a house. In 1760, he purchased a moiety of the patent of Law-printer, and carried on that department of business in partnership with Miss Catherine Lintot, afterwards the wife of Henry Fletcher, esq. M. P. for Westmoreland.

By many family misfortunes, and his own writings, which in a manner realized every feigned distress, his nerves naturally weak, or, as Pope expresses it, "tremblingly alive all o'er," were so unhinged, that for many years before his death his hand shook, he had frequent vertigoes, and would sometimes have fallen, had he not supported himself by his cane under his coat. His paralytic disorder affected his nerves to such a degree, for a considerable time before his death, that he could not lift a glass of wine to his mouth without assistance. This disorder at length terminating in an apoplexy, deprived the world of this amiable man, and truly original genius, on July 4, 1761, at the age of seventy-two. He was buried, by his own direction, with his first wife, in the middle aile, near the pulpit of St. Bride's church. His picture was painted by Mr. Highmore, whence a mezzotinto has been taken.

His first wife was Martha Wilde, daughter of Mr. Allington Wilde, printer, in Clerkenwell, by whom he had five sons and a daughter, who all died young. His second wife (who survived him many years) was Elizabeth sister of Mr. Leake, bookseller, of Bath. By her he had a son and five daughters. The son died young; but four of the daughters survived him; viz. Mary, married in 1757 to Mr. Ditcher, an eminent surgeon of Bath; Martha, married in 1762, to Edward Bridgen, esq. F. R. and A. SS.; Anne, unmarried; and Sarah, married to Mr. Crowther, surgeon of Boswell-court. All these are now dead.

Mr. Richardson was a plain man, who seldom exhibited his talents in mixed company. He heard the sentiments of others with attention, but seldom gave his own; rather desirous of gaining friendship by his modesty than his parts. Besides his being a great genius, he was truly a good man in all respects; in his family, in commerce, in conversation, and in every instance of conduct. He was pious, virtuous, exemplary, benevolent, friendly, generous, and humane, to an uncommon degree; glad of every opportunity of doing good offices to his fellow-creatures in distress, and relieving many without their knowledge. His

chief delight was doing good. He was highly revered and beloved by his domestics for his happy temper and discreet conduct. He had great tenderness towards his wife and children, and great condescension towards his servants. He was always very sedulous in business, and almost always employed in it; and dispatched a great deal by the prudence of his management. His turn of temper led him to improve his fortune with mechanical assiduity; and having no violent passions, nor any desire of being triflingly distinguished from others, he at last became rich, and left his family in easy independence, though his house and table, both in town and country, were ever open to his numerous friends.

Besides his three great works, his "Pamela, Clarissa, and Grandison," he published, 1. "The Negotiation of Sir Thomas Roe, in his Embassy to the Ottoman Porte, from 1621 to 1628 inclusive," &c. 1740, folio, inscribed to the King in a short dedication, which does honour to the ingenious writer. 2. An edition of "Æsop's Fables, with Reflections." And, 3. A volume of "Familiar Letters to and from several persons upon business, and other subjects." He had also a share in "The Christian Magazine, by Dr. James Mauclerc, 1748;" and in the additions to the sixth edition of De Foe's "Tour through Great Britain." "Six original Letters upon Duelling" were printed after his death, in "The Literary Repository, 1765," p. 227. A letter of his to Mr. Duncombe is in the "Letters of eminent Persons, 1733," vol. III. p. 71; and some verses in the "Anecdotes of Bowyer," p. 160. Mr. Richardson also published a large single sheet, relative to the married state, entitled "The Duties of Wives to Husbands;" and was under the disagreeable necessity of publishing "The Case of Samuel Richardson of London, Printer, on the Invasion of his Property in the History of Sir Charles Grandison, before publication, by certain Booksellers in Dublin," which bears date Sept. 14, 1753. "A Collection of the moral sentences in Pamela, Clarissa, and Grandison," was printed in 1755, 12mo.

No. 97, vol. II. of the "Rambler," it is well known, was written by Mr. Richardson; in the preamble to which Dr. Johnson styles him "an author from whom the age has received greater favours, who has enlarged the knowledge of human nature, and taught the passions to move at the command of virtue." In 1804, was published "The Cor-

respondence of Samuel Richardson," in six volumes octavo. The best consequence of the design of publishing this collection of letters, is the excellent life and criticism on his works by Mrs. Barbauld.—As to the letters, every real admirer of Richardson must peruse them with regret. Such a display of human weakness has seldom been permitted to sully the reputation of any man.

In our last edition some testimonies of a different kind to the merits and memory of Richardson were given. Of these we may still retain the sentiments of Mr. Sherlock, the celebrated English traveller, who observes, "The greatest effort of genius that perhaps was ever made was, forming the plan of Clarissa Harlowe." — "Richardson is not yet arrived at the fulness of his glory." — "Richardson is admirable for every species of delicacy; for delicacy of wit, sentiment, language, action, every thing." "His genius was immense. His misfortune was, that he did not know the ancients. Had he but been acquainted with one single principle, 'Omne supervacuum pleno de pectore manat,' (all superfluities tire); he would not have satiated his reader as he has done. There might be made out of Clarissa and Sir Charles Grandison TWO works, which would be both the most entertaining, and the most useful, that ever were written. — His views were grand. His soul was noble, and his heart was excellent. He formed a plan that embraced all human nature. His object was to benefit mankind. His knowledge of the world shewed him, that happiness was to be attained by man only in proportion as he practised virtue. His good sense then shewed him, that no practical system of morality existed; and the same good sense told him, that nothing but a body of morality, put into action, could work with efficacy on the minds of youth."

Dr. Johnson, in his preface to Rowe observes, "The character of Lothario seems to have been expanded by Richardson into Lovelace; but he has excelled his original in the moral effect of the fiction. Lothario, with gaiety which cannot be hated, and bravery which cannot be despised, retains too much of the spectator's kindness. It was in the power of Richardson alone to teach us at once esteem and detestation; to make virtuous resentment overpower all the benevolence which wit, and elegance, and courage, naturally excite; and to lose at last the hero in the villain."[1]

[1] Life by Mrs. Barbauld prefixed to the Correspondence.—Nichols's Bowyer, &c.

RICHARDSON (WILLIAM), a learned English divine, was the son of the rev. Samuel Richardson, B. D. vicar of Wilshamstead near Bedford, by Elizabeth, daughter of the rev. Samuel Bentham, rector of Knebworth and Paul's Walden, in Hertfordshire. His grandfather was the rev. John Richardson, a nonconformist, who was ejected, in 1662, from the living of St. Michael's, Stamford, in Lincolnshire, and died in 1687. He was born at Wilshamstead, July 23, 1698, and educated partly in the school of Oakham, and partly in that of Westminster. In March 1716 he was admitted of Emanuel college, Cambridge, of which he afterwards was a scholar, and took his degrees of A. B. in 1719, and A. M. in 1723. In the mean time, in September 1720 he was ordained deacon by Gibson, bishop of Lincoln, at St. Peter's, Cornhill, London, and priest, by the same, at Buckden, in Sept. 1722. He was then appointed curate of St. Olave's Southwark, which he held until 1726, when the parish chose him their lecturer. About this time he married Anne, the widow of capt. David Durell, the daughter of William Howe, of an ancient family of the county of Chester. He published in 1727, 2 vols. 8vo, the "Prælectiones Ecclesiasticæ" of his learned uncle John Richardson, B. D. author of a masterly "Vindication of the Canon of the New Testament," against Toland. In 1724 he was collated to the prebend of Welton-Rivall, in the church of Lincoln.

In 1730 he published "The Usefulness and Necessity of Revelation; in four Sermons preached at St. Olave's Southwark," 8vo; and, in 1733, "Relative Holiness, a Sermon preached at the consecration of the parish church of St. John's Southwark." He next undertook, at the request of the bishops Gibson and Potter, to publish a new edition of "Godwin de Præsulibus." On this he returned to Cambridge in 1734, for the convenience of the libraries and more easy communication with his learned contemporaries; and in 1735 proceeded D. D. After the death of Dr. Savage, he was chosen unanimously, and without his knowledge, master of Emanuel college, Aug. 10, 1736; a rare and almost unprecedented compliment to a man of letters, for he had never been fellow of the college. He served the office of vice-chancellor in 1738, and again in 1769. In 1746 he was appointed one of his majesty's chaplains, which he resigned in 1768. In 1743 he published at Cambridge his new edition of Godwin, in a splen-

did folio volume, with a continuation of the lives of the bishops to the time of publication; a work of unquestionable utility and accuracy. He was named in the will of archbishop Potter for an option, on condition that he cancelled a leaf of this work, relating to archbishop Tenison's lukewarmness in the matter of the Prussian liturgy and bishops. Accordingly a new leaf was printed and sent to all the subscribers; "but," in Mr. Cole's opinion, "rather confirming the fact than disproving it." Both the original and the substitute may be seen in the supplement to the old edition of the "Biographia Britannica," art. GRABE, note, p. 78. The option, however, was not so easily obtained. It was the precentorship of Lincoln, and was contested by archbishop Potter's chaplain, Dr. Chapman. The lord-keeper Henley gave it in favour of Chapman, but Dr. Richardson appealing to the House of Lords, the decree was unanimously reversed, and Dr. Richardson admitted into the precentorship in 1760. This affair appears to have been considered of importance. Warburton writes on it to his correspondent Hurd in approving terms. "I would not omit to give you the early news (in two words) that Dr. Richardson is come off victorious in the appeal. The precentorship of Lincoln is decreed for him; the keeper's decree reversed with costs of suit. Lord Mansfield spoke admirably. It has been three days in trying." Burn has inserted a full account of this cause in his "Ecclesiastical Law."

Dr. Richardson died March 15, 1775, at his lodgings at Emanuel college, at the age of seventy-seven, after a lingering decay, and was buried in the college chapel, in the same vault with his wife, who died March 21, 1759.

He was many years an honour to the Society of Antiquaries, and left in MS. some valuable collections relative to the constitution of the university; many biographical anecdotes preparatory to an "Athenæ Cantabrigienses," which he once intended to publish, and an accurate alphabet in his own writing of all the graduates of the university from 1500 to 1735 inclusive. He printed also a sermon preached before the House of Commons in 1764.

His only son, ROBERT Richardson, D. D. F. R. S. and S. A. was prebendary of Lincoln, rector of St. Anne's Westminster, and of Wallington in Hertfordshire, which last was given to him by sir Joseph Yorke, with whom he resided as chaplain many years at the Hague. Whilst in that

employment, the papers on both sides, previous to the trial of the great cause, Douglas against Hamilton, being sent over to his excellency, Dr. Richardson, for his own curiosity, digested them, and drew up the state of the question, which was printed in 4to for private distribution, and so well approved by the gentlemen of the bar, that it was put into the hands of the counsel for the party he espoused as their brief; of which perhaps there never was a similar instance. He had the honour to see the opinion he supported confirmed by the House of Peers. After the trial he was offered 400*l.* in the handsomest manner, but declined accepting it. He died Sept. 27, 1781, at his house in Dean-street, Soho, in his fiftieth year. He printed only two occasional sermons.[1]

RICHELET (CÆSAR PETER), a French writer, and noted as the first who published a dictionary almost entirely satirical, was born at Cheminon in Champagne, in 1631. He was the friend of Patru and d'Ablancourt; and, like them, applied himself to the study of the French language with success. He composed a dictionary full of new and useful remarks, which would have been more acceptable if it had not been also full of satirical reflections and indecencies; but these were expunged in the latter editions. It was first published at Geneva, 1680, in one vol. 4to; but, after the death of the author, which happened in 1698, enlarged with a great number of new articles to 2 vols. folio, as is the edition of Lyons in 1721. Another edition, 3 vols. folio, was published at Lyons in 1727; and a very neat one in 2 vols. 4to, at Amsterdam in 1732; and, lastly, in 3 vols. folio, at Lyons, 1759—1763, by the abbé Gouget. The abridgment of it by Gattel, 1797 and 1803, 2 vols. 8vo, is now in most demand in France.

Richelet made a French translation of "The Conquest of Florida," by Garcilasso de la Vega; to which is prefixed an account of his life. He composed some other pieces, of the grammatical and critical kind, relating to the French tongue.[2]

RICHELIEU (ARMAND DU PLESSIS), a celebrated cardinal and minister of France, was the third son of Francis du Plessis, seigneur de Richelieu, knight of the king's orders, and grand provost of France, and was born Sept. 5,

[1] Cole's MS Athenæ in Brit. Mus.—Nichols's Bowyer.
[2] Moreri.—Dict. Hist.

1585, at Paris. He was admitted into the Sorbonne at the age of twenty-two, obtained a dispensation from pope Paul V. for the bishopric of Luçon, and was consecrated at Rome in 1607. On his return, he acquired considerable interest at court, and was appointed by Mary de Medicis, then regent, her grand almoner; and in 1616 was raised to the post of secretary of state. After the death of one of his friends, the marshal D'Ancre, in 1617, when Mary was banished to Blois, he followed her thither; but, the duke de Luynes becoming jealous of him, he was ordered to retire to Avignon, and there he wrote his "Method of Controversy," on the principal points of faith.

In 1619 the king recalled Richelieu, and sent him into Angouleme, where he persuaded the queen to a reconciliation, which was concluded in 1620; and in consequence of this treaty, the duke de Luynes obtained a cardinal's hat for him from pope Gregory XV. Richelieu, continuing his services after the duke's decease, was admitted, in 1624, into the council, through the interest of the queen, and almost against the will of the king, who, devout and scrupulous, considered him as a knave, because he had been informed of his gallantries. It is even said that he was insolent enough to aspire to queen Anne of Austria, and that the railleries to which this subjected him were the cause of his subsequent aversion to her. Cardinal Richelieu was afterwards appointed prime minister, head of the councils, high steward, chief, and superintendant-general of the French trade and navigation. He preserved the Isle of Rhé in 1627, and undertook the siege of Rochelle against the protestants the same year. He completed the conquest of Rochelle in October 1628, in spite of the king of Spain, who had withdrawn his forces, of the king of England, who could not relieve it, and of the French king, who grew daily more weary of the undertaking, by means of that famous mole, executed by his orders, but planned by Lewis Metezeau and John Tiriot. The capture of Rochelle proved a mortal blow to the protestants, but in France was reckoned the most glorious and beneficial circumstance of cardinal Richelieu's administration. He also attended his majesty to the relief of the duke of Mantua in 1629, raised the siege of Casal, and, at his return, compelled the protestants to accept the treaty of peace which had been concluded at Alais, and completed

the ruin of their party. Six months after this, cardinal Richelieu, having procured himself to be appointed lieutenant-general of the army beyond the mountains, took Pignerol, relieved Casal a second time, which was besieged by the marquis Spinola, defeated general Doria, by means of the duke de Montmorenci at Vegliana, July 10, 1630, and made himself master of all Savoy. Louis XIII. having returned to Lyons, in consequence of sickness, the queen-mother, and most of the nobility, took advantage of this circumstance to form plots against Richelieu, and speak ill of his conduct to the king, which they did with so much success, that Louis promised the queen to discard him. The cardinal's ruin now seemed inevitable, and he was actually preparing to set out for Havre-de-Grace, which he had chosen for his retreat, when cardinal de la Valette, knowing that the queen had not followed her son to Versailles, advised him first to see his majesty. In this interview, he immediately cleared himself from all the accusations of his enemies, justified his conduct, displayed the advantages and necessity of his administration, and wrought so forcibly upon the king's mind by his reasoning, that, instead of being discarded, he became from that moment more powerful than ever. He inflicted the same punishments upon his enemies which they had advised for him; and this day, so fortunate for Richelieu, was called "The Day of Dupes." Those who had the misfortune to incur his displeasure, certainly did not all deserve the penalties to which he doomed them; but he knew how to make himself master of their fate, by appointing such judges to try them as were at his disposal. That abominable method of taking the accused from their lawful judges, had, in the preceding century, served as a means for the families of condemned persons to get their characters restored; after which the French had no reason to fear its revival; but Richelieu hesitated not to adopt it, though at the risque of general odium, as being favourable to his designs. By thus making himself master of the lives and fortunes of the mal-contents, he imposed silence even on their murmurs. This artful minister, being now secure of his lasting ascendancy over the king, and having already accomplished one of the two great objects which he had proposed to himself from the beginning of his administration, which were, the destruction of the protestants, and the humbling the too great power of the house of Austria, began now

to contrive means for executing this second undertaking. The principal and most efficacious method employed by the cardinal with that view, was a treaty he concluded, January 23, 1631, with Gustavus Adolphus, king of Sweden, for carrying the war into the heart of Germany. He also formed a league with the duke of Bavaria, secured to himself Lorrain, raised part of the German princes against the emperor, treated with Holland, to continue the war with Spain, favoured the Catalonians and Portuguese when they shook off the Spanish yoke, and, in short, made use of so many measures and stratagems, that he completely accomplished his design. Cardinal Richelieu was carrying on the war with success, and meditating on that glorious peace, which was not concluded till 1648, when he died in his palace at Paris, worn out by his long toils, December 4, 1642, aged fifty-eight. He was buried at the Sorbonne, where his mausoleum (the celebrated Girardon's master-piece) may be seen. He is considered as one of the most complete statesmen, and ablest politicians, that France ever had. Amidst all the anxieties which the fear of his enemies must necessarily occasion, he formed the most extensive and complicated plans, and executed them with great superiority of genius. It was cardinal Richelieu who established the throne, while yet shaken by the protestant factions, and the power of the House of Austria, and made the royal authority completely absolute, and independent, by the extinction of the petty tyrants who wasted the kingdom. In the mean time he omitted nothing which could contribute to the glory of France. He promoted arts and sciences; founded the botanical garden at Paris called the king's garden; also the French academy, and the royal printing-office; built the palace since called the Palais Royal, and gave it to his majesty; rebuilt the Sorbonne (of which he was provisor) in a style of kingly magnificence; and prepared for all the splendour of Louis the Fourteenth's reign. His enemies, says the abbé L'Avocat, unable to deny his great talents, have reproached him with great faults; irregularity of conduct, unbounded ambition, universal despotism, from which even the king, his master, did not escape; for he left him, as they express it, only the power of curing the evil; a vanity and ostentation which exceeded the dignity of the throne itself, where all was simplicity and negligence, while the cardinal's court exhibited nothing but pomp, and

splendour; unexampled ingratitude to his benefactress, queen Mary de Medicis, whom he inhumanly compelled to end her days in Germany, in obscurity and indigence; and, finally, his revengeful temper, which occasioned so many cruel executions; as those of Chalais, Grandier, the marechal de Marillac, M. de Montmorenci, Cinqmars, M. de Thou, &c. Even the queen, for having written to the duchess de Chevreuse, Richelieu's enemy, and a fugitive, saw all her papers seized, and was examined before the chancellor Sequier. Mad. de la Fayette, mad. de Hautefort, and father Caussin, the king's confessors, were all disgraced in consequence of having offended this despotic minister. But, says his apologist, there are many points to be considered with respect to these accusations: it appears certain, from a thousand passages in the life of this celebrated cardinal, that he was naturally very grateful, and never proceeded to punishment but when he thought state affairs required it; for which reason, when in his last sickness, his confessor asked "if he forgave his enemies?" he replied, "I never had any but those of the state." At the head of his "Political Testament" may be seen his justification of himself on the subject of these bloody executions, with which he has been so much reproached. It is equally certain, that he never oppressed the people by taxes or exorbitant subsidies, notwithstanding the long wars he had to carry on; and that, if he was severe in punishing crimes, he knew how to distinguish merit, and reward it generously. He bestowed the highest ecclesiastical dignities on such bishops and doctors as he knew to be men of virtue and learning; placed able and experienced generals at the head of the armies, and entrusted public business with wise, punctual, and intelligent men. It was this minister who established a navy. His vigilance extended through every part of the government; and, notwithstanding the cabals, plots, and factions, which were incessantly forming against him during the whole course of his administration (and which must have employed great part of his time) he left sufficient sums behind him to carry on the war with glory; and France was in a more powerful and flourishing state at the time of his decease than when Louis XIV. died. After stating these facts, Richelieu's enemies are invited to determine whether France would have derived more advantage from being governed by Mary de Medicis, Gaston of Orleans, &c. than by this cardinal?

The estate of Richelieu was made a dukedom in his favour, in 1631, and he received other honours and preferments. Besides the "Method of Controversy" he wrote, 2. "The principal points of the Catholic Faith defended, against the writing addressed to the king by the ministers of Charenton." 3. "The most easy and certain Method of converting those who are separated from the Church." These pieces are written with force and vivacity. He wrote also, "A Catechism," in which he lays down the doctrine of the church, in a clear and concise manner; and a treatise of piety, called, "The Perfection of a Christian." These are his theological works; and they have been often printed: but that which is most read, and most worthy of being read, is his "Political Testament," the authenticity of which has been doubted by some French writers, particularly Voltaire. The cardinal also had the ambition to be thought a dramatic poet; and, says lord Chesterfield, while he absolutely governed both his king and country, and was, in a great degree, the arbiter of the fate of all Europe, he was more jealous of the great reputation of Corneille, than of the power of Spain; and more flattered with being thought (what he was not) the best poet, than with being thought (what he certainly was) the greatest statesman in Europe; and affairs stood still, while he was concerting the criticism upon the Cid.[1]

RICHER (EDMUND), a learned French divine, was born September 30, 1560, at Chaource, in the diocese of Langres. He had been at first drawn into the party and sentiments of the Leaguers, and even ventured to defend James Clement, but soon hastened to acknowledge his legitimate sovereign, after having taken his doctor's degree, 1590. Richer became grand master of the college of Le Moine, then syndic of the faculty of divinity at Paris, January 2, 1608, in which office he strenuously defended the ancient maxims of the doctors of this faculty, and opposed the thesis of a Dominican in 1611, who maintained the pope's infallibility, and his superiority over the council. He published a small tract the same year, "On the Civil and Ecclesiastical Power," 8vo, to establish the principles on which he asserted that the doctrine of the French church, and the Sorbonne, respecting papal authority, and the authority of the general council, were founded. This

[1] Dict. Hist. de L'Avocat.—Moreri.—Hist. of France.

little book made much noise, and raised its author enemies in the Nuncio, and some doctors undertook to have him deposed from the syndicate, and his work condemned by the faculty of theology; but the parliament prohibited the faculty from interfering in that affair. In the mean time cardinal du Perron, archbishop of Sens, assembled eight bishops of his province at Paris, and made them censure Richer's book, March 9, 1612. Richer entered an appeal *(Commé d'abus)* from this censure, to the parliament, and was admitted as an appellant; but the matter rested there. His book was also censured by the archbishop of Aix, and three bishops of his province, May 24, the same year, and he was proscribed and condemned at Rome. A profusion of pamphlets now appeared to refute him, and he received an express order from court, not to write in his defence. The animosity against Richer rose at length to such a height that his enemies obtained from the king and the queen regent letters, ordering the faculty to elect another syndic. Richer made his protestations, read a paper in his defence, and retired. A new syndic was chosen in 1612, and they have ever since been elected once in two years, although before that time their office was perpetual. Richer afterwards ceased to attend the meetings of the faculty, and confined himself to solitude, being wholly employed in study; but his enemies having involved him in several fresh troubles, he was seized, sent to the prisons of St. Victor, and would even have been delivered up to the pope, had not the parliament and chancellor of France prevented it, on complaints made by the university. He refused to attend the censure passed on the books of Anthony de Dominis in 1617, and published a declaration in 1620, at the solicitation of the court of Rome, protesting that he was ready to give an account of the propositions in his book "on the Ecclesiastical and Civil Power," and explain them in an orthodox sense; and farther, that he submitted his work to the judgment of the Holy See, and of the Catholic church. He even published a second declaration; but all being insufficient to satisfy his adversaries, he was obliged to reprint his book in 1629, with the proofs of the propositions advanced in it, and the two declarations, to which cardinal Richelieu is said to have forced him to add a third. He died Nov. 28, 1631, in his seventy-second year. He was buried at the Sorbonne, where a mass used to be said annually for the repose of his soul. Besides his

treatise on "Ecclesiastical Power," reprinted with additions at Cologn in 1701, 2 vols. 4to, he was the author of a "History of general Councils," 4 vols. 4to; a "History of his Syndicate," 8vo, and some other works, in which learning and great powers of reasoning are obvious. Baillet published a life of him in 12mo.[1]

RICHER (PETER DE BELLEVAL), an ingenious French botanist, was born in 1558, at Chalons in Champagne, and studied medicine. The humane and skilful services he rendered to the people of Pezenas, during an epidemic disorder, recommended him to the patronage of the constable de Montmorency, by whose interest he was appointed professor of botany and anatomy in the university of Montpellier, and Henry IV. committed to him the care of establishing a public garden in that university. This design was executed in the most skilful and splendid manner. Belleval published a catalogue of the garden in 1598, and a French treatise, in 1605, recommending an inquiry into the native plants of Languedoc. This last was accompanied by five plates, intended as a specimen of a future work, for which he subsequently prepared a number of engravings, rude and stiff in execution, but exhibiting many rare species. He never lived to publish these, and the plates remained neglected in the hands of his family, till Gouan recovered them, and sent impressions to Linnæus. At length Gillibert obtained the plates, and published them in 1796. The two pamphlets above mentioned were republished in 1785, by the celebrated and unfortunate Broussonet; along with a treatise on the white mulberry, by Olivier de Serres, originally printed in 1603. Richer de Belleval lived to see his garden destroyed by the fury of civil war, and was beginning to restore it, when he died in 1623. His nephew accomplished the re-establishment of the garden, on a more extensive scale. M. Dorthes of Montpellier published, in 1786, "Recherches sur la Vie et les Ouvrages de Pierre Richer de Belleval," in which every thing that could be collected on the subject is recorded. Some writers erroneously mention Belleval as the first botanist who gave copper-plate figures of plants. This honour is due to Fabius Columna, whose "Phytobasanos" appeared in 1592. We must not omit to mention,

[1] Dupin.—Niceron, vol. XXVII.—Life in Bibl. Anc. et Modern, vol. XII.—Mosheim.

that Scopoli has named a genus *Bellevalia*, a name, or something like it, which Belleval himself was fond of giving to the lily of the valley.[1]

RICIUS (PAUL), was a learned German Jew, who, having been converted, taught philosophy with great credit at Padua, and was afterwards invited into Germany, by the emperor Maximilian, and appointed one of his physicians. There are no particulars of his life upon record, except the above general facts. He published many works against the Jews, and on different subjects, in which he maintains that the heavens are animated, and advances other paradoxes. "De Cœlesti Agriculturâ," Bas. 1587, in folio; "Talmudica Commentariola," Augsburg, 1519, 4to; "De 73 Mosaicæ Sanctionis Edictis," Augsburg, 1515, 4to. His candour, honesty, moderation, and learning, are much praised. He lived in the sixteenth century, and Erasmus has given his eulogy in the last letter of his first book.[2]

RIDER (JOHN), an Irish prelate, was born at Carrington in Cheshire, about 1562, and was entered of Jesus college, Oxford, in 1576, where he took his degrees in arts, and continued some years in the university, teaching grammar chiefly. His first preferment in the church appears to have been to the living of Waterstock in Oxfordshire, in 1580, which he resigned in 1581. In 1583, he was admitted to that of South Wokingdon, which he resigned in 1590. He was also rector of St. Mary Magdalen, Bermondsey, and of Winwick in Lancashire. He was afterwards made archdeacon of Meath in Ireland, thence preferred to the deanery of St. Patrick's, Dublin, and in 1612 to the bishopric of Killaloe. He died in 1632, and was buried in his cathedral. To this dry catalogue of preferments, we can only add generally that he was much respected for piety and learning; but there are no particulars of his life and progress from a state of comparative obscurity to the bishopric. As he was an eminent tutor, he might owe some of his preferments to the gratitude of his pupils. He published "A Letter concerning the News out of Ireland, and of the Spaniards landing, and the present state there," Lond. 1601, 4to; and "Claim of antiquity in behalf of the Protestant Religion," ibid. 1608, 4to; a tract written in controversy with Fitz Simon the Jesuit, whose

[1] Haller, Bibl. Bot.—Dict. Hist.—Rees's Cyclopædia.
[2] Gen. Dict.—Moreri.—Dict. Hist.

answer is entitled "A catholic confutation of Mr. John Rider's Claim of Antiquity, and a calming comfort against his caveat," Roan, 1608, 8vo. To this was added a "Reply to Mr. Rider's postscript, and a discovery of puritan partiality in his behalf." But this prelate is most remembered on account of his dictionary, "A Dictionary, English and Latin, and Latin and English," Oxon. 1589, 4to. This must have been at that time a work of great utility, although Fuller accuses him of borrowing from Thomasius. Wood says it was the first that had the English before the Latin, which is not correct, as this was the case in the "Promptorium parvulum," printed by Pynson in 1499, and the "Ortus Vocabulorum," by W. de Worde, in 1516; but it certainly was the first Latin Dictionary in which the English part was placed at the beginning of the book, before the Latin part.[1]

RIDGLEY (THOMAS), an eminent dissenter, was born in London about 1667, and educated at a private academy in Wiltshire. Having entered into the ministry, he was in 1695 chosen assistant to Mr. Thomas Gouge in his meeting near the Three Cranes, London, and about four years afterwards became his successor. In 1712, in conjunction with Mr. John Eames, he began to conduct an academy, supported by the independents of London, as divinity tutor; his qualifications for which office were very considerable, both as to learning and abilities, and a judicious manner of conveying knowledge. It was in the course of lecturing to his pupils, that he delivered an exposition of the "Assembly's Larger Catechism," which he published in 1731, as a "Body of Divinity," in 2 vols. folio. This has been frequently reprinted, and is still held in high estimation among the Calvinistic dissenters, with whom he ranks; but he held some few speculative opinions, respecting the doctrines of the Trinity, and of a future state, which are peculiar to himself. The university of Aberdeen bestowed on him the degree of D. D. as a testimony of their approbation of this work. His other publications were, various single sermons, and two tracts occasioned by the controversy among the dissenting ministers on the subject of subscription to creeds. As a preacher he officiated at other places, besides his own meeting, and was much fol-

[1] Ath. Ox. vol. I. new edit.—Harris's Ware.—Fuller's Worthies.

lowed. He died March 27, 1734, in the sixty-seventh year of his age.[1]

RIDLEY (NICHOLAS), an eminent English prelate, and martyr to the cause of the reformed religion, descended from an ancient family in Northumberland, was born early in the sixteenth century, in Tynedale, at a place called Wilmontswick in the above county. As he exhibited early proofs of good natural abilities, he was placed in a grammar-school at Newcastle-upon-Tyne, in which he made such progress, that he was taken from thence and entered of Pembroke-hall, Cambridge, about 1518, when Luther was preaching against indulgences in Germany. His disposition was open and ingenuous, and his application to his studies unremitting both at school and university. He was taught Greek by Robert Crook, who had begun a course of that language at Cambridge. His religious sentiments were those of the Romish church in which he had been brought up, and in which he would probably be encouraged by his uncle, Dr. Robert Ridley, then fellow of Queen's college. In 1522 he took the degree of B. A.; and to his knowledge of the learned languages, now added that of the philosophy and theology then in vogue. In 1524 his abilities were so generally acknowledged, that the master and fellows of University college, Oxford, invited him to accept of an exhibition there; but this he declined, and the same year was chosen fellow of his own college in Cambridge. Next year he took the degree of M. A. and in 1526 was appointed by the college their general agent in all causes belonging to the churches of Tilney, Soham, and Saxthorpe, belonging to Pembroke-hall. But as his studies were now directed to divinity, his uncle, at his own charge, sent him for farther improvement to the Sorbonne at Paris; and from thence to Louvain; continuing on the continent till 1529. In 1530, he was chosen junior treasurer of his college, and about this time appears to have been more than ordinarily intent on the study of the scriptures. For this purpose he used to walk in the orchard at Pembroke-hall, and there commit to memory almost all the epistles in Greek; which walk is still called Ridley's-walk. He also distinguished himself by his skill in disputation, but frequently upon frivolous questions, as was the custom of the time.

[1] Wilson's History of Dissenting Churches.

In 1533 he was chosen senior proctor of the university, and while in that office, the important point of the pope's supremacy came to be examined upon the authority of scripture. The decision of the university was, that "the bishop of Rome had no more authority and jurisdiction derived to him from God, in this kingdom of England, than any other foreign bishop;" which was signed by the vice-chancellor, and by Nicholas Ridley, and Richard Wilkes, proctors. In 1534, on the expiration of his proctorship, he took the degree of B. D. and was chosen chaplain of the university, and public reader, which archbishop Tenison calls *prædicator publicus*, and in the Pembroke MS. he is also called *Magister Glomeriæ*, which office is supposed to be that of university orator. In the year 1537 his great reputation as an excellent preacher, and his intimate acquaintance with the scriptures and fathers, occasioned Cranmer, archbishop of Canterbury, to invite him to his house, where he appointed him one of his chaplains, and admitted him into his confidence. As a farther mark of his esteem, he collated him, in April 1538, to the vicarage of Herne in Kent. Here he was diligent to instruct his charge in the pure doctrines of the gospel, as far as they were discovered to him, except in the point of transubstantiation, on which he had as yet received no light; and to enliven the devotion of his parishioners, he used to have the Te Deum sung in his parish church in English, which was afterwards urged in accusation against him.

In 1539, when the act of the six articles was passed, Mr. Ridley, who had now the character of a zealous scripturist, bore his testimony against it in the pulpit, although he was in no danger from its penalties, as he was still a believer in transubstantiation, was not married, and with respect to auricular confession, rather leaned to the practice, but made a difference between what he thought an useful appointment in the church, and pressing it on the conscience as a point necessary to salvation. At Herne he continued to attract a great multitude of people to his sermons, and in 1540 went to Cambridge, and took his degree of doctor of divinity, probably at the persuasion of Cranmer, who wished to place him in a more conspicuous situation. This he attempted partly by recommending him to the king as one of his majesty's chaplains, and partly by giving him a prebend in the church of Canter-

bury. About the same time the fellows of Pembroke-hall elected him master of that house.

At Canterbury he preached with so much zeal against the abuses of popery, as to provoke the other prebendaries, and preachers of what was called the *old learning*, to exhibit articles against him at the archbishop's visitation in 1541, for preaching contrary to the statute of the six articles. The attempt, however, completely failed. Gardiner, bishop of Winchester, next endeavoured to entrap him; and articles were exhibited against him before the justices of the peace in Kent, and afterwards before the king and council, which charged him with preaching against auricular confession, and with directing the Te Deum to be sung in English; but the accusation being referred to Cranmer, by the king, that prelate immediately crushed it, much to the mortification of Dr. Ridley's enemies.

The greatest part of 1545 Dr. Ridley spent in retirement at Herne. He had, as we have noticed, been hitherto a believer in transubstantiation, influenced by the decrees of popes and councils, the rhetorical expressions of the fathers, and the letter of scripture; but it is supposed that a perusal of the controversy between Luther and the Zuinglians, with the writings of Ratramnus or Bertram, which had fallen into his hands, induced him to examine more closely into the scriptures, and opinions of the fathers; the result of which was, that this doctrine had no foundation. Cranmer also, to whom he communicated his discoveries, joined with him in the same opinion, as did Latimer. In the close of 1545, Cranmer gave him the eighth stall in St. Peter's, Westminster. When Edward ascended the throne in 1547, Dr. Ridley was considered as a celebrated preacher, and in his sermons before the king, as well as on other occasions, exposed, with boldness and argument, the errors of popery. About this time, the fellows of Pembroke-hall presented him to the living of Soham, in the diocese of Norwich; but the presentation being disputed by the bishop, Ridley was admitted to the living by command of the king. On Sept. 4 following, he was promoted to the bishopric of Rochester, vacant by the translation of Dr. Holbeach to the bishopric of Lincoln. He was consecrated Sept. 25, in the chapel belonging to Dr. May, dean of St. Paul's, in the usual form, by chrism, or holy unction, and imposition of hands; and after an oath renouncing the usurped jurisdiction of the Roman

pontiff, was vested, according to the ancient rites, with the robes and insignia appropriated to his dignity. Yet Dr. Brookes, in the subsequent reign, would not allow Ridley to have been a bishop, and only degraded him from his priest's orders, which is not easy to be accounted for; because if the pretence was that his abjuration of the pope invalidated his consecration, the same objection might be made to Bonner, Tonstall, Gardiner, &c.

In 1548, bishop Ridley appears to have been employed in compiling the common prayer, in conjunction with archbishop Cranmer, and others; and in 1549, he was put into commission, together with Cranmer and several others, to search after all anabaptists, heretics, and contemners of the common prayer. This produced the execution of Joan Bocher and another, of which we have already spoken in our account of Cranmer, vol. X. p. 473. In May of this year, he was one of a commission to visit Cambridge, and abolish the statutes and ordinances which maintained popery and superstition; but, finding that another more concealed object was the suppression of Clare-hall, and the incorporation of it with Trinity-hall, as a new college of civilians, he opposed it, and by his firmness prevented this act of injustice. Another part of the business of the commissioners was more agreeable to him: this was to preside at a public disputation relating to the sacrament of the Lord's supper, similar to one that had been held at Oxford a short time before. The decision on this occasion was against transubstantiation; and although Langdale, one of the disputants on the side of that doctrine, composed a pretended refutation of bishop Ridley's determination, he did not venture to print it until 1558, when he was secure that Ridley could make no reply.

In October 1549, Bonner, bishop of London, was deprived, and Ridley, who was one of the commissioners before whom his cause was determined, was thought the most proper person to fill that important see, on account of his great learning and zeal for the reformation; and he was accordingly installed in April 1550. His conduct towards his predecessor Bonner, and his family, after taking possession of the episcopal palace, was honourable to his integrity and benevolence, of which the following facts are sufficient proofs. He took care to preserve from injury the goods, &c. belonging to Bonner, allowing him full liberty to remove them when he pleased. Such materials as Bon-

ner had purchased for the repair of his house and church, the new bishop employed to the uses for which they were designed; but he repaid him the money which he had advanced for them. He took upon himself the discharge of the sums which were due to Bonner's servants for liveries and wages; and that the mother and sister of that prelate, who lived near the palace at Fulham, and had their board there, might not be losers in consequence of his promotion, he always sent for them to dinner and supper, constantly placing Mrs. Bonner at the head of the table, even when persons of high rank were his guests, often saying, "By your lordship's favour, this place of right and custom is for my mother Bonner," as if he had succeeded to the relation, as well as office of her son.

Our prelate filled this high station with great dignity, and was a pattern of piety, temperance, and regularity, to all around him. He spent much of his time in prayer and contemplation; and took great pains in the instruction and improvement of his family. His mode of life was, as soon as he had risen and dressed himself, to continue in private prayer half an hour; then, if no other business interrupted him, he retired to his study, where he continued until ten o'clock, at which hour he went to prayers with his family. He also daily read a lecture to them, beginning at the Acts of the Apostles, and so going regularly through St. Paul's epistles, giving to every one that could read, a New Testament, and encouraging them to learn by heart some chosen chapters. After prayers he went to dinner, where he was not very forward to begin discourse; but when he did, he entered into it with great wisdom and discretion, and sometimes with facetiousness. This conversation he would indulge for an hour after dinner, or otherwise amuse himself during that time with playing at chess. The hour for unbending being expired, he returned to his study, where he continued till five, except suitors, or business abroad, required otherwise. He then went to prayers with his family as in the morning, after which he supped; then diverting himself for another hour after supper, as he did after dinner, he went back to his study, and continued there till eleven at night, when he retired to private prayer, and then went to bed.

Soon after his promotion to the see of London, he was the person thought the fittest to reconcile Dr. Hooper, the bishop elect of Gloucester, to the vestments, against which

the latter had conceived very strong prejudices. In June 1550, bishop Ridley visited his diocese, and directed that the altars should be taken down in the churches, and tables substituted in their room, for the celebration of the Lord's supper; in order to take away the false persuasion which the people had, of sacrifices to be offered upon altars. In 1551 the sweating sickness prevailed in London, and in the space of a few days carried off eight or nine hundred persons; but in the midst of the alarm which this necessarily occasioned, Ridley administered in the duties of his office, trusting himself entirely to the good providence of God for safety, in the danger to which he was every moment exposed; and he endeavoured, with all the zeal of an exemplary spiritual pastor, to improve the public calamity to the reformation of the manners of the people. To promote more generally a reformation in the doctrine of the church, the council, this year, appointed Cranmer and Ridley to prepare a book of articles of faith. With this view they drew up forty-two articles, and sent copies of them to the other bishops and learned divines, for their corrections and amendments; after which the archbishop reviewed them a second time, and then presented them to the council, where they received the royal sanction, and were published by the king's authority.

In 1552, Ridley visited his old college at Cambridge, and upon his return called at Hunsdon, to pay his respects to the princess Mary. Their interview forms a curious narrative. She thanked him for his civility, and entering into conversation with him for about a quarter of an hour, told him that she remembered him at court, and mentioned particularly a sermon of his before her father; and then, leaving her chamber of presence, dismissed him to dine with her officers. After dinner she sent for him again, when the bishop said that he did not only come to pay his duty to her grace, but also to offer to preach before her next Sunday, if she would be pleased to permit him. On this she changed countenance, and after some minutes' silence, said, "As for this matter, I pray you, my lord, make the answer to it yourself;" and, on the bishop's urging his offer, as a matter of conscience and duty, she repeated the same words, yet at last told him, that the doors of the parish church should be open to him, where he might preach if he pleased, but that neither herself nor any of her servants should hear him. "Madam," said the

bishop, "I trust you will not refuse God's word."—"I cannot tell what you call God's word. That is not God's word now, which was God's word in my father's days." The bishop observed, that God's word is the same at all times, but has been better understood and practised in some ages than in others. Mary, enraged at this, answered, "You durst not for your ears have avouched that for God's word in my father's days, that you do now;" and then, to shew how well she had prepared herself to argue with the prelate, she added, "As for your new books, I thank God, I never read any of them; I never did and never will." She then, after making use of much harsh language, parted from him, with these words, "My lord, for your civility in coming to see me, I thank you; but for your offering to preach before me, I thank you not a whit." After this the bishop was conducted to the room where they had dined, and where sir Thomas Wharton now gave him a glass of wine. When he had drank it, he seemed concerned, and said, "Surely I have done amiss." Upon being asked why? he vehemently reproached himself for having drank in that place, where God's word had been refused; "whereas," said he, "if I had remembered my duty, I ought to have departed immediately, and to have shaken off the dust from my feet for a testimony against this house." On this interview, his biographer remarks, "One of our learned historians suggests, that as the princess was under no excommunication, the bishop discovered his resentment too far. Too far in worldly prudence he certainly did, for the princess never forgave him; but Christ's directions to his apostles were not given to persons who had been cast out of their communion, but to persons of a different belief refusing to be instructed. And the princess having avowed an obstinate persevering refusal of every mean of instruction, reading and hearing, no wonder if the bishop blamed himself for so far forgetting his master's command, as to accept a pledge of friendship in the house of one who had so wilfully rejected the word of God. This bigotry of her's gave him a sorrowful prospect of what was to be expected, if ever the princess came to the throne."

When the parliament assembled in 1553, the king, who was languishing under the decline which soon put an end to his life, ordered the two houses to attend him at Whitehall, where bishop Ridley preached before him, recommending with such energy the duties of beneficence and

charity, that his majesty sent for him, to inquire how he could best put in practice the duties which he had so well and so strongly enforced; and the result of this sermon and conference was a determination in the king to found, or incorporate anew, and endow with ample revenues, those noble institutions, Christ's, Bartholomew's, Bridewell, and St. Thomas's hospitals.

Upon the death of Edward VI., Ridley was earnest in attempting to set lady Jane Grey on the throne; but, when the design had miscarried, he went to Mary, to do her homage, and submit himself to her clemency. His reception was such as he might have expected: he was immediately committed to the Tower, where, however, he was treated with much less rigour than Cranmer and Latimer, who were likewise prisoners in the same fortress. Ridley, it has been thought, might have recovered the queen's favour, if he would have brought the weight of his learning and authority to countenance her proceedings in religion. He was, however, too honest to act against his conviction; and he was, after eight months' imprisonment in the Tower, conveyed from thence to Oxford, where he was, on the 1st of October, 1555, condemned to death for heresy. During the fortnight between his condemnation and execution, the priests tried all their means of persuasion to gain him over to their cause; but he was deaf to their remonstrances, and was not to be shaken in the principles which he had adopted.

The 15th of October being the day appointed by the court for his execution, he met the trial with calmness and fortitude. He called it his marriage-day, and supped on the preceding evening with the utmost cheerfulness, having invited some friends on the occasion. When they rose to depart, one of them offered to sit up with him through the night, which he would not permit, saying, he meant to go to bed, and, by God's will, to sleep as quietly that night as he ever had done in his life. On the following morning, having dressed himself in his episcopal habit, he walked to the place of execution, between the mayor and one of the aldermen of Oxford; and seeing Latimer approach, from whom he had been separated since their condemnation, he ran to meet him, and with a cheerful countenance embraced him, and exclaimed, "Be of good heart, brother, for God will either assuage the fury of the flames, or else give us strength to endure them." Then walking to the stake, he

knelt down, and kissing it, prayed earnestly, as Latimer did also, and both suffered the cruellest death with the greatest courage.

Anthony Wood says of bishop Ridley, that "he was a person of small stature, but great in learning, and profoundly read in divinity." He ascribes to him the following works: 1. "A treatise concerning Images not to be set up, nor worshipped in churches." 2. "Brief declaration of the Lord's Supper," 1555 and 1586, 8vo, written during his imprisonment at Oxford, and afterwards translated into Latin by William Whittingham. 3. "A friendly farewell, written during his imprisonment at Oxford," 1559, 8vo. 4. "A piteous lamentation of the miserable state of the church of England, in the time of the late revolt from the Gospel," 1567, 8vo. 5. "A comparison between the comfortable doctrine of the Gospel and the traditions of popish religion." 6. "Account of the disputation held at Oxford," 1688, 4to. 7. "A treatise of the Blessed Sacrament."—To these we are enabled to add, from another authority, 8. "Injunctions of Nicholas Ridley, bishop of London, to his diocese," 1550, 4to. 9. "The way of peace among all Protestants, in a Letter to bishop Hooper," Lond. 1688, 4to. 10. "A Letter of reconciliation to bishop Hooper," ibid. 1689, 4to. Many of his letters are in Fox's "Acts and Monuments," and in Dr. Gloster Ridley's valuable account of bishop Ridley's life, from which chiefly we have taken the preceding particulars.[1]

RIDLEY (Dr. GLOSTER), a learned divine, descended collaterally from the preceding bishop Ridley, was born at sea, in 1702, on-board the Gloucester East Indiaman, to which circumstance he was indebted for his Christian name. He received his education at Winchester-school, and thence was elected to a fellowship at New college, Oxford, where he proceeded B. C. L. April 29, 1729. In those two seminaries he cultivated an early acquaintance with the Muses, and laid the foundation of those elegant and solid acquirements for which he was afterwards so eminently distinguished as a poet, an historian, and a divine. During a vacancy in 1728, he joined with four friends, viz. Mr. Thomas Fletcher (afterwards bishop of Kildare), Mr. (afterwards Dr.) Eyre, Mr. Morrison, and Mr. Jennens, in writing a tragedy, called "The Fruitless Redress," each

[1] Life by Dr. G. Ridley.—Strype's Cranmer *passim*.—Ath. Ox. vol. I.—Wordsworth's Eccl. Biog. vol. III.—Fox's Acts and Monuments, &c.

undertaking an act, on a plan previously concerted. When they delivered in their several proportions, at their meeting in the winter, few readers, it is said, would have known that the whole was not the production of a single hand. This tragedy, which was offered to Mr. Wilks, but never acted, is still in MS. with another called "Jugurtha." Dr. Ridley in his youth was much addicted to theatrical performances. Midhurst, in Sussex, was the place where they were exhibited; and the company of gentlemen actors to which he belonged, consisted chiefly of his coadjutors in the tragedy already mentioned. He is said to have performed the characters of Marc Antony, Jaffier, Horatio, and Moneses, with distinguished applause. Young Cibber, being likewise a Wykehamist, called on Dr. Ridley soon after he had been appointed chaplain to the East India Company at Poplar, and would have persuaded him to quit the church for the stage, observing that "it usually paid the larger salaries of the two," an advice which he had too much sense to follow. For great part of his life, he had no other preferment than the small college living of Weston, in Norfolk, and the donative of Poplar, in Middlesex, where he resided. To these his college added, some years after, the donative of Romford, in Essex. "Between these two places the curricle of his life had," as he expressed it, "rolled for some time almost perpetually upon post-chaise wheels, and left him not time for even the proper studies of œconomy, or the necessary ones of his profession." Yet in this obscure situation he remained in possession of, and content with, domestic happiness; and was honoured with the intimate friendship of some who were not less distinguished for learning than for worth: among these, it may be sufficient to mention Dr. Lowth, Mr. Christopher Pitt, Mr. Spence, and Dr. Berriman. To the last of these he was curate and executor, and preached his funeral sermon. In 1740 and 1741, he preached "Eight Sermons at Lady Moyer's lecture," which were published in 1742, 8vo, and at different times, several occasional sermons. In 1756, he declined an offer of going to Ireland as first chaplain to the duke of Bedford; in return for which he was to have had the choice of promotion, either at Christ-church, Canterbury, Westminster, or Windsor. His modesty inducing him to leave the choice of these to his patron, the consequence was, that he obtained none of them. In 1761 he published, in 4to, "De Syriacarum novi fœderis versionum indole

atque usu," dissertatio," occasioned by a Syriac version, which, with two others, were sent to him nearly thirty years before, by one Mr. Samuel Palmer from Amida, in Mesopotamia. His age and growing infirmities, the great expence of printing, and the want of a patron, prevented him from availing himself of these MSS.; yet at intervals he employed himself on a transcript, which being put into the hands of professor White, was published a few years ago, with a literal Latin translation, in 2 vols. 4to, at the expence of the delegates of the Clarendon press. In 1763 he published the "Life of bishop Ridley," in quarto, by subscription, and cleared by it as much as brought him 800*l.* in the public funds. In this, which is the most useful of all his works, he proved himself worthy of the name he bore, a thorough master of the popish controversy, and an able advocate for the reformation. In 1765 he published his "Review of Philips's Life of Cardinal Pole" (see PHILIPS); and in 1768, in reward for his labours in this controversy, and in another which "The Confessional" produced, he was presented by archbishop Secker to a golden prebend in the cathedral church of Salisbury (an option), but it is probably a mistake that Secker honoured him with the degree of D. D. that honour having been conferred upon him by the university of Oxford in 1767, by *diploma*, the highest mark of distinction they can confer. At length, worn out with infirmities, he departed this life in Nov. 1774, leaving a widow and four daughters. An elegant epitaph, written by Dr. Lowth, bishop of London, is inscribed upon his monument.

Two poems by Dr. Ridley, one styled "Jovi Eleutherio, or an Offering to Liberty," the other called "Psyche," are in the third volume of Dodsley's Collection. The sequel of the latter poem, entitled, "Melampus," with "Psyche," its natural introduction, was printed in 1782, by subscription, for the benefit of his widow. Many others are in the 8th volume of Nichols's "Collection." The MSS. Codex Heraclensis, Codex Barsalibæi, &c. (of which a particular account may be seen in his Dissertation "De Syriacarum Novi Fœderis versionum indole atque usu, 1761,") were bequeathed by Dr. Ridley to the library of New college, Oxford. Of these ancient MSS. a fac-simile specimen was published in his Dissertation above mentioned. A copy of "The Confessional," with MS notes by Dr. Ridley," was in the library of the late Dr. Winchester.[1]

[1] Gent. Mag. vol. XLIV.—Nichols's Poems and Bowyer.

RIDLEY (JAMES), son to the preceding, was educated at Winchester, and New college, Oxford, and, after taking orders, succeeded his father in the living of Rumford, in Essex. In 1761, while attending his duty as chaplain to a marching regiment at the siege of Belleisle, he laid the foundation of some disorders, from which, to the unspeakable grief of his family and friends, he never recovered, and which some years after, being then happily married and preferred in the church, terminated his life in February 1765. The following extract from a letter which his father wrote about this time to a friend, affords a proof of his sorrow, and the only scanty notices which have been preserved of his son's merits.

"DEAR SIR,

"I am ashamed to have appeared so negligent in answering your kind remembrance of me, by a letter so long ago as the fifth of February: but it has pleased God to visit me so sorely since, that I have had no leisure to think of any thing but my sorrows, and the consequent troubles in which they have involved me. Presently after receiving your letter, I went to spend a few days in London, in the Temple, from whence I returned very ill, and three days brought on the gout. My son went ill out of London the day before I did, and, during his illness, my own confinement would not permit me to see him. About eleven days carried off as hopeful a young clergyman as an affectionate father could wish his son to be. So generous a heart, such an intimate knowledge of the powers and workings of nature, so serious and earnest a desire to serve God and mankind, with a cheerful spirit and address in conveying his instructions, make his loss as great to the world as it is to me. Some specimens he has left behind him, in the humorous papers of The Schemer; and he lived just long enough to finish a monthly work, in which he engaged a year before his death, publishing his last number of the Tales of the Genii the first of February, in which month he died."——

The "Schemer," here noticed, was a very humorous periodical paper, originally written for the London Chronicle, but afterwards collected into a volume and published. He was also the author of the "History of James Lovegrove," esq.; but the "Tales of the Genii" is the work on which his fame principally rests, and the many editions through which it has passed sufficiently attest its popularity.

The Tales are introduced with the life of Horam, the supposed original author, which contains some animadversions equally ingenious and just, on the difference between the professions and practice of many Christians. The story, indeed, is so contrived as to include a very keen satire.[1]

RIDLEY (THOMAS), an eminent civilian, descended of a family of that name in Northumberland, was born in the city of Ely, and became master of Eton school, afterwards one of the masters in chancery, chancellor to the bishop of Winchester, and vicar-general to archbishop Abbot. He also received the honour of knighthood. He died Jan. 22 or 23, 1629, and was buried in the parish church of St. Bennet, Paul's Wharf, London. He was a general scholar, and published "A view of the Civil and Ecclesiastical Law," which was much admired by king James, and was afterwards reprinted by the learned, but unfortunate Gregory, chaplain to bishop Duppa. This work, says Dr. Coote, while it established the reputation of the author, contributed to revive the declining credit of that jurisdiction.[2]

RIENZI (NICOLAS GABRINI DE), who, from a low and despicable situation, raised himself to sovereign authority in Rome, in the 14th century, assuming the title of tribune, and proposing to restore the ancient free republic, was born at Rome, and was the son of no greater a personage than a mean vintner, or, as others say, a miller, named Lawrence Gabrini, and Magdalen, a laundress. However, Nicolas Rienzi, by which appellation he was commonly distinguished, did not form his sentiments from the meanness of his birth. To a good natural understanding he joined an uncommon assiduity, and made a great proficiency in ancient literature. Every thing he read he compared with similar passages that occurred within his own observation; whence he made reflections, by which he regulated his conduct. To this he added a great knowledge in the laws and customs of nations. He had a vast memory: he retained much of Cicero, Valerius Maximus, Livy, the two Senecas, and Cæsar's Commentaries especially, which he read continually, and often quoted and applied to the events of his own times. This fund of learning proved the foundation of his rise: the desire he had to distinguish

[1] Nichol's's Bowyer.

[2] Ath. Ox. vol. I.—Lloyd's State Worthies.—Harwood's Alumni Etonenses.—Coote's Catalogue of Civilians.

himself in the knowledge of monumental history, drew him to another sort of science, then little understood. He passed whole days among the inscriptions which are to be found at Rome, and acquired soon the reputation of a great antiquary. Having hence formed within himself the most exalted notions of the justice, liberty, and ancient grandeur of the old Romans, words he was perpetually repeating to the people, he at length persuaded not only himself, but the giddy mob his followers, that he should one day become the restorer of the Roman republic. His advantageous stature, his countenance, and that air of importance which he well knew how to assume, deeply imprinted all he said in the minds of his audience: nor was it only by the populace that he was admired; he also found means to insinuate himself into the favour of those who partook of the administration. Rienzi's talents procured him to be nominated one of the deputies, sent by the Romans to pope Clement VI. who resided at Avignon. The intention of this deputation was to make his holiness sensible, how prejudicial his absence was, as well to himself as to the interest of Rome. At his first audience, our hero charmed the court of Avignon by his eloquence, and the sprightliness of his conversation. Encouraged by success, he one day took the liberty to tell the pope, that the grandees of Rome were avowed robbers, public thieves, infamous adulterers, and illustrious profligates; who by their example authorized the most horrid crimes. To them he attributed the desolation of Rome, of which he drew so lively a picture, that the holy father was moved, and exceedingly incensed against the Roman nobility. Cardinal Colonna, in other respects a lover of real merit, could not help considering these reproaches as reflecting upon some of his family; and therefore found means of disgracing Rienzi, so that he fell into extreme misery, vexation, and sickness, which, joined with indigence, brought him to an hospital. Nevertheless, the same hand that threw him down, raised him up again. The cardinal, who was all compassion, caused him to appear before the pope, in assurance of his being a good man, and a great partizan for justice and equity. The pope approved of him more than ever; and, as proofs of his esteem and confidence, made him apostolic notary, and sent him back loaded with favours. Yet his subsequent behaviour shewed, that resentment had a greater ascendancy over him than gratitude. Being returned to Rome, he began to

execute the functions of his office, and by affability, candour, assiduity, and impartiality, in the administration of justice, he arrived at a superior degree of popularity; which he still improved by continued invectives against the vices of the great, whom he strove to render as odious as possible; till at last, for some ill-timed freedoms of speech, he was not only severely reprimanded, but displaced. His dismission did not make him desist from inveighing against the debauched, though he conducted himself with more prudence. From this time it was his constant endeavour to inspire the people with a fondness for their ancient liberties; to which purpose, he caused to be hung up in the most public places emblematic pictures, expressive of the former splendour and present decline of Rome. To these he added frequent harangues and predictions upon the same subject. In this manner he proceeded till one party looked on him only as a madman, while others caressed him as their protector. Thus he infatuated the minds of the people, and many of the nobility began to come into his views, while the senate in no wise mistrusted a man, whom they judged to have neither interest nor ability. At length he ventured to disclose his designs to such as he believed mal-contents, first separately, but afterwards, when he thought he had firmly attached a sufficient number to his interest, he assembled them together, and represented to them the deplorable state of the city, over-run with debaucheries, and the incapacities of their governors to correct or amend them. As a necessary foundation for the enterprize, he gave them a statement of the immense revenues of the apostolic chamber; demonstrating that the pope could, only at the rate of four-pence, raise a hundred thousand florins by firing, as much by salt, and as much more by the customs and other duties. "As for the rest," said he, "I would not have you imagine, that it is without the pope's consent I lay hands on the revenues. Alas! how many others in this city plunder the effects of the church contrary to his will!"

By this artful falsehood, he so animated his auditors, that they declared they would make no scruple of securing these treasures for whatever end might be most convenient, and that they were devoted to his will. Having obtained so much to secure his adherents from a revolt, he tendered them a paper, superscribed, "an *oath* to procure the good establishment;" and made them subscribe and swear to it

before he dismissed them. By what means he prevailed on the pope's vicar to give a tacit sanction to his project is not certainly known; that he did procure that sanction, and that it was looked on as a master-piece of policy, is generally admitted. The 20th of May, being Whitsunday, he fixed upon to sanctify in some sort his enterprize; and pretended, that all he acted was by particular inspiration of the Holy Ghost. About nine, he came out of the church bare-headed, accompanied by the pope's vicar, surrounded by an hundred armed men. A vast crowd followed him with shouts and acclamations. The gentlemen conspirators carried three standards before him, on which were wrought devices, insinuating, that his design was to re-establish liberty, justice, and peace. In this manner he proceeded directly to the capitol, where he mounted the rostrum; and, with more boldness and energy than ever, expatiated on the miseries to which the Romans were reduced; at the same time telling them, without hesitation, "that the happy hour of their deliverance was at length come, and that he was to be their deliverer, regardless of the dangers he was exposed to for the service of the holy father and the people's safety." After which, he ordered the laws of what he called the good establishment to be read: and assured that the Romans would resolve to observe these laws, he engaged in a short time to re-establish them in their ancient grandeur. The laws of the good establishment promised plenty and security, which were greatly wanted; and the humiliation of the nobility, who were deemed common oppressors. Such laws could not fail of being agreeable to a people who found in them these double advantages; and therefore enraptured with the pleasing ideas of a liberty to which they were at present strangers, and the hope of gain, they adopted most zealously the fanaticism of Rienzi.—They resumed the pretended authority of the Romans; they declared him sovereign of Rome, and granted him the power of life and death, of rewards and punishments, of enacting and repealing the laws, of treating with foreign powers; in a word, they gave him the full and supreme authority over all the extensive territories of the Romans. Rienzi, arrived at the summit of his wishes, kept at a great distance his artifice: he pretended to be very unwilling to accept of their offers, but upon two conditions; the first, that they should nominate the pope's vicar (the bishop of Orvieto) his co-partner; the second, that the pope's con-

sent should be granted him, which (he told them) he flattered himself he should obtain. On the one hand, he hazarded nothing in thus making his court to the holy father, and, on the other, he well knew, that the bishop of Orvieto would carry a title only, and no authority. The people granted his request, but paid all the honours to him: he possessed the authority without restriction; the good bishop appeared a mere shadow and veil to his enterprizes. Rienzi was seated in his triumphal chariot, like an idol, to triumph with the greater splendor. He dismissed the people replete with joy and hope. He seized upon the palace, where he continued after he had turned out the senate; and, the same day, he began to dictate his laws in the capitol. This election, though not very pleasing to the pope, was ratified by him; yet Rienzi meditated the obtaining of a title, exclusive of the papal prerogative. Well versed in the Roman history, he was no stranger to the extent of the tribunitial authority; and, as he owed his elevation to the people, he chose to have the title of their magistrate. He asked it, and it was conferred on him and his co-partner, with the addition of deliverers of their country. Our adventurer's behaviour in his elevation was at first such as commanded esteem and respect, not only from the Romans, but from all the neighbouring states. His contemporary, the celebrated Petrarch, in a letter to Charles, king of the Romans, gives the following account of him:—"Not long since a most remarkable man, of the plebeian race, a person whom neither titles nor virtues had distinguished until he presumed to set himself up for a restorer of the Roman liberty, has obtained the highest authority at Rome. So sudden, so great is his success, that this man has already won Tuscany and all Italy. Already Europe and the whole world are in motion; to speak the whole in one word, I protest to you, not as a reader, but as an eye-witness, that he has restored to us the justice, peace, integrity, and every other token of the golden age." But it is difficult for a person of mean birth, elevated at once, by the caprice of fortune, to the most exalted station, to move rightly in a sphere in which he must breathe an air he has been unaccustomed to. Rienzi ascended by degrees the summit of his fortune. Riches softened, power dazzled, the pomp of his cavalcades animated, and formed in his mind ideas adequate to those of princes born to empire. Hence luxury invaded his table, and tyranny took possession of his heart. The pope conceived his designs contrary to the interests of

the holy see, and the nobles, whose power it had been his constant endeavours to depress, conspired against him; and Rienzi was forced to quit an authority he had possessed little more than six months. It was to a precipitate flight that he was indebted, at this juncture, for his life; and to different disguises for his subsequent preservation. Having made an ineffectual effort at Rome, and not knowing where to find a new resource to carry on his designs, he took a most bold step, conformable to that rashness which had so often assisted him in his former exploits. He determined to go to Prague, to Charles, king of the Romans, whom the year before he had summoned to his tribunal, and who he foresaw would deliver him up to a pope highly incensed against him. He was accordingly soon after sent to Avignon, and there thrown into a prison, where he continued three years. The divisions and disturbances in Italy, occasioned by the number of petty tyrants that had established themselves in the ecclesiastical territories, and even at Rome, occasioned his enlargement. Innocent VI. who succeeded Clement in the papacy, sensible that the Romans still entertained an affection for our hero, and believing that his chastisement would teach him to act with more moderation than he had formerly done, as well as that gratitude would oblige him, for the remainder of his life, to preserve an inviolable attachment to the holy see (by whose favour he should be re-established), thought him a proper instrument to assist his design of reducing those other tyrants; and therefore, not only gave him his liberty, but also appointed him governor and senator of Rome. He met with many obstacles to the assumption of this newly-granted authority, all which, by cunning and resolution, he at length overcame. But giving way to his passions, which were immoderately warm, and inclined him to cruelty, he excited so general a resentment against him, that he was murdered, Oct. 8, 1354. "Such," say his biographers, "was the end of Nicolas Rienzi, one of the most renowned men of the age; who, after forming a conspiracy full of extravagance, and executing it in the sight of almost the whole world, with such success that he became sovereign of Rome; after causing plenty, justice, and liberty to flourish among the Romans; after protecting potentates, and terrifying sovereign princes; after being arbiter of crowned heads; after re-establishing the ancient majesty and power of the Roman republic, and filling all Europe with his fame

during the seven months of his first reign; after having compelled his masters themselves to confirm him in the authority he had usurped against their interests; fell at length at the end of his second, which lasted not four months, a sacrifice to the nobility whose ruin he had vowed, and to those vast projects which his death prevented him from putting into execution."[1]

RIGALTIUS, or RIGAULT, (NICOLAS), a very ingenious and learned man, was the son of a physician, and born at Paris in 1577. He was brought up among the Jesuits, and afterwards admitted advocate; but, not being able to conquer the disgust he had conceived to the profession of the law, he devoted himself entirely to the pursuit of polite literature. The public received the first fruits of his labours in his "Funus Parasiticum," printed in 1596; the ingenuity and learning of which so charmed Thuanus, that he immediately took him into his friendship, and made him the companion of his studies. This excellent person conceived a particular esteem for him; as appeared, when he died in 1617, from naming him in his will, to superintend the education of his children. He was chosen, with Isaac Casaubon, to put the king's library into order; and in 1610, when that learned man went over to spend some time in England with James I. succeeded him in the office of librarian to the king. His majesty conferred on him other marks of distinction; made him procurator-general of the supreme court of Nancy, counsellor of the parliament of Metz, and then intendant of that province. He died in 1654, after having given numerous proofs of uncommon erudition in editions of "Minutius Fœlix," "Phædrus," "Martial," "Rei accipitrarii scriptores," "Rei agrariæ scriptores," the works of "Cyprian" and "Tertullian," &c. His notes upon these last two are learned and critical; but the matter of some of them shews him to have been not a rigid catholic. He takes occasion to observe, from a passage in Tertullian's "Exhortation to Chastity," that laymen have a right and power to consecrate the eucharist, when there is no opportunity of recurring to the regular ministers; and this, with other opinions of a similar kind, not only gave offence to those of his own communion, but even to some of ours. "Rigaltius," says Mr. Dodwell, "though an ingenious and learned critic, is by no means exact upon the subjects he treats of; for, though of the

[1] Memoirs of Rienzi, by Brumoy and Cerceau.

Roman communion, he is often found on the side of the Calvinists; and, when he meets with any thing in the authors he publishes that appears contrary to the customs, not only of his own, but of the universal church, he remarks it with great care; perhaps to render his notes more agreeable to the reader, by presenting him with something new and unexpected." It is probable, that many persons may not think the worse of Rigaltius, as an editor, for the censure here passed on him by Mr. Dodwell. Rigaltius was also concerned in the edition of Thuanus, published at Geneva in 1620.[1]

RIGHTWISE, or RITWYSE (JOHN, in Latin JUSTUS), an eminent grammarian, was born at Sawl, in Norfolk, and educated at Eton, and was admitted of King's college, Cambridge, in 1508. He was first usher to the celebrated William Lilly, master of St. Paul's school, and afterwards second master, but succeeded Lilly, as head master, in 1522, which situation he retained until his death, in 1532. He composed a tragedy of "Dido" out of Virgil, which was performed at St. Paul's school by him and his pupils, before cardinal Wolsey, but deserves more notice for the improvements he introduced in Lilly's Latin grammar, in the edition published at Antwerp in 1533. He had married Dionysia, the daughter of Lilly; and after his death she was again married to James Jacob, one of the masters of St. Paul's, by whom she had a son, Polydore Jacob, who was probably the god-son of Polydore Virgil, who speaks of Rightwise with great respect.[2]

RILEY (JOHN), an English artist of very considerable merit, was born at London, in 1646, and instructed in the art of painting by Fuller and Zoust. Lord Orford asserts, that he was one of the best native painters that had flourished in England; and that there are draperies and hands painted by him that would do honour either to Lely or Kneller; the portrait of the lord-keeper North, at Wroxton, being in every respect a capital performance. After the death of sir Peter Lely, he advanced in the esteem of the public, and had the honour to paint the portraits of king Charles II. king James and his queen, and was appointed state painter. He made nature his principal study, without adopting the manner of any master, and as far as

[1] Batesii Vitæ.—Niceron, vol. XXI.—Moreri.

[2] Knight's Colet, corrected in Tanner, and Cole's MS Athenæ in Brit. Mus. —Warton's Hist. of Poetry.—Harwood's Alumni Etonenses.

he thought it prudent he improved or embellished it in his pictures; and, like many other men of parts, he seems to be more respected by posterity, than by the age in which he flourished. He was, in truth, humble, modest, and of an amiable character. He had the greatest diffidence of himself, and was easily disgusted with his own works, the source probably, says lord Orford, of the objections made to him. With a quarter of Kneller's vanity, he might have persuaded the world he was as great a master. The gout put an end to his progress, for he died in 1691, at the age of forty-five, and was buried in Bishopsgate church, in which parish he was born. One Thomas Riley was an actor, and has a copy of verses in Randolph's Poems. This, lord Orford thinks, might be the painter's father. In the same place are some Latin verses by Riley, whom the same biographer takes to be our painter himself. Richardson married a near relation of Riley, and inherited about 800*l.* in pictures, drawings, and effects.

There was a more recent artist of this name, but nowise related to the preceding, CHARLES REUBEN RILEY, who died in 1798, about forty-six years of age. He was placed under Mortimer, and in 1778 obtained the gold medal at the Royal Academy, for the best painting in oil, the subject, the Sacrifice of Iphigenia. He was employed in the decorations of some noblemen's and gentlemen's houses, but chiefly in making drawings and designs for the booksellers.[1]

RINALDI (ODERIC), a learned Italian ecclesiastical historian of the seventeenth century, was a native of Treviso, and was brought up in the congregation of the oratory at Rome, of which Baronius had been a member. After the death of that cardinal, Rinaldi wrote a continuation of his "Ecclesiastical Annals," from 1198, where Baronius left off, to 1564, and with no inferiority to the preceding volumes. It consists of ten large volumes in folio, published at Rome at different periods, from 1646 to 1677. Rinaldi also was the author of a sufficiently copious abridgment, in Italian, of the whole annals, compiled both by Baronius and himself.[2]

RINGELBERGIUS (JOACHIM FORTIUS), in German Sterck, an eminent Flemish philosopher and mathematician,

[1] Walpole's Anecdotes.—Edwards's Continuation.
[2] Landi Hist. Litt. d' Italie.

was born at Antwerp, and first studied in the emperor Maximilian the First's palace, and afterwards at the university of Louvain, where he acquired the learned languages, philosophy, and the mathematical sciences. He became a public professor in that university, and taught various sciences; and in 1528 went into Germany, and taught the mathematical sciences and the Greek tongue in various seminaries of that country, and afterwards at Paris, Orleans, and Bourdeaux, and other places. He died about 1536. Among his most esteemed works were, "De Ratione Studii," Antwerp, 1529, in which are many particulars of his own studies; various treatises on grammar; "Dialectica, et Tabulæ Dialecticæ," Leyden, 1547; "De conscribendis Epistolis Lib.;" "Rhetoricæ, et quæ ad eam spectant;" "Sententiæ;" "Sphæra, sive Institutionum Astronomicarum, Lib. III.," Basil, 1528, 8vo; "Cosmographia;" "Optica;" "Chaos Mathematicum;" "Arithmetica;" all which were collected and published at Leyden, in 1531.[1]

RINGGLI (GOTTHARD), an excellent Swiss artist, was born at Zuric, January 27th, 1575, but of his master, his travels, or the progress of his younger years, his biographer has not informed us. He must have enjoyed some celebrity, as he was chosen by the magistracy of Berne to decorate with paintings of large dimensions the senate-house and minster of that metropolis, and had the freedom of their city conferred on him. These pictures, which represented facts relative to the foundations of Berne, or allegories alluding to the peculiarities of its situation and customs, were equally distinguished by picturesque conception, boldness of style, and correct execution. In the senate-house especially, the third picture, whose subject was the building of the town, shewed great intelligence of foreshortening, and of what is by the Italians termed "di sotto in su." For the public library of Zuric he painted the arms of the state and of its dependencies, supported by Religion and Liberty; Death lies at the feet of Religion, but to the usual allegoric implements in her hands he added a bridle, to distinguish her from Fanaticism and Superstition.

His easel-pictures were either few, or the greater part must have perished; one of the most remarkable, in the

[1] Moreri in Fortius.—Foppen in ditto.—Melchior Adam.

house of Werdmüller, is Job emaciated and diseased, listening patiently to the invectives of his wife; a picture which, even on close inspection, differs little in handling and tone from the best works of Spagnoletto. But perhaps the most valuable remains of Ringgli are his designs, generally drawn with the pen, and washed with bister or India ink; these are sometimes of considerable size, and chiefly biblical or allegorical subjects. That of our Saviour's burial, Susannah with the Elders, the royal Father shot at by his Sons from the "Gesta Romanorum," Faith sheltered from the storms of Persecution, and many more of mystic content, are remarkable for beauties of composition, light, shade, and outline, but perhaps obscure in their meaning: they were in Fuessli's possession once, but now are probably dispersed in different collections. He etched several things in an easy picturesque manner, generally marked by a monogram of the letters G. and R. He died in 1635.[1]

RINUCCINI (OTTAVIO), an Italian poet of Florence, who went into France in the suite of Mary of Medicis, queen to Henry IV. is the reputed inventor of the musical drama or opera, that is, of the manner of writing, or representing comedies or tragedies in music, to which the first recitative was applied. Others give this invention to a Roman gentleman of the name of Emilio del Cavaliere, who was more properly the inventor of the sacred drama or oratorio, in a similar species of music or recitative, so nearly, at the same time that it is difficult to determine which was first: both had their beginning in 1600. Rinuccini was author of three lyric pieces, "Daphne," "Euridice," and "Ariadne," which all Italy applauded. Euridice, written for the nuptials of Mary of Medicis, was first performed with great splendor and magnificence at Florence, at the court and expence of the grand duke. The poetry is truly lyrical, smooth, polished, and mellifluous. He died in 1621, at Florence; and a collection, or rather selection, of his works were published in 1622, in the same city, in 4to, by his son, Pietro Francesco Rinuccini, and another entitled "Drammi Musicale," in 1802, 8vo, at Leghorn. The family is noble, and was subsisting in 1770. More of Ottavio may be seen in the appendix to Walker's "Life of Tassoni," just published, 1816.[2]

[1] Pilkington by Fuseli.
[2] Hawkins and Burney's Hist. of Music, and the latter in Rees's Cyclopædia.

RIOLAN (JOHN), an able French physician, a native of Amiens, and distinguished by his attainments both in literature and science, is said not only to have written and spoken the learned languages with facility, but to have been thoroughly intimate with the contents of almost all the writings of the ancients. We have, however, very few particulars of his life, unless that he gave lessons in natural philosophy at the college of Boncour, at Paris, where he took his degree in 1574, and held the office of dean of the faculty in 1586 and 1587. He died Oct. 18, 1606. He was a strenuous advocate for the doctrine of Hippocrates and the ancients, whom he defended with great ardour against the chemists. His works, which are indicative of genius, were collected and published, together with some posthumous tracts, at Paris, in 1610, under the title of "Opera Omnia," and some were separately published, particularly one against the ignorance of the practitioners of surgery in his time, entitled "Ad Impudentiam quorundam Chirurgorum, qui Medicis æquari et Chirurgiam publicè profiteri volunt; pro veteri dignitate Medicinæ Apologia philosophica," Paris, 1567. This was followed by several pieces on both sides. [1]

RIOLAN (JOHN), son of the preceding, was born at Paris in the year 1577. While his father afforded every encouragement to his rising talents, his mind was naturally directed to the study of medicine, in which his progress was uncommonly rapid. He took his degree in 1604, and a very few years after acquired great reputation as an author. In 1613, he was appointed royal professor of anatomy and botany by Louis XIII.; and in this latter capacity he petitioned the king for the establishment of a botanic garden in the university of Paris. He subsequently held the appointment of physician to queen Mary de Medicis, and accompanied that princess in her travels; he arrived at Cologne after her death, in July 1642, and returned to Paris, where he resumed his profession. After having twice undergone the operation of lithotomy, he lived to the age of eighty years, and died at Paris February 19, 1657.

Riolan, although one of the most expert and learned anatomists of his time, was hindered in his progress as a discoverer, by his extreme devotion to the ancients; and yet was arrogant in his claims to originality, and by his

[1] Eloy, Dict. Hist. de Medicine.—Rees's Cyclopædia.

pertinacity, and contempt of others, he raised himself many opponents and enemies. He published several new observations, however, respecting many parts of anatomical science, especially the structure of the colon, the biliary ducts, the uterus and vagina, the tongue, os hyoides, &c. but he did not illustrate them by engravings, as it was a maxim with him, that no representations could supersede the study of nature. His principal works, which were by no means confined to anatomy, are noticed in the following list. 1. "Brevis excursus in Battologiam Quercetani, quo Alchemiæ principia funditus diruuntur, et Artis veritas demonstratur," Par. 1604. 2. "Comparatio veteris Medicinæ cum nova, Hippocraticæ in Hermetica, Dogmaticæ cum Spargyrica," 1605. 3. "Disputatio de Monstro Lutetiæ 1605 nato." 4. "Incursionum Quercetani depulsio," id. 5. "Censura demonstrationis Harveti pro veritate Alchymiæ," 1606. 6. "Schola Anatomica novis et raris observationibus illustrata. Adjuncta est accurata fœtus humani historia," 1607; enlarged by the author with the title of "Anatome corporis humani," 1610. 7. "In Librum Cl. Galeni de Ossibus, ad Tyrones explanationes apologeticæ pro Galeno, adversus novitios et novatores Anatomicos," 1613. 8. "Gigantomachie," 1613, written in refutation of Habicot's account of the discovery of the bones of the giant Teutobochus. Riolan published two other tracts, or more, upon this controversy, which ended with the appearance of his, 9. "Gigantologie; discours sur la grandeur des Géants, &c." in 1618. 10. "Osteologia ex veterum et recentiorum præceptis descripta," 1614. 11. "Discours sur les Hermaphrodits, où il est démontré, contre l'opinion commune, qu'il n'y a point de vrais Hermaphrodits," 1614. 12. "Anatomica, seu Anthropographia," 1618. 13. "Enchiridium anatomicum et pathologicum," 1648, and many times reprinted; the best edition is of Paris, 1658. 14. "Opuscula anatomica nova," Lond. 1649, containing remarks on the anatomical works of the most celebrated physicians, and an attack upon Harvey, and his doctrine of the circulation, of which Riolan was a great antagonist. 15. "Curieuses Récherches sur les écoles de Médécine de Paris et de Montpelier," 1651. He also published three different works, entitled "Opuscula anatomica," in 1650, and the three following years, opposing the doctrines of Bartholine and Pecquet, respecting the absorbents and lacteals, and Harvey's on the cir-

culation; and two more on the same subjects, with the titles of "Responsio prima, et altera," 1652 and 1655.[1]

RIPLEY (GEORGE, or GREGORY), a chemist and poet in the time of Henry VII. was a canon of Bridlington, and accomplished in many branches of erudition; and still maintains his reputation as a learned chemist of the lower ages. He was a great traveller, and studied both in France and Italy. At his return from abroad, pope Innocent VIII. absolved him from the observance of the rules of his order, that he might prosecute his studies with more convenience and freedom. But his convent not concurring with this very liberal indulgence, he turned Carmelite at St. Botolph's in Lincolnshire, and died in that fraternity in 1490. His chemical poems are nothing more than the doctrines of alchemy cloathed in plain language, and a very rugged versification. His capital performance is the "Compound of Alchemie," written in 1471, in the octave metre, and dedicated to Edward IV. He has left a few other compositions on his favourite science, printed by Ashmole, who was an enthusiast in this abused species of philosophy; and some lives of saints in MS.[2]

RISCO (MANUEL), a learned Spanish ecclesiastic of the Augustine order, was born at Haro about 1730, and acquired such reputation for knowledge in ecclesiastical history, that he was appointed by the king, Charles III. to continue that history of which Florez published 29 vols. 4to. To these he accordingly added six volumes more, written, according to our authority, with equal ability, and equal liberality of sentiment. Some notice of this work, entitled "Espana Sagrada," is taken in our account of Florez. Risco died about the end of the last century, but the exact time is not specified.[3]

RISDON (TRISTRAM), an English topographer, was the son of Thomas Risdon, bencher of the Inner Temple, afterwards treasurer of that society, and lastly, recorder of Totness, who published some law "Readings," and died in 1641. His son was educated at Great Torrington, Devonshire, previous to his studying at Exeter college, Oxford, which he left without a degree, in consequence, as Prince supposes, of his coming to some family property which required his presence, and rendered him indepen-

[1] Eloy, Dict. Hist. de Medicine.—Rees's Cyclopædia.—Biog. Brit. See Index.
[2] Tanner.—Eloy, Dict. Hist. de Medicino.—Phillips's Theatrum, by sir E. Brydges.—Warton's Hist. of Poetry, [3] Dict. Hist.

dent. On this, which was an estate at Winscot, he appears to have lived in retirement, and died in 1640. He drew up an account of Devonshire, which remained in MS. of which there were several copies, until 1714, when it was printed, under the title of "The Choregraphical Description or Survey of the County of Devon, &c." William Chapple, of Exeter, intended a new edition of this work, and actually issued proposals; but dying in 1781, his design was not completed, although in 1785 a portion of it, printed at Exeter, appeared in 4to, with many notes and additions. There is a "continuation" of Risdon's Survey, which is paged on from the first part, and very rarely to be met with, but there are copies in the Bodleian and in the library of St. John's, given by Dr. Rawlinson.[1]

RITSON (JOSEPH), a poetical critic and editor, was born Oct. 2, 1752, at Stockton-upon-Tees, in the county of Durham, and was bred to the profession of the law, which he practised chiefly in the conveyancing branch. In 1785 he purchased the office of high bailiff of the liberties of the Savoy, and retained it until his death. These seem the only particulars of Mr. Ritson's progress in his profession, which have been recorded by his friends. He became, however, far better known for his researches into the antiquities of English literature, particularly poetry; and these he was enabled to carry on for many years, by dint of memory and extraordinary industry. In recovering dates, assigning anonymous fragments to their authors, and those other minute particulars which are important to poetical antiquaries, Mr. Ritson had perhaps few superiors; but all he performed was disgraced by a harsh, rugged, and barren style, and an affectation of a new orthography, and yet more by the contempt, approaching to malignity, with which he treated Mr. Warton, Mr. Malone, and his other contemporaries who had acquired any name in the world. Although not absolutely incapable of civility, his conversation partook much of the harshness of his writings; and giving the lie was not uncommon with him, even when the subject in dispute had nothing in it to excite passion. His wretched temper seems also to have been exasperated by the state of public affairs, his hatred of the reigning family, and his attachment to republicanism. Many instances might be given of his unhappy prejudices,

[1] Ath. Ox. vol. I. new edit.—Prince's Worthies of Devon.

but it appeared at last that the whole might be traced to a diseased mind, which was completely overthrown by insanity. When this became too visible to be neglected, he was removed to a receptacle for insane persons at Hoxton, where he died a few days after, Sept. 3, 1803, leaving many works which will prove useful and interesting to poetical antiquaries long after the peculiarities of his temper are forgotten. His first publication was an anonymous quarto pamphlet of "Observations on the three volumes of Warton's History of English Poetry;" one of the most illiberal productions that had then appeared. He wrote, also anonymously, three sets of remarks on the editors of Shakspeare: 1. On Mr. Steevens's edition, 1778, entitled "Remarks, critical and illustrative, on the Text and Notes of the last edition of Shakspeare," 8vo; 2. "The Quip modest," &c. on Mr. Reed's republication of that edition, particularly illiberal; 3. "Cursory Criticisms," &c. on Mr. Malone's edition. He published also a select collection of English Songs, in 3 vols. 8vo. Ancient Songs, from the time of Henry III. to the Revolution, 8vo. A volume of pieces of ancient popular poetry, 8vo. "The English Anthology," a selection of poetry, in 3 small octavo volumes, "Robin Hood; a collection of all the ancient Poems, Songs, and Ballads, now extant, relative to that celebrated Outlaw. To which are added, Historical Anecdotes of his Life," 1795, 2 vols. 8vo. A collection of Scotch Songs, with the genuine Music, 2 vols. 12mo. "Biographia Poetica: a Catalogue of English Poets of the twelfth, thirteenth, fourteenth, fifteenth, and sixteenth centuries; with a short Account of their Works," 1801, 12mo. He put his name to "Ancient English Metrical Romances; selected and published by Joseph Ritson," 1802, 3 vols. 12mo. This last publication is perhaps the least interesting of the list.

His last work was, a "Treatise on abstinence from animal food," in which he collected so many impious and extravagant sentiments, that he could not for some time find a publisher. His catastrophe, however, followed soon after publication, and the book was forgotten.[1]

RITSON (Isaac), a young man of very considerable literary talents, was a native of Emont-bridge, near Penrith, and was born in 1761. At the age of sixteen, he

[1] Gent. Mag. vols. LXXIII. and LXXIV.—Nichols's Bowyer.

began to teach school with credit to himself, and advantage to his pupils. After superintending a school for about four years, he relinquished the employment, and repaired to Edinburgh, where he studied medicine; and he maintained himself by writing medical theses for such of his fellow students as were too indolent, or too illiterate, to write for themselves. From Edinburgh he went to London, where he attended on the hospitals, and on lectures, and where he also supported himself by his literary exertions. In London he took a few private pupils, and was engaged for some time in writing the medical articles in the Monthly Review. Like Chatterton, however, whom in many particulars Ritson greatly resembled, he had to lament the neglect of the world, and after a short and irregular life in London, he died of a few weeks illness, at Islington, in 1789, and in the twenty-seventh year of his age.

Mr. Ritson published an excellent translation of Homer's "Hymn to Venus," 4to, which was well received by the public, and wrote one equally masterly of Hesiod's "Theogony," which, it is much to be regretted, was never published, and is now entirely lost. He wrote also "Essays on Moral and Philosophical Subjects," which were never published; the preface to Clarke's "Survey of the Lakes," very ably executed; and several other pieces. He was a warm admirer of Shakspeare, and he frequently talked of producing a dramatic work on the Grecian model, similar in its kind to Mason's Elfrida and Caractacus. [1]

RITTANGELIUS, or RITHANGEL (JOHN STEPHEN), a native of Forcheim, in the bishopric of Bamberg, is said by some writers to have been born a Jew; but others assert that he was first a Roman Catholic, then a Jew, and lastly, a Lutheran. This, however, is certain, that he published several books containing Judaical learning, was professor of Oriental languages in the academy of Konigsburg, and died about 1652. His works are, a Commentary on the book "Jezirah, or, the Creation," attributed to Abraham, Amsterdam, 1642, 4to; a treatise "De veritate Religionis Christianæ," Franeker, 1699; "Libra veritatis," 1698, in which he asserts that the Chaldee paraphrase furnishes arguments against the Jews and Anti-Trinitarians; "Letters;" a German translation of the Prayers used by the

[1] Hutchinson's Hist. of Cumberland.

Jews in their synagogues, on the first day of each year; and other works. Rittangelius maintained this paradox, that the New Testament "contains nothing but what was taken from the Jewish antiquities."[1]

RITTENHOUSE (DAVID), an American philosopher and mathematician, was born in Pennsylvania in 1732. By the dint of genius and application, he was enabled to mingle the pursuits of science with the active employments of a farmer and watch-maker. The latter of these occupations he filled with unrivalled eminence among his countrymen. In 1769 he was with others invited by the American Philosophical Society to observe the transit of Venus, when he particularly distinguished himself by his observations and calculations. He afterwards constructed an observatory, where he made such valuable discoveries, as tended to the general diffusion of science. After the American war, as he was a strenuous advocate for independence, he successively filled the offices of treasurer of the state of Pennsylvania, and director of the national mint; in the first of which he manifested incorruptible integrity, and in the last, the rare talent of combining theories in such a way as to produce correct practical effects. He succeeded Dr. Franklin in the office of president of the American Philosophical Society; but towards the close of his days he withdrew from public life, and spent his time in retirement. After a very severe illness, but of no long continuance, he died July 10, 1796, about the age of 64. He had the degree of LL. D. conferred upon him. To the "Transactions" of the American Philosophical Society he contributed several excellent papers, chiefly on astronomical subjects.[2]

RITTERSHUSIUS (CONRADUS), a learned civilian and philologer of Germany, was the son of Balthasar Rittershusius of Brunswic, and born there Sept. 25, 1560. He was taught Greek and Latin in his own country, at the school of which his mother's brother, Matthias Berg, was rector; and, in 1580, went to Helmstad, where he applied himself to the civil law; but without neglecting the belles lettres, which formed his most lasting pursuit. After recovering from the plague, by which he was endangered in this town, he removed to Altorf in 1584, to profit by the lectures of Gifanius, for whom he conceived a particular

[1] Gen. Dict.—Moreri.
[2] Hutton's Dictionary.—Dict. Hist. Supplement,—Rees's Cyclopædia.

esteem. He began to travel in 1587, went through part of Germany, and came to Bohemia. Being afterwards at Basil in 1592, he took the degree of doctor of law, and returned to Altorf, to fill the professor's chair, which the curators of the university had given him some time before. He had many advantageous proposals from other universities of Germany and Holland, but his attachment to Altorf would not suffer him to accept them. He died at Altorf May 25, 1613, after having married two wives, by whom he had nine children. Two of his sons, George and Nicolas, distinguished themselves in the republic of letters; and George wrote the life of his father.

He was a man of extensive learning, and perfectly skilled in the Greek and Latin tongues. He is said to have had Homer and Hesiod so well by heart, as once, in a conversation with a learned young gentleman, to have expressed all he had occasion to say in the verses of Homer. He was also a judicious critic, and wrote notes upon many ancient Greek and Latin authors, Petronius, Phædrus, Oppian, &c. which have been inserted in the best editions of those authors. Thus Burman, in his edition of "Phædrus," 1698, 8vo, has carefully inserted the entire notes of Rittershusius, whom he calls in his preface "Germaniæ suæ quondam ornamentum, & non minoris Galliæ decus." He published a great number of works, sixty-six of which are enumerated by Niceron, many on civil law, but most on the belles lettres and criticism. His edition of "Oppian," Greek and Latin, appeared in 1657, 8vo. His son NICHOLAS, born at Altdorf in 1597, was also a man of learning and a jurist, and particularly applied to historical and genealogical inquiries. He studied at Helmstadt, and afterwards travelled into various countries of Europe. On his return he took a doctor's degree in 1634, and was appointed professor of feudal law at Altdorff. He died in 1670. Nicholas edited several of his father's works, and in 1638 published an oration on "Hanno's Periplus." He was the author of a large work, entitled "Genealogiæ Imperatorum, Regum, Ducum, Comitum, &c. ab anno 1400 ad annum 1664," 7 vols. in 4, folio, a work of rare occurrence. Several of his letters are printed in the "Epistolæ celebrium Virorum," 1705.[1]

[1] Niceron, vol. XXXII.—Moreri.—Melchior Adam.—Life by his son in Witten's "Memoriæ jurisconsult. Henningi."—Saxii Onomast.

RITWYSE. See RIGHTWISE.

RIVAULT (DAVID), a learned French writer, was born at Laval, in the province of Perche, about 1571. He was brought up in the family of the count de Laval, and for some time followed the military profession, serving in Italy and in Holland. In 1603, Henry IV. appointed him one of the gentlemen of his bed-chamber. In 1605 he entered into the service of the emperor against the Turks: but on his return he devoted himself to literary and scientific studies; and in 1611 he was appointed preceptor to the young king, Lewis XIII. with a pension of 3000 livres, and the title of counsellor of state. An insult he received from his royal pupil obliged him to quit his office for some time. The king had a favourite dog, who was perpetually jumping on Rivault during his giving lessons, and Rivault one day gave him a kick. The king was so incensed as to strike Rivault, who retired; but it appears they were soon reconciled, and by the king's orders Rivault accompanied madame Elizabeth of France as far as Bayonne, on her way to be married to the king of Spain. On his return from that voyage he died at Tours, Jan. 1616, about the age of forty-five. He is spoken of with high esteem by several of the most celebrated writers of his time, particularly by Casaubon, Scaliger, Vossius, Erpenius, and Menage. His works consist of, 1. "Les Etats," or "The States," or a discourse concerning the privileges of the prince, the nobles, and the Third Estate, &c." 2. "Les Elemens d'Artillerie," Paris, 1608, 8vo, a curious and very scarce work. 3. "Archimedis Opera quæ extant, Gr. et Lat. novis demonstrationibus illustrata," &c. Paris, 1615, folio; and other pieces on education, &c.[1]

RIVE (JOHN JOSEPH), a French writer, chiefly on subjects of bibliography and literary history, was born May 19, 1730, at Apt in Provence, and was bred to the church. He was first professor of philosophy in the seminary of St. Charles, at Avignon, a situation for which he was not very well qualified. He then became curate of Molleges, in the diocese of Arles, but was not much better satisfied with this than his preceding occupation, as he had more taste for bibliographical researches than for pastoral duties. While here he had the credit of an amour with a married woman, that did not advance him much in the public opi-

[1] Niceron, vol. XXXVII.—Vossius de Scientiis Math.—Saxii Onomast.

nion; and when the husband reproached him, the abbé threw him headlong out of the window, from which, however, he received no great injury. In 1767 he came to Paris, and his turn for books being already known, the duke de Valliere appointed him his librarian, and in allusion to his arrogant manner of deciding on literary points, used to call him his bull-dog. On the revolution breaking out, he became one of the most implacable of the anarchists, and denounced vengeance on the clergy, the nobility, and especially those writers who were his rivals in bibliographical pursuits, particularly William Debure, and the abbé Mercier, to whom he was uncommonly abusive. He afterwards led a life of turbulence and hostility, which at last closed at Marseilles in 1792. Among his numerous publications, the most useful were, 1. "Eclaircissemens sur l'invention des Cartes a jouer," Paris, 1780, 8vo. 2. "Prospectus sur l'essai de verifier l'age de Miniatures," such as appear on manuscripts from the fourteenth to the seventeenth century; ibid. 1782, fol. 3. "Notices historiques et critiques sur deux manuscrits de la bibliotheque du duc de la Valliere," ibid. 1779, 4to. 4. "Notices sur le traité manuscrit de Galeotto Martio, intitulé De Excellentibus," ibid. 1785, 8vo. 5. "Histoire critique de la Pyramide de Caius Sestius," &c. ibid. 1787, fol. 6. La Chasse aux Bibliographes et aux Antiquaires mal avisés," ibid. 1789, 2 vols. a receptacle of almost every kind of abuse and awkward wit against Le Long, Debure, Mercier, &c. 7. "Dictionnaire de critique litteraire," &c. with other works of a similar kind, which are very scarce even in France, as he printed but a small number of each edition.[1]

RIVET (ANDREW), a celebrated French protestant divine, was born at St. Maxent, in Poitou, Aug. 1, 1572, and after some school education near home, was sent to Rochelle in 1585, where he studied the learned languages and philosophy. In 1590 he was removed to the college at Bearn, where he took his master's degree, and began the study of divinity. Having finished that course, he was in 1595 appointed minister of the church of Thoars, and chaplain to the duke of Thoars, who admitted him into his confidence, and frequently employed him in matters of importance. While in this situation he married the daughter of a divine at Thoars. He was frequently the representa-

[1] Dict. Hist.—Dibdin's Bibliomania.

tive of the protestant churches in national conventions and synods, and in some of these filled the chair of president, particularly in that of Vitry, in 1617. In 1620 he was appointed professor of divinity at Leyden, but about the same time had the misfortune to lose his wife. In 1621 he visited England, and going to Oxford was incorporated doctor in divinity, which degree had been conferred on him at Leyden just before. He gave, on this occasion, several books to the Bodleian library. While in England he married, as his second wife, Maria, the sister of Peter du Moulin, and widow of Anthony de Guyot, upon whose death in the civil wars in France, she took refuge in England. What served to introduce him at Oxford was his previous acquaintance with John Russe, or Rouse, who had lodged some time with him at Thoars, and was now in the situation of librarian of the Bodleian. After his return to Leyden he resumed his professorship, and passed the rest of his days in teaching and writing. He died in 1647, aged seventy-five. His works, consisting of commentaries on the scriptures, sermons, and controversial pieces, were very numerous, but it is unnecessary to specify them separately, as they were collected in 3 vols. fol. and printed at Rotterdam in 1651. His brother WILLIAM, who was likewise in the church, published on "Justification," and on "Ecclesiastical liberty." We have in English, "A relation of the last hours of Dr. Andrew Rivet," 12mo, translated and published by Nehemiah Coxe, by which it appears that Dr. Rivet was not more a man of great learning than of great piety.[1]

RIVET DE LA GRANGE (ANTHONY), of the same family as the preceding, but descended from a catholic branch, was born October 30, 1683, at Confolens, a small town in Poictiers. He studied philosophy under the Jacobins at Poictiers, but an escape from very imminent danger determined him to put on the Benedictine habit, which he accordingly did at Marmoutier in 1704, and took his vows there in 1705. In 1716 he was transferred to the monastery of St. Cyprian, and summoned to Paris the year following, to assist some other monks in compiling a history of illustrious men of the Benedictine order; but this project failing, Rivet turned his thoughts entirely to the literary history of France, which he had before formed a

[1] Freheri Theatrum.—Moreri.—Ath. Ox. vol. I.

design of writing, and which employed the rest of his life. He was assisted in this work by three of his brethren, Joseph Duclou, Maurice Poncet, and John Colomb, who were all his particular friends, good critics, and accurate and industrious writers. In 1723 Rivet published at Amsterdam "Le Necrologe de Port Royal des Champs," a work of which he was very fond, and added to it a long historical preface. This publication, joined to his warm opposition to the bull Unigenitus, from which he had appealed, obliged him to retire into the abbey of St. Vincent at Mans, the same year, where he laboured assiduously during more than thirty years to complete his "Literary History of France." He published the first volume in 1733, 4to, and was finishing the ninth, which contains the first years of the 12th century, when he died, February 7, 1749, in his sixty-sixth year, worn out with intense application, austerities, and the strict and rigorous observation of his rule, from which he never departed. His history was afterwards extended to 12 volumes, to which Clemencet added a 13th. It is a very useful work, but the French literati have never thought of completing it.[1]

RIVIERE, or RIVERIUS (LAZARUS), an eminent French physician, was born at Montpellier in 1589. He studied in the university of his native place, but having failed in his examinations for his degree, he was impelled to redouble his exertions, and in 1611 was admitted to the degree of doctor with great credit. In 1622 he was appointed to the professorship of medicine in the university, an office which he continued to fill with great honour until his death in 1655. Riverius published "The Institutes of Medicine," in five books, in Latin, which went through many editions; but the work which has gained him most reputation, is a course of medicine, entitled "Praxis Medica," of which editions were long multiplied in France, Holland, and England. It treats of most of the diseases to which the body is subject, in seventeen books, in a clear style; but in many places he appears to have borrowed copiously from Sennertus. He published also a work entitled "Observationes Medicæ et Curationes insignes," which has been frequently reprinted, and is not now without its value. These works have been collected and published together, under the title of "Opera Medica Universa," Geneva,

[1] Moreri.—Dict. Hist.

1737, and Leyden, 1738, fol. Eloy observes, that a friar, Bernardin Christin, who had been a pupil of Riverius, compiled some secrets of chemistry, which he published with the name of Riverius; and although it has been clearly proved that he was not the author of these papers, yet they have been frequently printed in the collections of his works, and separately, under the title of "Arcana Riverii."[1]

RIVINUS (AUGUSTUS QUIRINUS), an eminent botanist and physician, was the son of a learned physician and critic, Andrew Bachmann, whose name in Latin became Rivinus. He was born at Leipsic in 1652. After a successful course of study he became professor of physiology and botany in his native university. He was also a member of various learned societies, and died in 1723, aged seventy-one.

The botanical system of Rivinus is founded on the most elegant and attractive, if not the most solid and important, parts of plants. His classes are marked by the number, the regularity, or irregularity, of the petals. He could not proceed far in this path without perceiving that he made most unnatural, and, as Haller justly terms them, paradoxical, combinations. He therefore asserted, and doubtless believed, the inutility and impracticability of a really natural classification. This principle brought him to one right conclusion, which even the philosophical Ray did not attain, or was afraid to admit, that the old primary distribution of vegetables into trees, shrubs, and herbs, is unscientific and erroneous.

Rivinus published, at his own expence, in 1690, his splendid illustration of the first class of his system, comprising such plants as have a monopetalous irregular flower. This part consists of one hundred and twenty-five plates; but the catalogue of species is imperfect. A learned "Introductio generalis in rem herbariam" is prefixed; and this introductory part was, at different times, republished in a smaller form. The second part of this sumptuous work came forth in 1691, and consists of one hundred and twenty-one plates, of plants with four irregular petals; into which class, by means of some contrivance, and many grains of allowance, are admitted all the papilionaceous tribe, the cruciform genus Iberis, the Euphorbia, and a few things besides. In 1699 the third part, containing flowers with

[1] Eloy, Dict. Hist. de Medicine.—Rees's Cyclopædia.

five irregular petals, was given to the world. Even more liberty is taken in the assemblage of genera here than in the former class. It consists of one hundred and thirty-nine plates. A fourth part, the hexapetalæ irregulares, consisting of the Orchideæ, was finished, but not published, before the author's death; nor indeed have any more than a very few copies of this ever got abroad into the world, so that it constitutes one of the greatest bibliothecal rarities. With respect to utility or beauty, those who are possessed of the transcendant engravings of this favourite tribe in Haller's History of Swiss Plants, may dispense with the figures of Rivinus. The author had prepared several supplementary plates to his work, which never came forth, and of which perhaps the only specimens are to be seen in sir Joseph Banks's fine copy of the whole work, except two duplicate plates presented by the learned baronet to the president of the Linnæan society. There is every reason to believe that the copy in question belonged to the author himself, or to his son, as may be gathered from its manuscript additions and corrections. A complete copy, of even the three first parts of Rivinus's book is, indeed, difficult to be met with; for several of the plates having from time to time received additions of seed-vessels, or of entire plants; the earlier impressions of such plates are consequently imperfect. The best copies are required, by fastidious collectors, to have every plate with and without the additions.

As a medical writer, Rivinus has the merit of faithful observation and description, in his treatise "de Peste Lipsiensi," published in 1680. He wrote also on dyspepsia, on intermittent fevers, and various other subjects. He did not scruple to attack whatever practice or opinion he found established on the basis of prejudice and ignorance. In this respect his "Censura Medicamentorum officinalium" ranks very high. His commendable aim, in this work, was to clear the materia medica of its various disgraceful incumbrances; so many of which originated in error, imposition, or superstition. His attempts have been followed up by various men of ability and authority; and it is to the united labour and good sense of such that the world is indebted for the purified and improved state of our modern pharmacopeias.

Though not a great practical anatomist, or dissector, Rivinus is said to have discovered a new salivary duct. He

left a son, JOHN AUGUSTUS Rivinus, who succeeded him as professor, and under whose presidency was published a dissertation, in 1723, on "Medicinal Earths." This gentleman died in 1725, aged thirty-three, having survived his father but two years. His premature death seems to have prevented the publication of the fourth part of his father's great botanical work, at least for some time. Haller says, Ludwig afterwards edited the plates of the Orchideæ, without any letter-press; but this publication has never come under our inspection.[1]

RIZZIO, or RICCI, (DAVID), a musician of the sixteenth century, whose misconduct or misfortunes have obtained him a place in the history of Scotland, was born at Turin, but brought up in France. His father was a musician and dancing-master, and the son probably possessed those talents which served to amuse a courtly circle. He appears to have come to Scotland about 1564, when, according to most accounts, he was neither young nor handsome. The count de Merezzo brought him hither in his suite, as ambassador from Savoy to the court of the unfortunate queen Mary. Sir James Melvil, in his "Memoirs," tells us that "the queen had three valets of her chamber who sung in three parts, and wanted a base to sing the fourth part; therefore, telling her majesty of this man, Rizzio, as one fit to make the fourth in concert, he was drawn in sometimes to sing with the rest." He quickly, however, crept into the queen's favour; and her French secretary happening at that time to return to his own country, Rizzio was preferred by her majesty to that office. He began to make a figure at court, and to appear as a man of weight and consequence. Nor was he careful to abate that envy which always attends such an extraordinary and rapid change of fortune. On the contrary, he seems to have done every thing to increase it; yet it was not his exorbitant power alone which exasperated the Scots; they considered him as a dangerous enemy to the protestant religion, and believed that he held for this purpose a constant correspondence with the court of Rome. His prevalence, however, was very short-lived; for, in 1566, certain nobles, with lord Darnly at their head, conspired against him, and dispatched him in the queen's presence

[1] From the account drawn up by the president of the Linnæan society for Rees's Cyclopædia.

with fifty-six wounds. The consequences of this murder to the queen and to the nation are amply detailed in Scotch history, and have been the subject of a very fertile controversy.

As a musician, Rizzio's instrument was the lute, which was at that time the general favourite all over Europe; and an opinion has long prevailed that he was the great improver of Scotch music, and that he composed most of the Scotch tunes which have been heard with so much pleasure for two centuries past, and are in their style to be distinguished from all other national airs. This matter, however, has been investigated both by sir John Hawkins, from records, and by Dr. Burney, from personal inquiry at Turin; and the result is, that the opinion has no foundation.[1] Some part of Dr. Burney's sentiments on the subject we have already given in our account of king James I. of Scotland. It does not, in fact, appear that Rizzio was a composer at all; and his stay in this country not exceeding two years, with the variety of business in which he was, fatally for himself and his royal mistress, engaged, could have left him little leisure for study, or for undertaking the improvement of the national music.[1]

ROBERTS (BARRE' CHARLES), an ingenious young writer and medallist, the third child and second son of Edward Roberts, esq. deputy-clerk of the pells of the exchequer, was born March 13, 1789, in St. Stephen's court, Westminster. His frame and constitution were delicate, which probably created an aversion to the usual exercises of youth, and his early pursuits evinced vivacity without levity. They were of a nature to exercise, but not to weary the faculties; and, springing from a desire for knowledge, afforded to him a perpetual variety of objects. The first rudiments of education, as far as it related to habits, he acquired himself, or perhaps he imbibed them from the situation in which he was placed. In his father's house at Ealing, the well-ordered œconomy of time which prevails in a regular family, taught him to appreciate and to profit by the means of tranquillity thus placed within his reach. The salubrity of the air, and the extent of the grounds, which allowed him as much exercise as he wished for, contributed to the health of his body; and he had the advantage of a well-chosen collection of books, which

[1] Burney and Hawkins's Hist. of Music.

afforded him the opportunity of indulging his taste for reading.

In the earliest periods of his life he seemed to be fully impressed with the importance and value of time, no moment of which he suffered to be unemployed. Whatever was curious in literature attracted his attention, but subjects of antiquity were those which he most delighted to investigate. In these his patience and perseverance were very remarkable; and though he read with eagerness and rapidity, he never neglected to note down particular circumstances, or to mark for subsequent reference such things as he could not at once completely embrace. To a natural quickness of observation was added a retentive memory, and the exercise of these was matured into an habit of attention and arrangement.—Fortunately for Barrè these endowments did not escape the eye of him who was most interested by affection and consanguinity in his welfare. His father early discovered and cultivated them. Barrè, when at home, was his constant companion, and, soon after the years of infancy were passed, became his most intimate friend. Indeed it is not possible to imagine a greater degree of confidence between two persons, even of similar ages, than that which existed between this youth and his parent; and so well was it supported and understood, that Barrè never for a moment lost sight of his relative situation, nor transgressed the limits of respect which filial love, even had there been no other motive, would have taught him to observe. The clearness of his perceptions, and the correctness of his understanding, secured him from any overrated idea of his own talents, and rather added than detracted from the docility of his disposition: a docility, not in him the result of feebleness, or indolence, nor tending to the obliteration of his natural character, but derived from a comparison of his own inexperience with the matured judgment of advanced life, and a just estimate and conviction of his father's love. Barrè, in this free and confidential intercourse, imbibed all the advantages which a system of perfect intimacy with one so much his superior in age and worldly experience could produce, divested as it was, by the discriminating hand of a parent, of all the evils which attend on the formation of an artificial character. It would have been of the highest gratification to his father to have retained constantly under his own eye a son so much the object of his care and affection, and who seemed to

court all the instruction which could be bestowed on him; but as this would have demanded leisure, and qualifications which fall to the lot of but few persons, Barrè was sent in May 1797, to Dr. Horne's school at Chiswick, and in June 1799, was placed under the care of the Rev. William Goodenough, at Ealing, between whose family and that of his pupil a long intimacy and friendship had subsisted. Here he remained six years, and acquired a competent knowledge of the classics, and some share of mathematics, history, and antiquities, the study of which last had been previously familiar to him while enjoying his father's library at home.

It was during the same time that he formed his fine collection of coins, which is now in the British museum, having been purchased by the trustees with consent of parliament. This collection was begun to be formed when Barrè was very young. He accidentally saw a few Roman coins in his father's possession, which he presently got transferred to his own. They were hoarded by him with infantine care, and esteemed by him as invaluable property. The occasional presents of friends, and such specimens as a child's pocket-money could procure, soon increased the store, which he would display and comment upon with the air and importance of a connoisseur. As he advanced in age, however, he perceived that to form a complete and universal collection of coins was an object only in the power of individuals possessed of larger means than he could ever expect to enjoy. He therefore relinquished it in this character, and confined his attention only to those connected with his own country. His father encouraged the pursuit, as he followed it in the light of a science, which illustrated and confirmed him in his historical studies; and his name as a collector soon became known among the dealers, who did not fail to bring him whatever could be discovered most rare and curious in their line of search.

On the 11th of October, 1805, he was entered as a commoner of Christ Church at Oxford, in which house he became a student at the Christmas following, by the presentation of Dr. Hay, obtained at the request of lord Viscount Sidmouth. As he never had been separated from his family till this period, for a week together, the distance between Ealing and Oxford appeared to him a very considerable one, and a plan of correspondence was immediately established. His earliest letters contain a picture of his

mind under the influence of new impressions, and new habits, while they display his conduct as uniformly correct and praise-worthy; and he took his first degree in Nov. 1808, with great approbation. Before this time he had been a frequent correspondent in the Gentleman's Magazine on the subject of coins, and that not superficially, but with a degree of knowledge which would have been creditable to a veteran collector. He was also invited to contribute to one of those literary journals in which personal attack is more an object than sound criticism; but we are not sorry to find that he made little progress in an employment so unsuitable to an ingenuous mind.

The career, however, of this amiable young man was destined to be short. During his residence in the last two years at Oxford, he experienced attacks which indicated that all was not right about him; but their short duration, and the extreme repugnance that he felt towards drawing attention to himself on such accounts, which made him perhaps conceal their extent, prevented the alarm which otherwise his friends and family would have entertained. In the autumn of 1807 he was seized with a hæmorrhage at the nose, and not long afterwards with frequent fits of giddiness. The excitement which he underwent in 1808, while qualifying himself to take his degree, rendered him still more obnoxious to these baneful influences. Under the constant agitation of his mind, the deterioration in his health became visible by caprice of appetite, and increased nervous irritability. In the summer of that year he was seized with a cough, which, though neither violent nor frequent, never left him afterwards. His illness, however, made no rapid advances; and when he returned home after his examination, he continued to mix in the society of his friends as usual. In a visit to London in the cold and unhealthy spring of 1809, his disposition to malady was increased by accidental causes, too minute to arrest his attention; and unfortunately also at this period he was summoned to Oxford by intelligence of the fire at Christ Church, by which his rooms were damaged, and his books endangered. The season, and the business he went upon, were peculiarly unfavourable to an invalid; he was necessarily involved in a good deal of bodily agitation, in order to ascertain and secure his property, and exposed to the air at a time when repose and seclusion were of the utmost importance to him. As the summer advanced, his disorder did not abate, though

the symptoms of it were too equivocal to enable his medical attendants to give it a decided name.

He was prevailed upon, with some entreaty, to make a journey early in July to Southampton, in the company of a near relation, with whom he had ever lived on terms of affectionate intimacy, and who rejoiced in offering him such attentions as he would accept. On his return to Ealing at the end of September, the symptoms of his disorder had not increased in violence; but the effect of its secret ravages upon him were but too visible. During the whole progress of his ailment, his mind remained unaltered in its inclinations and desires. The thirst for knowledge continued, but the exhausted state of his corporeal system opposed physical obstacles to its gratification: he bore up with cheerfulness and courage against evidences of that which certainly he himself could not be ignorant of, and lamented only the languor of nervous debility which rendered him unable to pursue his favourite and wonted occupations. He died Jan. 1, 1810, and was buried on the 8th in Ealing church, where, on a tablet of white marble, is an elegant Latin inscription from the pen of his early tutor and friend, the rev. Mr. Goodenough. In 1814, a volume, in 4to, of his "Letters and Miscellaneous Papers," was published with an elegant and affectionate memoir of his life, written by his cousin Grosvenor Charles Bedford, esq.[1]

ROBERTS (FRANCIS), a puritan divine, the son of Henry Roberts of Aslake, in Yorkshire, was born there or in that county in 1609, and entered a student of Trinity college, Oxford, in 1625. In 1632 he completed his degrees in arts, and was ordained. Where he first officiated does not appear; but on the breaking out of the rebellion he went to London, took the covenant, and was appointed minister of St. Augustine's, Watling-street, in room of Ephraim Udal, ejected for his loyalty. In 1649 he was presented to the rectory of Wrington in Somersetshire by his patron Arthur lord Capel, son of the beheaded lord Capel. While on this living he was appointed one of the commissioners for the "ejectment of those" who were called "ignorant and insufficient ministers and schoolmasters." At the restoration, however, he conformed, tired out, as many others were, by the distractions of the

[1] Memoir as above.

contending parties, and disappointed in every hope which the encouragers of rebellion had held forth. It does not appear whether he had any additional preferment, except that of chaplain to his patron lord Capel when he became earl of Essex; and when that nobleman was lord-lieutenant of Ireland in 1672, it is supposed he procured him the degree of D. D. from the university of Dublin. He died at Wrington about the end of 1675, and most probably was interred in that church. He published some single sermons: "The Believer's evidence for Eternal Life," &c. 1649, 1655, 8vo, and the "Communicant instructed," 1651, 8vo, often reprinted; but his principal work is entitled "Clavis Bibliorum, the Key of the Bible," including the order, names, times, penmen, occasion, scope, and principal matter of the Old and New Testament. This was first printed at London and Edinburgh, 1649, in 2 vols. 8vo, and afterwards in 4to; and the fourth edition, 1675, in folio. Wood mentions another work, "Mysterium & Medulla Bibliorum, or the Mystery and Marrow of the Bible," 1657, 2 vols. fol. as he says, but this is doubtful; and "The True way to the Tree of Life," 1673, 8vo.[1]

ROBERTSON (JOSEPH), a learned English divine and miscellaneous writer, was descended from a reputable family, which from time immemorial possessed a considerable estate at Rutter, in the parish of Appleby, in Westmoreland. His father was an eminent maltster; and his mother, the only daughter of Mr. Edward Stevenson, of Knipe, in the same county, cousin to Edmund Gibson, bishop of London. He was born at this latter place, August 28, 1726; but his father soon afterwards removing to Rutter, he was sent, at a proper age, to the free-school at Appleby, where he received the rudiments of classical learning under Mr. Richard Yates, a man of eminent abilities, and distinguished character in his profession. From thence, in 1746, he went to Queen's college, Oxford, where he took his degrees in arts, with considerable reputation for his ingenuity and learning. On his receiving orders he was, for some time, curate to the celebrated Dr. Sykes, at Rayleigh in Essex, and in 1758 he was instituted to the vicarage of Herriard in Hampshire; in 1770, to the rectory of Sutton in Essex; and in 1779, to the vicarage of Horncastle in Lincolnshire, to which he was presented by his relation, Dr. Edmund Law, bishop of Carlisle.

[1] Ath. Ox. vol. II.

In 1761 he published a sermon, entitled "The subversion of ancient Kingdoms considered," preached at St. John's, Westminster, Feb. 13, the day appointed for a general fast. In 1772, he revised and corrected for the press Dr. Gregory Sharpe's posthumous sermons; and the same year completed a new edition of Algernon Sidney's Discourses on Government, with historical notes, in one volume quarto, at the persuasion of Thomas Hollis, esq. who highly approved his performance.

In 1775 a remarkable incident happened, which excited the public attention. A Miss Butterfield was accused of poisoning Mr. Wm. Scawen, of Woodcote lodge in Surrey. Mr. Robertson thought her very cruelly treated, and took an active part in her defence. On this occasion, he published a letter to Mr. Sanxay, a surgeon, on whose testimony Miss Butterfield had been committed to prison; in which he very severely animadverts on the conduct and evidence of that gentleman. After she had been honourably acquitted at the assizes at Croydon, he published a second pamphlet, containing "Observations on the case of Miss Butterfield," shewing the hardships she had sustained, and the necessity of prosecuting her right in a court of justice: that is, her claim to a considerable legacy, which Mr. Scawen had bequeathed her by a will, executed with great formality, two or three years before his death. The cause was accordingly tried in Doctors' Commons. But, though it was universally agreed, that this unfortunate young woman had been unjustly accused, and that Mr. Scawen had been induced, by false suggestions, to sign another testamentary paper, in which her name was not mentioned, yet no redress could be obtained, as the judge observed, "that it was the business of the court to determine the cause, according to what the testator *had* done; not according to what he *ought* to have done."

Mr. R. is said to have been the author of a useful tract, published in 1781, "On Culinary Poisons." In 1782, he published an elegant little volume for the improvement of young people in reading, entitled "An Introduction to the study of Polite Literature." This performance was mentioned as the *first* volume of an intended series on the same subject; but the *second* never appeared, owing, as it is supposed, to part of it having been reprinted in a tract, for the use of Sunday-schools, without his consent, by

archdeacon Paley*. In the same year he revised and published a medical work of his friend sir Clifton Wintringham, "De Morbis quibusdam Commentarii," in one vol. 8vo; to which a second volume was afterwards added in 1791.

In 1785 he published an "Essay on Punctuation," in 12mo. In this treatise he has illustrated a dry and unpromising subject, with a variety of elegant and entertaining examples; a fourth edition of this essay was printed in 1796. In 1788 appeared "The Parian Chronicle, or the Chronicle of the Arundelian Marbles, with a Dissertation concerning its authenticity." The tendency of this work is to shew, that the authenticity of this famous inscription is extremely questionable; but although we may praise the ingenuity, acuteness, and learning, of the author, we may be permitted to doubt whether he has fully established his point.

In 1795 he published a translation of Telemachus, with notes, and the life of Fenelon, in two volumes 12mo; which bears the marks of his usual elegance, taste, and learning. By a note to the dissertation on the Parian Chronicle it appears, that he was concerned in writing the Critical Review "for twenty-one years, from August 1764, to September 1785, inclusive. During this period he was the author of above 2620 articles, on theological, classical, poetical, and miscellaneous publications."

In 1797, Mr. Robertson published "Observations on the Act for augmenting the Salaries of Curates, in four Letters to a Friend," 8vo, written in consequence of what the author thought a disproportionate and oppressive enforcement of the curates' act. In 1798 he published "An Essay on the Education of Young Ladies, addressed to a person of distinction," 8vo; and the next year, "An Essay on the Nature of the English Verse, with Directions for reading Poetry," 12mo.

Mr. Robertson married in 1758, Miss Raikes, the daughter of Mr. Timothy Raikes, apothecary, in London, by whom he had several children, who died in their infancy.

Mr Robertson's health had been considerably impaired, owing to some fits of apoplexy which attacked him about 1799. During 1801 he seemed to have, in some measure,

* See a controversy, more angry than was necessary, on this subject, in Gent. Mag. vol. LXII.

recovered; but on Jan. 18, 1802, he was seized with a violent effusion of blood, which occasioned his death, on the very next day, in the seventy-seventh year of his age. He was tall, stout, and handsome, of a ruddy complexion, prepossessing look, gentle and unassuming manners, and exceedingly polite in conversation: he was an accomplished moral character in every sense of the word. Without violently condemning any of the Christian persuasion, he was enthusiastically devoted to the church of England; and without indulging in any illiberal animadversions on foreign governments, he was duly sensible of the unrivalled advantages and the invaluable blessings of the British Constitution. As to his domestic virtues, one of his biographers thinks he cannot exhibit a more finished picture of them than by stating what Mrs. Robertson told him, "During the forty-four years we have lived together, never, for a single night, did he desert the domestic society, to seek elsewhere for amusement!"

The literary character of Mr. Robertson would rank high among those of his contemporaries in the same line, if he had concentrated his ideas in one large and compact work. Taken, however, as it is, it will unquestionably exhibit a learned critic and philologer, and one of the most accurate writers of his age. Although he was endowed with a vigorous understanding, and enriched with an uncommonly extensive knowledge, his predominant power was memory; and his favourite study, civil and literary history. In the last-mentioned branch he had, perhaps, no superior; and perhaps too, not many among the very professed bibliographers could rival him in the science of books, authors, and literary anecdotes.[1]

ROBERTSON (THOMAS), an eminent grammarian, was, according to Bale, "*Eboracensis urbis alumnus*," which may mean that he was *educated* at York; but Wood says, he was *born* at or near Wakefield in that county. He was originally of Queen's college, Oxford, but afterwards a semi-commoner of Magdalen, and succeeded the famous John Stanbridge as master of the school adjoining to that college. He took his degree of M. A. in 1525, and was elected a fellow of Magdalen. In 1532 he was collated to the prebend of Welton-Westhall in the cathedral of Lincoln; in the year following to that of Sleford, and in 1534,

[1] From Memoirs written by himself in Nichols's Bowyer; and a Sketch by Mr. Damiani.

to that of Gretton, in the same church. It seems probable, but Wood does not mention it as certain, that he took his degree of B. D. in 1539, at which time he says, Robertson was esteemed the "*flos et decus Oxoniæ*," and was treasurer of the church of Salisbury. He held also the archdeaconry of Leicester and vicarage of Wakefield, to which Browne Willis adds the rectory of St. Laud's, at Sherrington, Bucks.

In 1549 he was associated with other divines, ordered by Edward VIth's council to form the new liturgy or common prayer; and thus far, as Dodd remarks, he complied with the reformers; but it does not appear that he advanced much further. In queen Mary's reign, 1557, he was made dean of Durham, and refused a bishopric. This dignity he might have retained when Elizabeth came to the throne, or have obtained an equivalent; but he refused to take the oath of supremacy. Nothing more is known with certainty of his history, unless that he died about 1560. Among the records collected at the end of Burnet's History of the Reformation, are, of Robertson's, "Resolutions of some questions concerning the Sacraments," and "Resolutions of Questions relating to Bishops and Priests." His grammatical tracts, entitled "Annotationes in Lib. Gulielmi Lilii de Lat. Nom. generibus," &c. were printed together at Basil, 1532, 4to. His reputation as a correct grammarian and successful teacher was very great. Strype says, that after refusing the oath of supremacy, he began to propagate his opinions against the reformation, and was overlooked; but Willis thinks he was taken into custody.[1]

ROBERTSON (WILLIAM), a very learned divine, was born in Dublin, Oct. 16, 1705. His father was a native of Scotland, who carried on the linen-manufacture there; and his mother, Diana Allen, was of a very reputable family in the bishopric of Durham, and married to his father in England. From his childhood he was of a very tender and delicate constitution, with great weakness in his eyes till he was twelve years of age, at which period he was sent to school. He had his grammar-education under the celebrated Dr. Francis Hutcheson, who then taught in Dublin, but was afterwards professor of philosophy in the university of Glasgow. He went from Dr. Hutcheson to that university in 1722, where he remained till 1725, and

[1] Ath. Ox. vol. I. new edition.—Dodd's Ch. Hist.

took the degree of M. A. He had for his tutor Mr. John Lowdon, professor of philosophy; and attended the lectures of Mr. Ross, professor of humanity; of Mr. Dunlop, professor of Greek; of Mr. Morthland, professor of the Oriental languages; of Mr. Simpson, professor of mathematics; and of Dr. John Simpson, professor of divinity. In the last-mentioned year, a dispute was revived, which had been often agitated before, between Mr. John Sterling the principal, and the students, about a right to chuse a rector, whose office and power is somewhat like that of the vice-chancellor of Oxford or Cambridge. Mr. Robertson took part with his fellow-students, and was appointed by them, together with William Campbell, esq. son of Campbell of Mamore, whose family has since succeeded to the estates and titles of Argyle, to wait upon the principal with a petition signed by more than threescore matriculated students, praying that he would, on the 1st day of March, according to the statutes, summon an university-meeting for the election of a rector; which petition he rejected with contempt. On this Mr. Campbell, in his own name and in the name of all the petitioners, protested against the principal's refusal, and all the petitioners went to the house of Hugh Montgomery, esq. the unlawful rector, where Mr. Robertson read aloud the protest against him and his authority. Mr. Robertson, by these proceedings, became the immediate and indeed the only object of prosecution. He was cited before the faculty, i. e. the principal and the professors of the university, of whom the principal was sure of a majority, and, after a trial which lasted several days, had the sentence of expulsion pronounced against him; of which sentence he demanded a copy, and was so fully persuaded of the justice of his cause, and the propriety of his proceedings, that he openly and strenuously acknowledged and adhered to what he had done. Upon this, Mr. Lowdon, his tutor, and Mr. Dunlop, professor of Greek, wrote letters to Mr. Robertson's father, acquainting him of what had happened, and assuring him that his son had been expelled, not for any crime or immorality, but for appearing very zealous in a dispute about a matter of right between the principal and the students. These letters Mr. Robertson sent inclosed in one from himself, relating his proceedings and sufferings in the cause of what he thought justice and right. Upon this his father desired him to take every step he might

think proper, to assert and maintain his own and his fellow-students claims; and accordingly Mr. Robertson went up to London, and presented a memorial to John duke of Argyle, containing the claims of the students of the university of Glasgow, their proceedings in the vindication of them, and his own particular sufferings in the cause. The duke received him very graciously, but said, that "he was little acquainted with things of this sort;" and advised him "to apply to his brother Archibald earl of Ilay, who was better versed in such matters than he." He then waited on lord Ilay, who, upon reading the representation of the case, said "he would consider of it." And, upon consideration of it, he was so affected, that he applied to the king for a commission to visit the university of Glasgow, with full power to examine into and rectify all abuses therein. In the summer of 1726, the earl of Ilay with the other visitors repaired to Glasgow, and, upon a full examination into the several injuries and abuses complained of, they restored to the students the right of electing their rector; recovered the right of the university to send two gentlemen, upon plentiful exhibitions, to Baliol college in Oxford; took off the expulsion of Mr. Robertson, and ordered that particularly to be recorded in the proceedings of the commission; annulled the election of the rector who had been named by the principal; and assembled the students, who immediately chose the master of Ross, son of lord Ross, to be their rector, &c. These things so affected Mr. Sterling, that he died soon after; but the university revived, and has since continued in a most flourishing condition.

Lord Ilay had introduced Mr. Robertson to bishop Hoadly, who mentioned him to archbishop Wake, and he was entertained with much civility by those great prelates. As he was then too young to be admitted into orders, he employed his time in London in visiting the public libraries, attending lectures, and improving himself as opportunities offered. He had the honour to be introduced to lord-chancellor King, by a very kind letter from Dr. Hort, bishop of Kilmore, and was often with his lordship. In 1727 Dr. John Hoadly, brother to the bishop of Salisbury, was nominated to the united bishoprics of Ferns and Leighlin in Ireland. Mr. Robertson was introduced to him by his brother; and, from a love of the *natale solum*, was desirous to go thither with him. Mr. Robertson then informed the

archbishop of Canterbury of his design; and his Grace gave him a letter of recommendation to Dr. Goodwin, archbishop of Cashel, who received him in a most friendly manner, but died soon after. The first person whom Dr. Hoadly ordained, after he was consecrated bishop of Ferns, was Mr. Robertson, whose letters of deacon's orders bear date January 14, 1727; and in February the bishop nominated him to the cure of Tullow in the county of Carlow: and here he continued till he was of age sufficient to be ordained a priest, which was done November 10, 1729; and the next day he was presented by lord Carteret, then lord-lieutenant of Ireland, to the rectory of Ravilly in the county of Carlow, and to the rectory of Kilravelo in the county of Wiclow; and soon after was collated to the vicarages of the said parishes by the bishop of Ferns. These were the only preferments he had till 1738, when Dr. Synge, bishop of Ferns, collated him to the vicarages of Rathmore and Straboe, and the perpetual cure of Rahil, all in the county of Carlow. These together produced an income of about 200*l.* a-year. But, as almost the whole lands of these parishes were employed in pasture, the tithes would have amounted to more than twice that sum if the herbage had been paid for black cattle, which was certainly due by law. Several of the clergy of Ireland had, before him, sued for this herbage in the Court of Exchequer, and obtained decrees in their favour. Mr. Robertson, encouraged by the exhortations and examples of his brethren, commenced some suits in the Exchequer for this herbage, and succeeded in every one of them. But when he had, by this means, doubled the value of his benefices, the House of Commons in Ireland passed several severe resolutions against the clergy who had sued, or would sue, for this "new demand," as they called it, which encouraged the graziers to oppose it so obstinately as to put a period to that demand. This proceeding of the Commons provoked Dean Swift to write "The Legion-Club." Mr. Robertson soon after published a pamphlet, entitled "A Scheme for utterly abolishing the present heavy and vexatious Tax of Tithe;" the purport of which was, to pay the clergy and impropriators a tax upon the land in lieu of all tithes. This went through several editions: but nothing farther was done in it.

In 1739, lord Cathcart (though Mr. Robertson's person was quite unknown to him) sent him, by captain Prescott,

a very kind message, with a proper qualification under his hand and seal, to be his chaplain.

Mr. Robertson had, in 1728, married Elizabeth, daughter of major William Baxter, who, in his younger years, had been an officer in Ireland in the armies of king Charles II. and James II.; but was cashiered by the earl of Tyrconnel, James's lord-lieutenant of Ireland, as a person not to be depended upon in carrying on his and his master's designs. Captain Baxter upon this repaired to London, and complained of it to the duke of Ormond. His father was at that time steward to the duke's estate. His grace, who was then joined with other English noblemen in a correspondence with the prince of Orange, recommended him to that prince, who immediately gave him a company in his own forces. In this station he returned to England with the prince at the revolution, and acted his part vigorously in bringing about that great event. While the captain was in Holland, he wrote that remarkable letter to Dr. Burnet, afterwards bishop of Salisbury, which is inserted in the bishop's life at the end of the "History of his own Times." By this lady, who was extremely beautiful in her person, but much more so in her mind, Mr. Robertson had one and twenty children. There is a little poem written by him eight years after their marriage, and inscribed to her, upon her needle-work, inserted in the Gent. Mag. 1736. In 1743, Mr. Robertson obtained the bishop's leave to nominate a curate at Ravilly, and to reside for some time in Dublin, for the education of his children. Here he was immediately invited to the cure of St. Luke's parish; and in this he continued five years, and then returned to Ravilly in 1748, the town air not agreeing with him. While he was in the cure of St. Luke's, he, together with Mr. Kane Percival, then curate of St. Michan's, formed a scheme to raise a fund for the support of widows and children of clergymen of the diocese of Dublin, which hath since produced very happy effects. In 1758 he lost his wife. In 1759 Dr. Richard Robinson was translated from the see of Killala to that of Ferns; and, in his visitation that year, he took Mr. Robertson aside, and told him, that the primate, Dr. Stone (who had been bishop of Ferns, and had kept up a correspondence with Mr. Robertson), had recommended him to his care and protection, and that he might therefore expect every thing in his power. Accordingly, the first benefice that

became vacant in his lordship's presentation was offered to him, and he thankfully accepted it. But, before he could be collated to it, he had the "Free and Candid Disquisitions" put into his hands, which he had never seen before. This inspired him with such doubts as made him defer his attendance on the good bishop. His lordship wrote to him again to come immediately for institution. Upon this, Mr. Robertson wrote him the letter which is at the end of a little book that he published some years after, entitled, "An Attempt to explain the words of Reason, Substance, Person, Creeds, Orthodoxy, Catholic Church, Subscription, and Index Expurgatorius;" in which letter Mr. Robertson returned his lordship the most grateful thanks for his kindness, but informed him that he could not comply with the terms required by law to qualify him for such preferment. However, Mr. Robertson continued at Ravilly performing his duty; only, thenceforward, he omitted the Athanasian creed, &c. This gave offence; and, therefore, he thought it the honestest course to resign all his benefices together, which he did in 1764; and, in 1766, he published his book by way of apology to his friends for what he had done; and soon after left Ireland, and returned to London. In 1767, Mr. Robertson presented one of his books to his old *Alma Mater* the university of Glasgow, and received in return a most obliging letter, with the degree of D. D. In 1768 the mastership of the free-grammar school at Wolverhampton in Staffordshire becoming vacant, the company of Merchant-Tailors, the patrons, unanimously conferred it on him. In 1772 he was chosen one of the committee to carry on the business of the society of clergymen, &c. in framing and presenting the famous petition to the House of Commons of Great Britain, praying to be relieved from the obligation of subscribing assent and consent to the thirty-nine articles, and all and every thing contained in the book of common-prayer. After this he lived several years at Wolverhampton, performing the duties of his office, in the greatest harmony with all sorts of people there; and died, of the gout in his stomach, at Wolverhampton, May 20, 1783, in the 79th year of his age; and was buried in the churchyard of the new church there.[1]

ROBERTSON (WILLIAM), D. D. one of the most illustrious names in modern literature, and one of the most

[1] Life from materials furnished by himself in Gent. Mag. for 1783.

eminent of modern historians, was born in 1721, at Borthwick, in the county of Mid-Lothian, where his father was then minister; and received the first rudiments of his education at the school of Dalkeith. In 1733, when his father removed to Edinburgh, on being appointed minister of the old Gray-friars' church, he placed his son at the university, where his industry and application appear to have been of that extraordinary and spontaneous kind, which bespeaks a thirst for knowledge, and is a pledge of future eminence. From a very early period of life he employed every means to overcome the peculiarities of a provincial idiom, and accustom his pen to the graces of the best English style. For this purpose he frequently exercised himself in the practice of translation, and was about to have prepared for the press a version of Marcus Antoninus, when he was anticipated by an anonymous publication at Glasgow. Nor did he bestow less pains on acquiring a fluent and correct eloquence, associating for that purpose with some fellow-students and others, who assembled periodically for extempore discussion and debate. Thus in all his early pursuits he deviated knowingly, or was insensibly directed into those paths which led to the high fame he afterwards enjoyed.

His studies at the university being finished, he was licensed to preach in 1741, and in 1743 was presented to the living of Gladsmuir, in East Lothian, by John, second earl of Hopeton. This preferment, although the whole emoluments did not exceed 100*l.* a year, was singularly opportune, as his father and mother died about this time, leaving a family of six daughters and a younger son unprovided for, whom our author removed to Gladsmuir, and maintained with decency and frugality, until they were settled in the world.—During the rebellion in 1745, when the capital of Scotland was in danger of falling into the hands of the rebels, the state of public affairs appeared so critical that he thought himself justified in laying aside for a time the pacific habits of his profession, and in quitting his parochial residence at Gladsmuir, to join the volunteers of Edinburgh; and, when at last it was determined that the city should be surrendered, he was one of the small band who repaired to Haddington, and offered their services to the commander-in-chief of his majesty's forces. He returned, however, as soon as peace was restored, to Gladsmuir, and in 1751 married his cousin, miss Mary Nesbit, daughter of the Rev. Mr. Nesbit, one of the ministers of Edinburgh.

He now applied himself to his pastoral duties, which he discharged with a punctuality that procured him the veneration and attachment of his parishioners, and as his eloquence in the pulpit began to attract the notice of the neighbouring clergy, this circumstance, no doubt, prepared the way for that influence in the church which he afterwards attained. In 1755 he published "A Sermon preached before the Society for promoting Christian knowledge," which has been deservedly admired, and encouraged by a sale of five editions, besides a translation into German. He had some time before this made his appearance in the General Assembly of the church of Scotland, and had taken an active part in their proceedings. In 1757, he distinguished himself in the defence of Mr. John Home, minister of Athelstoneford, who had written the tragedy of "Douglas." This was considered as so bold a departure from the austerity expected in a presbyterian divine, that the author, and some of his brethren, who had witnessed the play in the theatre, were prosecuted in the ecclesiastical court. On this occasion Dr. Robertson contributed much, by his eloquence, to the mildness of the sentence in which the prosecution terminated; and his conduct was no inconsiderable proof of his general candour, as he had never himself entered within the walls of a play-house, avoiding such an indulgence as inconsistent with the scrupulous circumspection which he maintained in his private character.

In the mean time, his leisure hours had been so well employed that, in 1758, he went to London to concert measures for the publication of his first celebrated work, "The History of Scotland during the reigns of queen Mary and king James VI. till his accession to the crown of England; with a review of the Scottish history previous to that period; and an Appendix, containing original papers," 2 vols. 4to. The plan of this work is said to have been formed soon after his settlement at Gladsmuir. It was accordingly published on the 1st of February, 1759, and so eager and extensive was the sale, that before the end of that month, he was desired by his bookseller to prepare for a second edition. "It was regarded," says his biographer, "as an attempt towards a species of composition that had been cultivated with very little success in this island; and accordingly it entitles the author, not merely to the praise which would now be due to an historian of equal eminence,

but to a high rank among those original and leading minds that form and guide the taste of a nation." Contemporary publications abounded in its praises, but it would be superfluous to collect opinions in favour of a work familiarized to the public by so many editions. Among the most judicious of the literati of that period who were the first to perceive and predict the reputation our author was about to establish, were, hon. Horace Walpole*, bishop Warburton, lord Royston, the late sir Gilbert Elliot, Dr. Birch, Dr. Douglas, late bishop of Salisbury, Dr. John Blair, late prebendary of Westminster, and Mr. Hume. It may suffice to add, that fourteen editions of this work were published in the author's life-time.

While the "History of Scotland" was in the press, Dr. Robertson removed, with his family, from Gladsmuir to Edinburgh, in consequence of a presentation which he had received to one of the churches of that city. His preferments now multiplied rapidly. In 1759, he was appointed chaplain of Stirling castle; in 1761, one of his majesty's chaplains in ordinary for Scotland; and in 1762 he was chosen principal of the university of Edinburgh. Two years afterward, the office of king's historiographer for Scotland (with a salary of 200*l.* a year) was revived in his favour. About this time, likewise, it appears that he was solicited to become a member of the church of England, by friends who considered that establishment as more likely to reward his merit than the highest emoluments his own church could afford. He resisted this temptation, however, with a decision which prevented its being farther urged, although it appears at the same time, from his correspondence, that he would not have been sorry to accept any situation which might have relieved him from the duties of his pastoral office, and afford him the power of applying himself wholly to his studies. His refusal, therefore, as his biographer justly observes, "became the consistency and dignity of his character," and it is greatly to his honour, that whatever offices or wealth he acquired throughout life, were the fair reward of his own exertions.

* On this name, we may remark, in the language of Dr. Robertson's biographer, that "The value of praise, whatever be the abilities of him who bestows it, depends on the opinion we entertain of his candour and sincerity; qualities which it will be difficult to allow Mr. Walpole, after comparing the various passages in this memoir, with the sentiments he expresses on the same subject in his posthumous publication." Walpole, indeed, was perhaps the most insincere man of his age, as will be farther noticed in our account of him.

He was, however, about this time, desirous of profiting by the indulgence the public had shewn him, and consulted his friends relative to the choice of another historical subject. A history of England was strongly recommended, and encouragement promised from the most exalted source of honour. His majesty was pleased to express a wish to see a history of England from his pen, and the earl of Bute promised him every assistance that could be derived from the records in possession of government, and held out the most flattering views of encouragement in other respects. At first Dr. Robertson was averse to this scheme, as interfering with the plan of Hume, with whom, notwithstanding the contrariety of their sentiments, both in religion and politics, he lived in the greatest friendship; but afterwards, when the royal patronage was so liberally tendered, appears to have inclined to the undertaking. This perhaps cannot be better expressed than in his own words. "The case, I now think, is entirely changed. His (Hume's) history will have been published several years before any work of mine on the same subject can appear: its first run will not be marred by any jostling with me, and it will have taken that station in the literary system which belongs to it. This objection, therefore, which I thought, and still think, so weighty at that time, makes no impression on me at present, and I can now justify my undertaking the English history, to myself, to the world, and to him. Besides, our manner of viewing the same subject is so different or peculiar, that, (as was the case in our last books) both may maintain their own rank, have their own partizans, and possess their own merit, without hurting each other."

What "station in the literary system" Hume's history might have occupied, if Dr. Robertson had executed his intention, it is impossible to conjecture. It is certain, however, that after a lapse of nearly half a century no work has appeared which can be at all compared to Hume's, in respect to popularity, or rather that commanding influence which a work of established reputation attains, notwithstanding any defects which criticism or superior opportunities of knowledge may point out. The contest between two such writers would have been a noble object of curiosity; and to have been so near it, as the world once was, may yet be felt as a severe disappointment.

After more deliberation, however, Dr. Robertson determined to relinquish this scheme, and to undertake the

"History of Charles V." which, indeed, he had begun before the other plan was so strongly recommended. His character as a historian now stood so high that this new production was expected with the utmost impatience, nor was that expectation disappointed. The preliminary dissertation, under the unassuming title of an "Introduction to the History of Charles V." is particularly valuable as an introduction to the history of modern Europe, and suggests in every page matter of speculation to the politician and the philosopher. The whole appeared under the title of "The History of the reign of the Emperor Charles V. with a View of the Progress of Society in Europe, from the subversion of the Roman Empire to the beginning of the sixteenth century," 1769, 3 vols. 4to.

After an interval of eight years, Dr. Robertson produced his "History of America," 1777, 2 vols. 4to, in undertaking which his original intention was only to complete his account of the great events connected with the reign of Charles V.; but perceiving, as he advanced, that a history of America, confined solely to the operations and concerns of the Spaniards, would not be likely to excite a very general interest, he resolved to include in his plan the transactions of all the European nations in the New World. The origin and progress of the British empire there, however, he destined for the subject of one entire volume, but afterwards abandoned, or rather suspended the execution of this part of his design, as he was of opinion that during a civil war between Great Britain and her colonies, inquiries and speculations concerning ancient forms of policy and laws, which no longer existed, could not be interesting. It would be superfluous to say how much this work enlarged his fame, unless, indeed, which is no hyperbole, we consider the fame arising from his former works as incapable of enlargement. He treated a subject here, which demanded all his abilities, and afforded a full scope for his genius, and he proved how eminently he could excel in splendid, romantic, and poetical delineations, with the originals of which he could not be supposed to have much interest. This work, however, laid him more open to censure than any of his former. The world had become more critical, and from having enjoyed the excellence of his histories of Scotland and of Charles V. more fastidious; and perhaps the dread of his acknowledged name had in some degree been abated by time. Besides, it was impossible by any

force of argument to vindicate the disposition he shews to palliate or to veil the enormities of the Spaniards in their American conquests. This was the more unaccountable in an author whose writings in general are most friendly to the interests of humanity, and who in his previous researches and inquiries after information, lay under no extraordinary obligations to the Spanish court. This blemish in his history was soon followed by a compliment which shews too evidently the light in which it was viewed in Spain. He was elected a member of the Royal Academy of History at Madrid, "in testimony of their approbation of the industry and care with which he has applied to the study of Spanish history, and as a recompense for his merit in having contributed so much to illustrate and spread the knowledge of it in foreign countries." The academy at the same time appointed one of its members to translate the History of America into Spanish, but the government put a stop to the undertaking.—It may here be introduced, that as these volumes did not complete Dr. Robertson's original design, he announced in his preface his intention to resume the subject at a future period. A fragment of this intended work, entitled "Two additional chapters of the History of America," 4to, was published after his death.

In consequence of the interruption of Dr. Robertson's plans, which was produced by the American revolution, he was led to think of some other subject which might, in the mean time, give employment to his studious leisure. Many of his friends suggested the history of Great Britain from the Revolution to the accession of the house of Hanover; and he appears to have entertained some thoughts of acceding to their wishes. Mr. Gibbon, with whom he was in the habit of intimate correspondence, recommended to him to write a history of the Protestants in France. What answer he returned to this is not known; nor have we learned what the circumstances were which induced him to lay aside his plan with respect to the history of England. For some time, however, he seems to have relinquished all thoughts of writing any more for the publick. His circumstances were now independent, he was approaching to the age of sixty, with a constitution considerably impaired by a sedentary life. He retired from the business of the General Assembly about the year 1780; and, for seven or eight years, divided the hours which he could spare from his professional duties between the luxury of reading and the conversation of his friends.

To this literary leisure the public is indebted for a valuable performance, of which the materials seem almost insensibly to have swelled to a volume, long after his most intimate friends imagined that he had renounced all thoughts of the press. The "Historical Disquisition concerning the knowledge which the Ancients had of India, and the Progress of Trade with that country prior to the discovery of the Cape of Good Hope," 1791, 4to, took its rise, as he himself informs us, from the perusal of major Rennel's excellent memoir for illustrating his map of Hindostan. This suggested to his mind the idea of examining, more fully than he had done in his History of America, into the knowledge which the ancients had of India: and of considering what is certain, what is obscure, and what is fabulous in their accounts of that remote country. It is divided into four sections. He published this work in his sixty-eighth year; and it appears to have been written in about twelve months. Although less amusing to common readers than his former works, and become less interesting upon the whole, in consequence of the discoveries since brought to light in Asia, it is not inferior in diligence of research, soundness of judgment, or perspicuity of method.

With this publication his historical labours closed,—labours which, for extent and variety, have not been equalled by any writer in our times. All the essential merits of a historian were his; fidelity, the skill of narrative, the combination of philosophy with detail, so seldom attempted, and generally so unsuccessfully executed, and the power of giving an uncommon interest to his personages and events in the mind of the reader. His style has been so justly characterized by his biographer, that we may, without hesitation, recommend it as a *decision* from which it will not be easy to appeal. "The general strain of his composition," says professor Stewart, "is flowing, equal, and majestic; harmonious beyond that of most English writers, yet seldom deviating, in quest of harmony, into inversion, redundancy, or affectation. If, in some passages, it may be thought that the effect might have been heightened by somewhat more of variety in the structure and cadence of his periods, it must be recollected, that this criticism involves an encomium on the beauty of his style; for it is only when the ear is habitually gratified, that the rhythm of composition becomes an object of the

reader's attention." The same judicious critic has remarked, that, "perhaps, on the whole, it will be found that of all his performances Charles V. is that which unites the various requisites of good writing in the greatest degree. The style is more natural and flowing than that of the History of Scotland: while, at the same time, idiomatical phrases are introduced with so sparing and timid a hand, that it is easy to perceive the author's attention to correctness was not sensibly diminished. In the History of America, although it contains many passages equal, if not superior, to anything else in his writings, the composition does not seem to me to be so uniformly polished as that of his former works; nor does it always possess, in the same degree, the recommendations of conciseness and simplicity."

In his own country, Dr. Robertson's reputation was considerably enhanced by his conduct as a leading member of the General Assembly of the church of Scotland, the proceedings of which he regulated, in difficult times and trying emergencies, with great political skill, address, and eloquence, for nearly thirty years. In his pastoral office he was also very assiduous, preaching once every Sunday until a short time before his death. Of his sermons, one only has been printed; but their general merit may be understood from the character given by his colleague, the late Dr. Erskine: "They were so plain," says this candid and venerable man, "that the most illiterate might easily understand them, and yet so correct and elegant that they could not incur their censure whose taste was more refined. For several years before his death, he seldom wrote his sermons fully, or exactly committed his older sermons to memory; though, had I not learned this from himself, I should not have suspected it; such was the variety and fitness of his illustrations, the accuracy of his method, and the propriety of his style."—To his other merits may likewise be added, the diligence, address, and ability, with which he studied and promoted the interests of the university, as Principal, which will be long remembered to his honour. In all his public characters he had the happy talent of gaining influence without the appearance of effort, and of conciliating differences without departing from consistency, or endangering friendship. All his pursuits were those of a great, a steady, and a persevering mind. His private and social virtues, which are also highly spoken

of, no doubt contribute to the commanding celebrity of his public character.

In 1791, his health began apparently to decline, and on this he retired to, and for some time was enabled to enjoy, the placid comforts of a country residence, where, however, his disorder terminated in his death on the 11th of June, 1793, in the seventy-first year of his age. He left a widow, three sons (the eldest an eminent lawyer at the Scotch bar, and the two younger embraced a military life), and two daughters, one married to Mr. Brydone, the traveller, and the other is the widow of John Russell, esq. clerk to the signet.

It yet remains to be mentioned, as a part of Dr. Robertson's literary history, that in 1776, he reviewed, and made considerable alterations, in his "History of Scotland." He took the same pains, in 1778, with his "History of America;" and these "additions and corrections" were sold separately. His "History of Scotland," and that of "Charles V." were translated into French. The honour conferred upon him by the Royal Academy of History at Madrid has already been noticed. In 1781, he was elected one of the foreign members of the Academy of Sciences at Padua; and in 1783 one of the foreign members of the Imperial Academy of Sciences at St. Petersburgh. The late empress Catherine, a warm admirer of his works, sent him a present of a very handsome gold enamelled snuff-box, richly set with diamonds. These honours, however, can scarcely be put in competition with, because they were only the natural consequence of, a higher degree of fame over all Europe, than almost any modern writer has enjoyed, and of fame which no rivalship has been enabled to impair.[1]

ROBERVAL (GILES-PERSONNE), an eminent French mathematician, was born in 1602, at Roberval, a parish in the diocese of Beauvais. He was first professor of mathematics at the college of Maitre-Gervais, and afterwards at the college-royal. A similarity of taste connected him with Gassendi and Morin; the latter of whom he succeeded in the mathematical chair at the royal college, without quitting, however, that of Ramus. Roberval made experiments on the Torricellian vacuum: he invented two new kinds of balance, one of which was proper for weighing

1 Account of the Life, &c. of Dr. William Robertson, by Professor Dugald Stewart, 1 vol. 8vo.

air; and made many other curious experiments. He was one of the first members of the ancient academy of sciences of 1666; but died in 1675, at seventy-three years of age. His principal works are, 1. "A treatise on Mechanics." 2. A work entitled "Aristarchus Samos." Several memoirs inserted in the volumes of the academy of sciences of 1666; viz. 1. Experiments concerning the pressure of the air. 2. Observations on the composition of motion, and on the tangents of curve lines. 3. The recognition of equations. 4. The geometrical resolution of plane and cubic equations. 5. Treatise on indivisibles. 6. On the Trochoid, or Cycloid. 7. A letter to father Mersenne. 8. Two letters from Torricelli. 9. A new kind of balance. *Robervallian Lines* were his, for the transformation of figures. They bound spaces that are infinitely extended in length, which are nevertheless equal to other spaces that are terminated on all sides. The abbot Gallois, in the Memoirs of the Royal Academy, anno 1693, observes, that the method of transforming figures, explained at the latter end of Roberval's treatise of indivisibles, was the same with that afterwards published by James Gregory, in his Geometria Universalis, and also by Barrow in his Lectiones Geometricæ; and that, by a letter of Torricelli, it appears, that Roberval was the inventor of this manner of transforming figures, by means of certain lines, which Torricelli therefore called Robervallian Lines. He adds, that it is highly probable, that J. Gregory first learned the method in the journey he made to Padua in 1668, the method itself having been known in Italy from 1646, though the book was not published till 1692. This account David Gregory has endeavoured to refute, in vindication of his uncle James. His answer is inserted in the Philos. Trans. of 1694, and the abbot rejoined in the French Memoirs of the Academy of 1703.[1]

ROBESPIERRE (MAXIMILIAN ISIDORE), the most ferocious of those tyrants which the French revolution produced, was born at Arras in 1759, where his father was a lawyer, a man of character and knowledge in his profession, but so improvident as to die insolvent, and leave his two sons, of whom Maximilian was the eldest, in poverty. They soon, however, found a generous patron in De Con-

[1] Hutton's Dict.—Eloges des Academiciens, vol. I.—Thomson's Hist. of the Royal Society.

zie, bishop of Arras, who in a manner adopted them, but honoured Maximilian with his particular care, and after providing him with school education, sent him to Paris, and procured him an exhibition in the college of Louis Le Grand. The manner in which Robespierre conducted himself here, answered the expectation of his protector. He was assiduous and successful in his studies, and obtained many of the yearly prizes. There was nothing, however, about him, which indicated his future destiny. Being an apt scholar, it might be thought that he would make a figure in the world; but we are told that even this was not the case, and that his instructors discovered neither in his conversation nor his actions any trace of that propensity, which could lead them to conjecture that his glory would exceed the bounds of the college. When he had, however, attained the age of sixteen or seventeen, he was advised to study the law; and this he pursued, under the auspices of a Mons. Ferrieres, but displayed no extraordinary enthusiasm for the profession. He had neither perseverance, address, nor eloquence, and, according to one of his biographers, his consciousness of inferiority to those who were making a great figure at the bar, gave him an air of gloominess and dissatisfaction. It was at first determined, that he should practise before the parliament of Paris, but this scheme was never carried into execution, for he returned to his native province, and was admitted an advocate in the supreme council of Artois. About this time he is said to have published, in 1783, a treatise on electricity, in order to remove the vulgar prejudices against conductors. In this piece he introduced a laboured eloge on the character of Louis XVI.; but the subject of his next literary performance was yet more remarkable; it was against *death* as a punishment, and in this he reproaches all modern governments for permitting such a punishment to remain on their codes, and even doubts the right claimed by society to cut off the life of an individual!

Such were the sentiments and situation of this man, when the revolution took place, and raised him, and hundreds equally obscure, and perhaps more contemptible, into some degree of consequence. Robespierre, however inferior hitherto in fame, was conscious that he had many of the materials about him that were wanted at this time. Either he actually had good qualities, which is scarcely credible, or by the most consummate hypocrisy, he per-

suaded the people that he was a steady and upright man. He was elected a representative to the states general, but although he attached himself by turns to the faction that seemed uppermost, he remained long in a state of obscurity. He was considered as a passionate, hot-headed young man, whose chief merit consisted in his being warm in the cause of liberty. He had, we are told, another merit, that of bringing the term *aristocrat*, into common use, which afterwards became the watchword of his proscriptions. He tried, too, a journal called "L'Union, ou Journal de la Liberté," which was conducted with extreme violence. But it was suited to the people who read it, and Robespierre obtained the surname of, the *Incorruptible*, from an affectation of independence, and continually declaiming against courtly corruption.

The Jacobin club, however, raised Robespierre to power and celebrity; they even proclaimed "that the national assembly had ruined France, and Robespierre alone could save it." It was during the national convention that he attained the summit of his ambition, if indeed he knew what that was. In the first legislature, he joined the patriots, as they were called; in the second he declared for the republicans, and in both the party to which he attached himself, proved victorious. In the third, the national convention, he carried all before him; the *commune* of Paris, the Jacobin club, and even the convention itself, were filled with his creatures, and became obedient to his commands. A scene of blood followed, which exceeded the proscriptions of Sylla and Marius. Men and women of all ranks perished indiscriminately. Suspected persons, that is, those either dreaded or hated by this monster and his accomplices, were arrested; domiciliary visits awakened the sleeping victims of persecution to misery and destruction; while revolutionary tribunals, as they were called, condemned them by scores, unpitied and even unheard. The laws were no longer maintained; the idea of a constitution became intolerable; all power was concentrated in a junto, called the Committee of Public Safety, which regulated every thing, absolved or tried, spoiled or enriched, murdered or saved; and this committee was entirely regulated by the will of Robespierre, who governed it by means of his creatures, St. Just and Couthon. In the short space of two years, nearly 3000 persons perished by the guillotine in Paris only. Even the revolutionary forms were thought

too dilatory; the execution of four or five in a day did not satiate Robespierre's vengeance; the murder of thirty or forty was demanded, and obtained; the streets became deluged with blood; canals were necessary to convey it to the Seine; and experiments were actually made at one of the prisons with an instrument for cutting off half a score heads at a single motion. Among the victims of this tyrant, it ought not to be forgot, that the greater part of those men perished, who had been the means of revolutionizing the people, and so deluding them with the pretences of liberty, that they could calmly exchange the mild government of a Louis XVI. for that of a Robespierre. In this retributive justice was guided by a superior hand.

At length Robespierre began to be dreaded even by his own accomplices, while the nation at large, roused from its infatuation, looked eagerly forward to the destruction of this monster. In this, however, the nation at large had no share. It was the work of his accomplices; it was still one faction destroying another, and although a second Robespierre did not immediately rise, the way remained open to one whose tyrannical ambition was not satisfied with France as his victim. The first storm against Robespierre burst in the convention; and after exercising its violence as all preceding storms of that kind had, Robespierre was arrested on July 9, 1794, and next day was led to execution, amidst the execrations of the people. His fall, it has been well observed, was the triumph of fear rather than of justice; and the satisfaction with which it must be contemplated, was incomplete, because a few monsters even worse than himself were among the foremost in sending him to the scaffold. His punishment, however, was as signal as his crimes. His under jaw was shattered with a pistol shot, either by himself in an ineffectual attempt at suicide, or by a gendarme in the struggle; it was bound up with a slight dressing as he lay in the lobby of the convention, he wished to wipe away the blood which filled his mouth, they gave him a bloody cloth, and as he pushed it from him, they said to him—"It is blood—it is what thou likest!" There he lay on one of the benches, and, in his agony of mind and body, clenched one of his thighs through his torn clothes with such force that his nails entered his own flesh, and were rimmed round with blood. He was carried to the same dungeon which Hebert, and Chaumette, and Danton, had successively occupied; the gaoler knocked

him about without ceremony, and when he made signs to one of them (for he could not speak) to bring him pen and ink, the man made answer—"What dost thou want with it? is it to write to thy Maker? thou wilt see him presently!" He was placed in a cart between Henriot and Couthon; the shops, and the windows, and the house-tops were crowded with rejoicing spectators to see him pass, and as the cart proceeded, shouts of exultation went before it, and surrounded it, and followed its way. His head was wrapt in a bloody cloth which bound up his shattered jaw, so that his pale and livid countenance was but half seen. The horsemen who escorted him shewed him to the spectators with the point of their sabres. The mob stopt him before the house in which he lived; some women danced before the cart, and one of them cried out to him, "Descend to hell with the curses of all wives and of all mothers!" The executioner, when preparing for the performance of his office, roughly tore off the bandage from his wound; Robespierre then uttered a dreadful cry, his under jaw fell from the upper, and the head while he was yet living exhibited as ghastly a spectacle as when a few minutes afterwards Sampson, the executioner, holding it by the hair, exhibited it to the multitude.

In this wretched man's person, there was little to recommend him. His figure, ill-delineated, without regularity, without proportion, without grace in the outline, was something above the middle size. He had in his hands, shoulders, neck, and eyes, a convulsive motion. His physiognomy, his look was without expression. He carried on his livid countenance, and on his brow, which he often wrinkled, the traces of a choleric disposition. His manners were brutal, his gait was at once abrupt and heavy. The harsh inflections of his voice struck the ear disagreeably; he screeched rather than spoke: a residence in the capital had not been able to overcome entirely the harshness of his articulation. In the pronunciation of many words his provincial accent was discoverable; and this deprived his speech of all melody.

Some have expressed their surprize that a man to whom nature had thus been so niggardly, and whose mind owed so little to cultivation, should have acquired such an ascendancy; but a more minute acquaintance with the leading men in France during his time will remove much of this surprize. It has been said that Nero was not the

worst man of his court; and it is certain that Robespierre was preceded, accompanied, and followed, by men who could have acted his part with equal inclination and facility, had they been placed in his circumstances.[1]

ROBINS, (BENJAMIN), an English mathematician of great genius and eminence, was born at Bath in Somersetshire in 1707. His parents, who were quakers, were of low condition, and consequently neither able, from their circumstances, nor willing from their religious profession, to have him much instructed in that kind of learning which they are taught to despise as human. Yet he made an early and surprising progress in various branches of science and literature, in the mathematics particularly; and his friends, being desirous that he might continue his pursuits, and that his merit might not be buried in obscurity, wished that he could be properly recommended to teach this science in London. Accordingly, a specimen of his abilities was shewn to Dr. Pemberton, the author of the "View of Sir Isaac Newton's Philosophy;" who conceiving a good opinion of the writer, for a farther trial of his proficiency, sent him some problems, which Robins solved very much to his satisfaction. He then came to London, where he confirmed the opinion which had been formed of his abilities and knowledge.

But though Robins was possessed of much more skill than is usually required in a common teacher, yet, being very young, it was thought proper that he should employ some time in perusing the best writers upon the sublimer parts of the mathematics before he undertook publicly the instruction of others. In this interval, besides improving himself in the modern languages, he had opportunities of reading in particular the works of Apollonius, Archimedes, Fermat, Huygens, De Witt, Slusius, James Gregory, Dr. Barrow, sir Isaac Newton, Dr. Taylor, and Mr. Cotes. These authors he readily understood without any assistance, of which he gave frequent proofs to his friends: one was, a demonstration of the last proposition of sir Isaac Newton's treatise on quadratures, which was thought not undeserving a place in the "Philosophical Transactions," No. 397, for 1727. Not long after, an opportunity offered of exhibiting to the public a specimen also of his knowledge in

[1] History of the conspiracy of Robespierre, by Montjoye.—Biographical Anecdotes of the Founders of the French Republic.—Biographie Moderne.—Quarterly Review, No. XIV.

natural philosophy. The royal academy of sciences at Paris had proposed, among their prize-questions in 1724 and 1726, to demonstrate the laws of motion in bodies impinging on one another. John Bernoulli here condescended to be a candidate; and, though his dissertation lost the reward, he appealed to the learned world by printing it in 1727; and, in it, endeavoured to establish Leibnitz's opinion of the force of bodies in motion, from the effects of their striking against springing materials; as signior Poleni had before attempted to evince the same thing from experiments of bodies falling on soft and yielding substances. But as the insufficiency of Poleni's arguments had been demonstrated in the "Philosophical Transactions," No. 371, for 1722, so Robins published in the "Present State of the Republic of Letters," for May 1728, a confutation of Bernoulli's performance, which was allowed to be unanswerable.

Robins now began to take scholars, and about this time quitted the garb and profession of a quaker; but though he professed to teach the mathematics only, he would frequently assist particular friends in other matters; for, he was a man of universal knowledge: and, the confinement of his way of life not suiting his disposition, which was active, he gradually declined it, and adopted other pursuits that required more exercise. Hence he tried many laborious experiments in gunnery; believing, that the resistance of the air had a much greater influence on swift projectiles than was generally supposed. Hence he was led to consider those mechanic arts that depended on mathematical principles, in which he might employ his invention; as, the constructing of mills, the building of bridges, draining of fens, rendering of rivers navigable, and making of harbours. Among other arts of this kind, fortification very much engaged his attention; in which he met with opportunities of perfecting himself, by a view of the principal strong places of Flanders, in some journeys he made abroad with persons of distinction.

On his return home from one of these excursions, he found the learned here amused with Dr. Berkeley's treatise, printed in 1734, entitled "The Analyst;" in which an examination was made in the grounds of the fluxionary method, and occasion taken thus to explode that method. Robins therefore was advised to clear up this affair, by giving a full and distinct account of sir Isaac Newton's doc-

trines in such a manner as to obviate all the objections, without naming them, which had been advanced by the author of "The Analyst;" and accordingly he published, in 1735, "A Discourse concerning the nature and certainty of sir Isaac Newton's method of Fluxions, and of prime and ultimate ratios." Some even of those who had written against "The Analyst," taking exception at Robins's manner of defending sir Isaac Newton's doctrine, he afterwards wrote two or three additional discourses. In 1738, he defended sir Isaac Newton against an objection contained in a note at the end of a Latin piece, called "Matho, sive Cosmotheoria puerilis," written by Baxter, author of the "Inquiry into the Nature of the human Soul;" and, the year after, printed "Remarks" on Euler's "Treatise of Motion," on Smith's "System of Optics," and on Jurin's "Discourse of distinct and indistinct Vision," annexed to Dr. Smith's work. In the mean time Robins's performances were not confined to mathematical subjects: for, in 1739, there came out three pamphlets upon political affairs, which did him great honour. The first was entitled "Observations on the present Convention with Spain;" the second, "A Narrative of what passed in the Common Hall of the citizens of London, assembled for the election of a lord mayor;" the third, "An Address to the Electors and other free subjects of Great Britain, occasioned by the late Succession; in which is contained a particular account of all our negotiations with Spain, and their treatment of us for above ten years past." These were all published without his name; and the first and last were so universally esteemed, that they were generally reputed to have been the production of Mr. Pulteney, who was at the head of the opposition to sir Robert Walpole. They proved of such consequence to Mr. Robins as to occasion his being employed in a very honourable post; for, the opposition having defeated sir Robert, and a committee of the House of Commons being appointed to examine into his past conduct, Robins was chosen their secretary. But after a committee had presented two reports of their proceedings, a sudden stop was put to their farther progress, by a compromise between the contending parties.

In 1742, being again at leisure, he published a small treatise, entitled "New Principles of Gunnery:" containing the result of many experiments he had made, by which are discovered the force of gun-powder, and the difference

in the resisting power of the air to swift and slow motion. This treatise was preceded by an account of the progress which modern fortification had made from its first rise; as also of the invention of gun-powder, and of what had already been performed in the theory of gunnery. Upon a discourse concerning certain experiments being published in the "Philosophical Transactions," in order to invalidate some opinions of Robins, he thought proper, in an account he gave of his book in the same Transactions, to take notice of those experiments: and, in consequence of this, several dissertations of his on the resistance of the air were read, and the experiments exhibited before the Royal Society, in 1746 and 1747; for which he was presented with a gold medal by that society.

In 1748, came out lord Anson's "Voyage round the World;" which, though it carries Walter's name in the title-page, was in reality written by Robins. Of this voyage the public had, for some time, been in expectation of seeing an account, composed under his lordship's own inspection: for which purpose the rev. Richard Walter was employed, as having been chaplain to the Centurion the greatest part of the expedition. Walter had accordingly almost finished his task, having brought it down to his own departure from Macao for England; when he proposed to print his work by subscription. It was thought proper, however, that an able judge should first review and correct it, and Robins was appointed; when, upon examination, it was resolved, that the whole should be written entirely by Robins, and that what Walter had done, being almost all taken verbatim from the journals, should serve as materials only. Hence the introduction entire, and many dissertations in the body of the book, were composed by Robins, without receiving the least hint from Walter's manuscript; and what he had thence transcribed regarded chiefly the wind and the weather, the currents, courses, bearings, distances, offings, soundings, moorings, the qualities of the ground they anchored on, and such particulars as generally fill up a sailor's account. No production of this kind ever met with a more favourable reception, four large impressions being sold off within a twelvemonth: it has been translated into most of the European languages; and it still supports its reputation, having been repeatedly reprinted in various sizes. The fifth edition at London in 1749 was revised and corrected by Robins himself.

He was next requested to compose an apology for the unfortunate affair at Preston Pans in Scotland. This was prefixed as a preface to "The Report of the Proceedings and Opinion of the Board of General Officers on their examination into the conduct of Lieutenant-general sir John Cope, &c.", printed at London in 1749; and this preface was esteemed a master-piece in its kind. Afterwards, Robins had, by the favour of lord Anson, opportunities of making farther experiments in gunnery; which have been published since his death. He also not a little contributed to the improvements made in the royal observatory at Greenwich, by procuring for it, through the interest of the same noble person, a second mural quadrant and other instruments, by which it became perhaps the completest observatory then known. His reputation being now arrived at its full height, he was offered the choice of two very considerable employments. The first was to go to Paris, as one of the commissaries for adjusting the limits in Acadia; the other, to be engineer-general to the East India Company, whose forts, being in a most ruinous condition, wanted a capable person to put them into a posture of defence. This latter he accepted, as it was suitable to his genius, and as the Company's terms were both advantageous and honourable. He designed, if he had remained in England, to have written a second part of the "Voyage round the World;" as appears by a letter from lord Anson to him, dated "Bath, October 22, 1749:"

"DEAR SIR,

"When I last saw you in town, I forgot to ask you, whether you intended to publish the second volume of my 'Voyage' before you leave us; which, I confess, I am very sorry for. If you should have laid aside all thoughts of favouring the world with more of your works, it will be much disappointed, and no one in it more than your very-much obliged humble servant, ANSON."

Robins was also preparing an enlarged edition of his "New Principles of Gunnery;" but, having provided himself with a complete set of astronomical and other instruments, for making observations and experiments in the Indies, he departed hence at Christmas in 1749; and, after a voyage, in which the ship was near being cast away, arrived at the Indies, July 13, 1750. There he immediately set about his proper business with unwearied diligence, and formed complete plans for Fort St. David and Madras: but

he lived not to put them into execution. For, the great difference of the climate being beyond his constitution to support, he was attacked by a fever in September; and, though he recovered out of this, yet about eight months after he fell into a languishing condition, in which he continued till his death, July 29, 1751. By his last will, he left the publishing of his mathematical works to his honoured and intimate friend Martin Folkes, esq. president of the Royal Society, and to James Wilson, M. D. doctor of physic; but, the former of these gentlemen being incapacitated by a paralytic disorder for some time before his death, they were afterwards published by the latter, 1761, 2 vols. 8vo. To this collection, which contains his mathematical and philosophical pieces only, Dr. Wilson has prefixed an account of Mr. Robins, from which this memoir is chiefly extracted. He added also a large appendix at the end of the second volume, containing a great many curious and critical matters in various interesting parts of the mathematics.

It is but justice to say that Mr. Robins was one of the most accurate and elegant mathematical writers that our language can boast of; and that he made more real improvements in artillery, the flight and the resistance of projectiles, than all the preceding writers on that subject. His "New Principles of Gunnery" were translated into several other languages, and commented upon by several eminent writers. The celebrated Euler translated the work into the German language, accompanied with a large and critical commentary; and this work of Euler's was again translated into English in 1784, by Mr. Hugh Brown, with notes, in one volume, 4to.[1]

ROBINS, or ROBYNS (JOHN), an English mathematician, was born in Staffordshire about the close of the 15th century, as he was entered a student at Oxford in 1516, and was in 1620 elected a fellow of All Souls college, where he took his degrees in arts, and was ordained. But the bent of his genius lay to the sciences, and he soon made such a progress, says Wood, in "the pleasant studies of mathematics and astrology, that he became the ablest person in his time for those studies, not excepted his friend Record, whose learning was more general. At length,

[1] Life by Dr. Wilson.—Biog. Brit. Supplement.—Martin's Biog. Philos.—Hutton's Dictionary.

taking the degree of B. D. in 1531, he was the year following made by king Henry the VIIIth (to whom he was chaplain) one of the canons of his college in Oxon, and in December 1543, canon of Windsor, and in fine chaplain to queen Mary, who had him in great veneration for his learning. Among several things that he hath written relating to astrology (or astronomy) I find these following: 'De culminatione Fixarum Stellarum,' &c.; 'De ortu et occasu Stellarum Fixarum,' &c.; 'Annotationes Astrologicæ,' &c. lib. 3;' 'Annotationes Edwardo VI.;' 'Tractatus de prognosticatione per Eclipsin.' All which books, that are in MS. were some time in the choice library of Mr. Thomas Allen of Glocester Hall. After his death, coming into the hands of Sir Kenelm Digby, they were by him given to the Bodleian library, where they yet remain. It is also said, that he the said Robyns hath written a book entitled, 'De Portentosis Cometis;' but such a thing I have not yet seen, nor do I know any thing else of the author, only that paying his last debt to nature the 25th of August 1558, he was buried in the chapel of St. George, at Windsore." This treatise "De Portentosis Cometis," which Wood had not seen, is in the royal library (12 B. xv.); and in the British museum (Ayscough's Cat.) are other works by Robins; and one "De sterilitatem generantibus," in the Ashmolean museum.[1]

ROBINSON (ANASTASIA), an accomplished musical performer, descended from a good family in Leicestershire, was the daughter of a portrait painter, who, having visited Italy for improvement in his art, had made himself master of the Italian language, and acquired a good taste in music. Finding that his daughter Anastasia, during her childhood, had an ear for music, and a promising voice, he had her taught by Dr. Crofts, at first as an accomplishment; but afterwards being afflicted with a disorder in his eyes, which terminated in a total loss of sight, and this misfortune depriving him of the means of supporting himself and family by his pencil, he was under the necessity of availing himself of his daughter's disposition for music, to turn it to account as a profession. She not only prosecuted her musical studies with great diligence, but by the assistance of her father had acquired such a knowledge in the Italian tongue as enabled her to converse in that language, and

[1] Ath. Ox. vol. I. new edit.

to read the best poets in it with facility. And that her taste in singing might approach nearer to that of the natives of Italy, she had vocal instructions from Sandoni, at that time an eminent Italian singing-master resident in London, and likewise from the opera singer called the Baroness.

Her first public exhibition was at the concerts in York-buildings, and at other places, where she usually accompanied herself on the harpsichord. Her general education had been pursued with the utmost care and attention to the improvement of her mind, as well as to ornamental and external accomplishments; and these advantages, seconded by her own disposition and amiable qualities, rendered her conduct strictly prudent and irreproachable. And what still entitled her to general favour, was a behaviour full of timidity and respect to her superiors, and an undissembled gentleness and affability to others, which, with a native cheerfulness that diffused itself to all around her, gained her at all times such a reception from the public, as seemed to ensure her success in whatever she should undertake.

Encouraged by the partiality of the public towards his daughter, and particularly by the countenance and patronage of some persons of high rank of her own sex, Mr. Robinson took a house in Golden-square, where he established weekly concerts and assemblies in the manner of *conversazioni*, which were frequented by all such as had any pretensions to politeness and good taste.

Thus qualified and encouraged, she was prevailed upon to accept of an engagement at the Opera, where she made her first appearance in Creso, and her second in the character of Ismina, the principal female part in Arminio. From this period till 1724, she continued to perform a principal part at the Opera with increasing favour and applause. Her salary is said to have been 1000*l.* and her emoluments, by benefits and presents, were estimated at nearly as much more. When she quitted the stage it was supposed to have been in consequence of her marriage with the gallant earl of Peterborough, the friend of Pope and Swift, who distinguished himself so heroically in Spain during the reign of queen Anne. Though the marriage was not publicly declared till the earl's death in 1735, yet it was then spoken of as an event which had long taken place. And such was the purity of her conduct and character, that she was instantly visited at Fulham as the lady of the mansion, by persons of the highest rank. Here,

and at Mount Bevis, the earl's seat near Southampton, she resided in an exalted station till the year of her decease, 1750, surviving her lord fifteen years; who, at the time of the connexion, must have been considerably beyond his prime, as he was arrived at his seventy-fifth year when he died.

The following anecdotes of Mrs. Anastasia Robinson were communicated to Dr. Burney in 1787, by the late venerable Mrs. Delany, her contemporary and intimate acquaintance. "Mrs. Anastasia Robinson was of a middling stature, not handsome, but of a pleasing, modest countenance, with large blue eyes. Her deportment was easy, unaffected, and graceful. Her manner and address very engaging; and her behaviour, on all occasions, that of a gentlewoman, with perfect propriety. She was not only liked by all her acquaintance, but loved and caressed by persons of the highest rank, with whom she appeared always equal, without assuming. Her father's house in Golden-square was frequented by all the men of genius and refined taste of the times; among the number of persons of distinction who frequented Mr. Robinson's house, and seemed to distinguish his daughter in a particular manner, were the earl of Peterborough and general H——; the latter had shewn a long attachment to her, and his attentions were so remarkable, that they seemed more than the effects of common politeness; and as he was a very agreeable man, and in good circumstances, he was favourably received, not doubting but that his intentions were honourable. A declaration of a very contrary nature was treated with the contempt it deserved, though Mrs. A. Robinson was very much prepossessed in his favour.

"Soon after this, lord Peterborough endeavoured to convince her of his partial regard for her; but, agreeable and artful as he was, she remained very much upon her guard, which rather increased than diminished his admiration and passion for her. Yet still his pride struggled with his inclination; for all this time she was engaged to sing in public, a circumstance very grievous to her, but urged by the best of motives, she submitted to it, in order to assist her parents, whose fortune was much reduced by Mr. Robinson's loss of sight, which deprived him of the benefit of his profession as a painter.

"At length lord Peterborough made his declaration to her on honourable terms; he found it would be vain to make

proposals on any other; and as he omitted no circumstance that could engage her esteem and gratitude, she accepted them, as she was sincerely attached to him. He earnestly requested her keeping it a secret till it was a more convenient time for him to make it known; to which she readily consented, having a perfect confidence in his honour. Among the persons of distinction that professed a friendship for Mrs. A. Robinson, were the earl and countess of Oxford, daughter-in-law to the lord-treasurer Oxford, who not only bore every public testimony of their affection and esteem for Mrs. A. Robinson, but lady Oxford attended her when she was privately married to the earl of Peterborough, and lady Peterborough ever acknowledged her obligations with the warmest gratitude; and after lady Oxford's death she was particularly distinguished by the duchess of Portland, lady Oxford's daughter, and was always mentioned by her with the greatest kindness for the many friendly offices she used to do her in her childhood when in lady Oxford's family, which made a lasting impression upon the duchess of Portland's noble and generous heart.

"Mrs. A. Robinson had one sister, a very pretty accomplished woman, who married Dr. Arbuthnot's brother. After the death of Mr. Robinson, lord Peterborough took a house near Fulham, in the neighbourhood of his own villa at Parson's-Green, where he settled Mrs. Robinson and her mother. They never lived under the same roof till the earl, being seized with a violent fit of illness, solicited her to attend him at Mount Bevis, near Southampton, which she refused with firmness, but upon condition that, though still denied to take his name, she might be permitted to wear her wedding-ring; to which, finding her inexorable, he at length consented.

"His haughty spirit was still reluctant to the making a declaration that would have done justice to so worthy a character as the person to whom he was now united; and, indeed, his uncontrollable temper, and high opinion of his own actions, made him a very awful husband, ill suited to lady Peterborough's good sense, amiable temper, and delicate sentiments. She was a Roman catholic, but never gave offence to those of a contrary opinion, though very strict in what she thought her duty. Her excellent principles and fortitude of mind supported her through many severe trials in her conjugal state. But at last he prevailed on himself to do her justice, instigated, it is supposed, by

his bad state of health, which obliged him to seek another climate, and she absolutely refused to go with him unless he declared his marriage; her attendance upon him in his illness nearly cost her her life.

"He appointed a day for all his nearest relations to meet him at the apartment over the gate-way of St. James's palace, belonging to Mr. Pointz, who was married to lord Peterborough's niece, and at that time preceptor to prince William, afterwards duke of Cumberland. Lord Peterborough also appointed lady Peterborough to be there at the same time. When they were all assembled, he began a most eloquent oration, enumerating all the virtues and perfections of Mrs. A. Robinson, and the rectitude of her conduct during his long acquaintance with her, for which he acknowledged his great obligations and sincere attachment, declaring he was determined to do her that justice which he ought to have done long ago, which was presenting her to all his family as his wife. He spoke this harangue with so much energy, and in parts so pathetically, that lady Peterborough, not being apprised of his intentions, was so affected that she fainted away in the midst of the company.

"After lord Peterborough's death she lived a very retired life, chiefly at Mount Bevis, and was seldom prevailed on to leave that habitation, but by the duchess of Portland, who was always happy to have her company at Bulstrode when she could obtain it, and often visited her at her own house.

"Among lord Peterborough's papers she found his memoirs, written by himself, in which he declared he had been guilty of such actions as would have reflected very much upon his character. For which reason she burnt them; this, however, contributed to complete the excellency of her principles, though it did not fail giving offence to the curious inquirers after anecdotes of so remarkable a character as that of the earl of Peterborough."[1]

ROBINSON (Hugh), a learned divine and schoolmaster, was born in St. Mary's parish, in the county of Anglesea, and educated at Winchester school, where he was admitted probationary fellow of New college, Oxford, in 1603, and in 1605 perpetual fellow. He completed his master's degree in 1611, and about three years after, leaving college,

[1] Burney's Hist. of Music.—Pope's Works, by Bowles.

became chief master of Winchester school. He was afterwards archdeacon of Winchester, canon of Wells, D. D. and archdeacon of Gloucester. Having sided with the party that were reducing the church to the presbyterian form, and taken the covenant, he lost the advantages of his canonry and archdeaconry, but obtained the rectory of Hinton, near Winchester, in room of a loyalist. He died March 30, 1655, and was buried in St. Giles's-in-the-Fields, London. Wood gives him the character of an excellent linguist, an able divine, and very conversant in ancient history. He wrote for the use of Winchester school, "Preces; Grammaticalis quædam; & Antiquæ Historiæ Synopsis," printed together at Oxford in 1616, 8vo; "Scholæ Wintoniensis Phrases Latinæ," Lond. 1654 and 1664, published by his son Nicholas; and "Annalium mundi universalium, &c. Tomus Unicus, lib. 14. absolutus," &c. Lond. 1677, fol. improved by Dr. Thomas Peirce, dean of Salisbury, by the king's command. Wood adds, that he wrote a vindication of the covenant, which he had not seen.[1]

ROBINSON (JOHN), a distinguished English prelate and statesman, was born at Cleasby, in Yorkshire, Nov. 7, 1650, and educated at Oriel college, Oxford, to which he was afterwards a liberal benefactor. After he had completed his master's degree, and taken orders, he went about 1683 to Sweden, as domestic chaplain to the British ambassador at that court; and in his absence was appointed first resident, then envoy extraordinary, and lastly ambassador. He remained in this rank until 1708. During this time he published his "Account of Sweden, as it was in 1688," which is generally printed with lord Molesworth's account of Denmark. On his return to England, her majesty, queen Anne, was so sensible of the value of his services, that she made him dean of Windsor, registrar of the order of the garter, and prebendary of Canterbury. He was also in 1710 preferred to the bishopric of Bristol. His political knowledge recommended him to the confidence of the earl of Oxford, then at the head of administration, who resolved to have him of the privy council. For this purpose, he was first made lord privy seal, and afterwards was admitted to a seat at the council board, where he so distinguished himself that queen Anne made choice of him as one of her plenipotentiaries at the memorable treaty of Utrecht. With

[1] Ath. Ox. vol. II.

what spirit he behaved on this occasion, appears from the common histories of the treaty, and Swift's "Four last years of the Queen." He was also appointed one of the commissioners for finishing St. Paul's cathedral, and for building fifty new churches in London; was a governor of the Charter-house, and dean of the chapel royal. On the death of Dr. Compton in 1714, he was translated to the see of London, and the queen, indeed, had such regard for him, that had she outlived the archbishop of Canterbury, she would have made Dr. Robinson primate.

After his advancement to the see of London, he gave many proofs of his great affection for the established church, by opposing innovations, contributing to, and promoting the augmentation of poor livings, and by vindicating his clergy against unjust aspersions. His steady attachment to the civil constitution was not less conspicuous, in his charges to his clergy, and his personal example and conduct. As a benefactor, he was distinguished by many acts of munificence. Every place, indeed, with which he was connected, felt the benefit of his public spirit; the place of his birth, in the building and endowment of a chapel and a school; Oriel college, in the addition of buildings towards the east side of the garden, and the foundation of some ample exhibitions; the ecclesiastical houses in which he resided were generally repaired by him at great expence; and to the poor in general he was very generous.

Mackay has described this worthy prelate as "a little brown man; of a grave and venerable countenance; very charitable and good-humoured *; strictly religious himself, and taking what care he can to make others so." He died at Hampstead, of an asthmatic disorder, April 11, 1723, and was buried at Fulham, April 19. He was twice married; his first wife, Maria, was daughter of William Langton, esq. Her liberal mind is delicately commemorated on the inscription on the front of his buildings at Oriel college. His second wife, Emma, whose family name we

* It was on this prelate that the notorious Edmund Curll endeavoured to play a trick, which has been attributed to, and perhaps really attempted by others. The good bishop sent a gentleman to Curll to express his concern at hearing that he meant to publish an edition of Rochester's poems. Curll allowed that such an edition was actually printed, not for him only, but other booksellers, and that he would send his lordship an interleaved copy from which he might strike out whatever he thought amiss, and the sheets thus altered should be reprinted, and "rendered conformable to his lordship's opinion." The bishop, however, saw through the trick, and rejected the proferred copy.

know not, survived him, and was buried at Fulham, Jan. 26, 1748. He left no issue, but many collateral descendants.[1]

ROBINSON (MARIA), a lady of considerable literary talents, whose maiden name was Darby, was born at Bristol, Nov. 27, 1758. Her life having been published, in part written by herself, and completed by a friend, it may be thought we cannot be deficient in materials for the present article. But these documents partake too much of the nature of a novel for our purpose. Mrs. Robinson was a *frail* lady of much note in her day, and for such it has been the fashion of late years to encourage the publication of "Apologies," the object of all which, for they are very uniform, is to relax the obligations of virtue, and to prove that vice, with its attendants, vanity and extravagance, has nothing to dread but from poverty. It is then only, when all is spent, and indigence stares in the face, that we are to begin to think that something has been amiss, and to pour out our exculpatory sympathies in sentimental strains. From such narratives, it becomes us to borrow with caution.

Mrs. Robinson was married very early in life to a husband who had little to maintain her, and for some time she shared in his misfortunes, but, according to her own account, she spent what she could in dress, resorted much to public places, and admitted the visits of noblemen of libertine characters. At length she had recourse to the stage, and while performing the character of Perdita in Shakspeare's "Winter's Tale," captivated the youthful affections of a distinguished personage, and consented to his terms. This connexion, with all its gay and splendid embellishments, and all the flattery and admiration which beauty and levity could wish, lasted about two years, at the end of which period she found herself in possession of jewels to the amount of 8000*l.* and an annuity of 500*l.* After a short recess from a mode of life, into which her apologists tell us she was driven by necessity, she formed another connexion of the same kind, which they allow was from choice, with a gentleman of the army, and lavished the whole of her disposable property on this new favourite. She also lost the use of her limbs in following him, during a severe winter night, to a sea-port, where she hasted to

[1] Nichols's Atterbury.—Lysons's Environs, vol. II.—and Supplement.—Chalmers's Hist. of Oxford.—Swift's Works.—Burnet's Own Times.—Gent. Mag. vols LIV. and LXXII.

relieve him from a temporary embarrassment. Not long after, she went to the continent for her health, and remained there about five years. On her return in 1788, she commenced her literary career, in which she had considerable success. In 1800 her health began to decline rapidly, principally from want of proper exercise, for she never recovered the use of her limbs; and after lingering for some time, she died at Englefield Green, Dec. 28, of that year, and was buried in Old Windsor church-yard. She retained in her latter days, although only forty-two years old, but little of that beauty for which she was once admired, and which, from the moment a price was set upon it, proved the cause of all her misfortunes.

The following is said to be a complete list of her publications: 1. "Poems," in two volumes, 8vo. 2. "Legitimate Sonnets, with Thoughts on Poetical Subjects, and Anecdotes of the Grecian Poetess, Sappho." 3. "A Monody to the memory of the Queen of France." 4. "A Monody to the memory of Sir Joshua Reynolds." 5. Modern Manners; a Satire, in two cantos," 4to. 6. "The Sicilian Lover, a Tragedy, in five acts." 7. "Sight; The Cavern of Woe; and Solitude; three Poems," 4to. 8. A Pamphlet in vindication of the Queen of France; published without a name. 9. A Pamphlet entitled "Thoughts on the condition of Women, and the Injustice of Mental Subordination." 10. "Vancenza, a Romance," 2 vols. 11. "The Widow," a Novel, 2 vols. 12. "Angelina," a Novel, 3 vols. 13. "Hubert de Sevrac," a Romance, 3 vols. 14. "Walsingham," a Novel, 4 vols. 15. "The false Friend," a Novel, 4 vols. 16. "The Natural Daughter," a Novel, 2 vols. 17. "Lyrical Tales," 1 vol. crown 8vo. 18. "A Picture of Palermo, translated from Dr. Hager." 19. "The Lucky Escape," a farce, not published. 20. "Nobody," a comedy, also not published.

Of all these, it is probable that her poems will longest continue to be read. She had in her earliest efforts of this kind adopted the false style of the Della Crusca school, so happily ridiculed by the author of the "Baviad" and "Mæviad," but her late productions displayed a more correct taste, and more ease and elegance of versification, with equal richness of imagination. Her "Plays" had but temporary success; and her "Novels," although not destitute of invention, were written with too much haste for lasting reputation. She appears to have been frequently

importuned by her employers to furnish the circulating libraries with novelties, when her powers both of body and mind were considerably impaired, yet she laboured with great perseverance, and is said to have earned by her literary performances nearly the amount of her annuity.[1]

ROBINSON (RICHARD), archbishop of Armagh, and lord Rokeby, was the immediate descendant of the Robinsons of Rokeby, in the north riding of the county of York, and was born in 1709. He was educated at Westminster-school, whence he was elected to Christ church, Oxford, in 1726. After continuing his studies there for some years, and taking his master's degree in 1733, Dr. Blackburn, archbishop of York, appointed him his chaplain, and collated him first to the rectory of Elton, in the east riding of Yorkshire, and next to the prebend of Grindal, in the cathedral of York. In 1751 he attended the duke of Dorset, lord lieutenant of Ireland, to that kingdom, as his first chaplain, and the same year was promoted to the bishopric of Killala. A family connexion with the earl of Holdernesse, who was secretary of state that year, with the earl of Sandwich and other noblemen related to him, opened the fairest prospects of attaining to the first dignity in the Irish church. Accordingly, in 1759, he was translated to the united sees of Leighlin and Ferns, and in 1761 to Kildare. The duke of Northumberland being appointed to the lieutenancy of Ireland in 1765, Dr. Robinson was advanced to the primacy of Armagh, and made lord almoner and vice-chancellor of the university of Dublin. When lord Harcourt was lord-lieutenant of Ireland in 1777, the king was pleased, by privy-seal at St. James's, Feb. 6, and by patent at Dublin the 26th of the same month, to create him baron Rokeby of Armagh, with remainder to Matthew Robinson of West Layton, esq. and in 1783 he was appointed prelate to the order of St. Patrick. On the death of the duke of Rutland, lord-lieutenant of Ireland, in 1787, he was nominated one of the lords justices of that kingdom. Sir William Robinson, his brother, dying in 1785, the primate succeeded to the title of baronet, and was the survivor in the direct male line of the Robinsons of Rokeby, being the eighth in descent from William of Kendal. His grace died at Clifton, near Bristol, in the end of October, 1794.

No primate ever sat in the see of Armagh, who watched

[1] "Memoirs of Mrs. Robinson, written by herself," &c. 1801, 4 vols. 12mo.

more carefully over the legal rights of the church of Ireland, as the statute-book evinces. The act of the 11th and 12th of his present majesty, which secures to bishops and ecclesiastical persons repayment by their successors of expenditures in purchasing glebes and houses, or building new houses, originated from him, and must ever endear his name to the clergy. The other acts for repairing churches, and facilitating the recovery of ecclesiastical dues, were among the many happy exertions of this primate.

But it was at Armagh, the ancient seat of the primacy, that he displayed a princely munificence. A very elegant palace, 90 feet by 60, and 40 high, adorns that town; it is light and pleasing, without the addition of wings or lesser parts; which too frequently, wanting a sufficient uniformity with the body of the edifice, are unconnected with it in effect, and divide the attention. Large and ample offices are conveniently placed behind a plantation at a small distance. Around the palace is a large lawn, which spreads on every side over the hills, skirted by young plantations, in one of which is a terrace, which commands a most beautiful view of cultivated hill and dale. This view from the palace is much improved by the barracks, the school, and a new church at a distance; all which are so placed as to be exceedingly ornamental to the whole country. The barracks were erected under the primate's direction, and form a large and handsome edifice. The school is a building of considerable extent, and admirably adapted for the purpose; a more beautiful, or one better contrived, is no where to be seen; there are apartments for a master; a school-room 56 feet by 28, a large dining-room and spacious airy dormitories, with every other necessary, and a spacious play-ground, walled in; the whole forming a handsome front: and attention being paid to the residence of the master (the salary is 400*l.* a year) the school flourishes, and must prove one of the greatest advantages to the country. This edifice was built entirely at the primate's expence. The church is erected of white stone, and having a tall spire, makes a very agreeable object, in a country where churches and spires do not abound. The primate built three other churches, and made considerable reparations in the cathedral: he was also the means of erecting a public infirmary, contributing amply to it himself. He likewise constructed a public library at his own cost, endowed it, and gave it a large collection of books. The room is

45 feet by 25, and 20 high, with a gallery; and apartments for the librarian. The town he ornamented with a market-house and shambles, and was the direct means, by giving leases upon that condition, of almost new building the whole place. He found it a nest of mud-cabins, and he left it a well-built city of stone and slate. Nor was he forgetful of the place of his education. On the new gate, built by Wyat, for Christ-church, Oxford, the primate is commemorated as one of the principal contributors to the expence of building that gate and repairing Canterbury quadrangle. In these noble and spirited works, the primate expended upwards of 30,000*l*. The celebrated Mrs. Montagu was cousin to this prelate; and her brother, the late eccentric lord Rokeby, his successor in that title, on which, however, he set no value.[1]

ROBINSON (ROBERT), a dissenting divine, of the Baptist persuasion, was born in October 1735, at Swaffham, in the county of Norfolk, and was son of Mr. Michael Robinson, a native of North Britain, who possessed a moderate independence. He was sent to a Latin school at Swaffham, at the age of six years, where he made a considerable proficiency, and discovered an uncommon capacity for learning, and afterwards to an endowed grammar-school at Scarning, where he gained some knowledge of the French, as well as of the classical languages. All this, however, ended in his being put apprentice to a hair-dresser, in Crutched-Friars, London. For this occupation his mind was, as may be supposed, already unfitted by the taste for learning which his education had given him, and which he still endeavoured to improve during some part of the hours devoted to sleep. During his apprenticeship he appears to have imbibed serious impressions of religion, which he encouraged, by attending the most celebrated preachers of the day among the independents, the baptists, and the Calvinistic clergy. Dr. Guyse and Gill among the dissenters, Romaine in the church, and Whitfield, the leader of the Calvinistical methodists, were his chief favourites.

When about the age of twenty, his indentures were given up, at his own request, as he had a strong desire to become a preacher. His first sermon was delivered to a small congregation at Mildenhall, in Suffolk, and he afterwards continued to preach among the methodists, at various places,

[1] Encyclopædia Britannica.

for about two years, when being unsuccessful in forming a church among them, he left them, and formed a small independent congregation at Norwich, on leaving which, he also gave up infant baptism. In 1759, he became preacher to a congregation of baptists at Cambridge, and such was his popularity here, that his hearers, daily increasing, were enabled to build a new and commodious meeting, in 1774. Here he was frequently interrupted by the impertinent visits of some under-graduates, against whom he was finally compelled to appeal to the laws of his country, which secured the future tranquillity of the assembly. This seems to be the period of his life most happy and faultless. He had not as yet publicly engaged in abstruse theological disputations; he vigilantly performed the duties of his pastoral office; and, if some of the younger students of the university, in the gaiety of youthful intemperance, had insulted him, he was amply repaid for it by the friendship and protection of many of its most worthy and learned members; for, he embraced every opportunity which that university afforded of making amends for a defective education, and pursued a course of reading extensive and varied. The public libraries were not only open to him, but he was allowed the privilege of having books from them at his own habitation.

In 1773, as his salary was inadequate to provide for his numerous family (he married in 1759), he removed to Chesterton, near Cambridge, and commenced farmer, to which, in time, he added the business of a dealer in corn and coals. These occupations, however, did not interrupt his literary pursuits, nor do they appear to have been very profitable. He was first known as an author by publishing, in 1774, "Arcana," a pamphlet respecting the petition to parliament for relief in matters of subscription; and the following year, an appendix to Alleyne's "Legal Degrees of Marriage." It consists of a discussion of the question, "Is it lawful and right for a man to marry the sister of his deceased wife?" in which he maintained the affirmative. In the same year he published a volume of "Sermons," translated from the French of Saurin, which was followed, at different periods, by four others. Introductory to these volumes are prefatory dissertations, containing memoirs of the reformation in France, and the life of Saurin, together with reflections on deism, Christian liberty, &c.

In the year 1776, during the controversy respecting the divinity of Christ, which had been carried on principally

by members of the church of England, Mr. Robinson published "A Plea for the Divinity of our Lord Jesus Christ, &c." This piece is written with much ingenuity, and it procured the author a number of handsome compliments, not only from dissenting ministers, but also from several dignitaries of the established church. Among the latter were Dr. Hinchliffe, bishop of Peterborough, Dr. Hallifax, afterwards bishop of Gloucester, Dr. Beadon, afterwards bishop of Bath and Wells, and Dr. Tucker, dean of Gloucester. Some years after, Mr. Lindsey published, first without, but afterwards with his name, "An Examination of Mr. Robinson's Plea for the Divinity of Christ;" to which Mr. Robinson, although frequently called upon, declined to reply. To his friends he said, "The anonymous examiner has not touched my arguments, and his spirit is bitter and contemptuous. His faith stands on criticisms; and my argument is, that if the doctrine requires critical proof, it is not popular, and therefore not divine." This silence, however, occasioned some suspicion that he was not very sincere, which his conduct afterwards confirmed. In 1777, Mr. Robinson published a small tract, entitled "The History and Mystery of Good Friday," in which he employed the same "bitter and contemptuous spirit," which he had just complained of, in ridiculing the commemoration of the death of our Saviour. In 1778, Mr. Robinson published "A Plan of Lectures on the Principles of Nonconformity, for the instruction of Catechumens." This piece contains an outline of the whole controversy of the dissenters with the church of England, and of their history, from the period of the reformation, to 1778, which of course appeared highly satisfactory to his brethren. Towards the close of the same year, he published "An Essay on the Composition of a Sermon, translated from the original French of the rev. John Claude, with Notes," in 2 vols. 8vo. The preface to the first volume of the "Essay" consists of memoirs of the life of the author.

In 1780, Mr. Robinson paid a visit to the university of Oxford, and afterwards accompanied some friends on a tour into Scotland, where he was much gratified by civilities shewn him by some of the literati of Edinburgh; and he might have received the diploma of doctor of divinity, had he not thought proper to decline that compliment. Soon after his return to Cambridge, he published a little tract well calculated to produce a Catholic spirit among

his brethren of the Baptist denomination, entitled "The General Doctrine of Toleration, applied to the particular Case of Free Communion." It was about this period he preached and published a sermon, entitled "Slavery inconsistent with the Spirit of Christianity," and he was the author of an excellent petition from the gentry, clergy, freeholders, and other inhabitants in the county of Cambridge, which was presented to the House of Commons. In the year 1781, at the desire of his brethren, he began to collect materials for the History of the English Baptists. In his researches he was led to enter on a larger field than what had been originally proposed to him, and, instead of confining himself to the history of English Baptists, he was induced to trace the history of baptism from the earliest use of that rite, as well as that of Baptists in all ages.

In the year 1782, Mr. Robinson published "A Political Catechism," intended to convey, in a familiar manner, what he conceived to be just ideas of good civil government, and the British constitution. In 1786, he published "Sixteen Discourses on several Texts of Scripture, addressed to Christian Assemblies, in villages near Cambridge; to which are added, Six Morning Exercises." Such of these as touch on doctrinal subjects were written in a manner which gave his friends reason to think that he was now beginning to depart from the principles he had hitherto held so strenuously; and they were not mistaken. With his congregation at Cambridge, however, he still continued his ministerial labours; and remained high in their esteem, although, as a public instructor, he must, among so many changes, have become either useless or dangerous.

During the latter years of his life the intense application he had bestowed on his work on Baptism undermined the strength of his constitution, and brought on a gradual decay, attended with a great depression of spirits. In these circumstances, it was hoped by his family that a journey to Birmingham, and an interview with Dr. Priestley, which he had long wished for, might prove beneficial to him. Having arrived at that town, he ventured to preach twice on the same Sunday, for the benefit of the charity schools. His friends perceived that he was ill, but none of them suspected his end was so near; he spent the evening of the following Tuesday in the cheerful society of his friends,

but next morning, June 8, 1790, he was found dead in his bed. Some time before this he had become a complete convert to the doctrines of the modern Socinians; a change which they seem willing to attribute to the writings of Dr. Priestley. This divine, we are told, charmed as he was with Mr. Robinson's conversation, confessed himself much disappointed with his preaching, and characterized it in these words: "His discourse was unconnected and desultory: and his manner of treating the Trinity savoured rather of burlesque than serious reasoning. He attacked orthodoxy more pointedly and sarcastically than ever I did in my life." Few of our readers will require any other character of Mr. Robinson's attacks on those principles which he once held sacred. His largest work, "The History of Baptism," &c. appeared after his death in a quarto volume, with another connected with the subject, but entitled, "Ecclesiastical Researches;" both written with considerable ability, but less finished than if he had lived to prepare them for the press. The latter, in particular, exhibits striking proofs of his rooted inveteracy to the established church, as well as of his glaring inconsistency. He appears, indeed, in none of his works, as a man who had attained that truth, or those positions, which he sought to establish; what was wanting in argument he aimed to supply by a kind of buffoonery peculiar to himself; and yet, while thus versatile and unsteady in all his opinions, no man was more intolerant towards those who rested in the belief of what they had been taught, and were desirous to propagate.[1]

ROBINSON (TANCRED), a learned physician and botanist, and physician in ordinary to George I. by whom he was knighted, was the very intimate friend of the celebrated Ray, who distinguishes him by the title of *amicorum alpha*. Of his early history we have not been able to recover many particulars. He was nearly of an age, and ran his course for some time with sir Hans Sloane, with whom, when a student, he travelled to France. He was educated at St. John's college, Cambridge, where he took his degree of bachelor of medicine in 1679, and that of doctor in 1685. While at Montpellier he wrote a letter to Dr. Martin Lister, dated Aug. 4, 1683, concerning the fabric of the remarkable bridge, called Pont de S. Esprit, on the Rhine,

[1] Dyer's Life of Robinson, 1796, 8vo.

which was printed in the Philosophical Transactions for June 1684; and, after his return in that year, he was elected a fellow of the Royal Society. To this learned body he made various communications, particularly an account of the first four volumes of the "Hortus Malabaricus;" on the natural sublimation of sulphur from the pyrites and limestone at Ætna, &c.; an account of Henry Jenkins, who lived 169 years; and on other topics of natural history. The printed correspondence between him and Ray commenced during Dr. Robinson's travels, before mentioned, and was continued for upwards of ten years. Seventeen of his letters appear in the "Philosophical Correspondence," with all Mr. Ray's answers. They run much on the subject of Zoology; but contain also botanical and philosophical observations. These, and what he communicated to the "Philosophical Transactions," prove him to have been a man well acquainted with various parts of learning: to which he added also an intimate knowledge of natural history. In this branch Ray had the highest opinion of him, and placed the greatest confidence in his assistance. He had a seat in the council of the Royal Society for many years. He died March 29, 1748.[1]

ROBINSON (THOMAS), a late eminent divine at Leicester, the son of James Robinson, hosier of Wakefield in Yorkshire, was born Aug. 29, 1749. He was educated at the grammar-school of his native place, where he made such proficiency that his masters earnestly solicited his father to permit him to continue a learned education, instead of putting him to business, which was his original intention; and when it was determined to send him to the university, the governors of the school unanimously agreed to allow him a double exhibition. With this provision he was admitted a sizar of Trinity college, Cambridge, in Oct. 1768. Various circumstances, for which we may refer the reader to an elaborate life of him lately published, contributed to give his mind more serious impressions than are usual at his period of life, and his whole behaviour as a student became exemplary. He scrupulously observed all the attendances which were required of him, and quickly obtained the reputation of having made much proficiency as a scholar. His religious character too, though not yet formed to that degree of strictness

[1] Biog. Brit. art. Sloane.—Pulteney's Sketches.

which it afterwards attained, was at least so far advanced as to make his habits, conversation, and avowed opinions widely different from those of the greater part of his contemporaries.

In his academical pursuits, he appears to have divided his attention between the classics and mathematics, relieving both occasionally by the perusal of treatises in divinity, in which he gave the preference to those of the Calvinistic kind. In April 1771 he was elected a scholar of Trinity-college, after a strict and comprehensive examination. In December of the same year he obtained the second of Dr. Hooper's prizes for the best English declamation. He gained great credit from his mathematical disputations in the schools, the year previous to his first degree. What is not very common even with the more advanced mathematical proficients, he always made his own arguments, when he kept an opponency, and these were in general skilful, as well as ably defended. In one of those disputations, he invented an argument against the doctrine of prime and ultimate ratios, as taught by one of our ablest mathematicians, which, it is said, has never yet been satisfactorily answered. Indeed, he was particularly calculated to excel in this species of exercise; as possessing a remarkable degree of acuteness, solidity, and self-possession, together with a fair share of mathematical knowledge. He was well acquainted with natural philosophy, though but little with analytics.

Accordingly he was ranked high from the schools, being placed in the first class; so as to be a competitor with those who were far his superiors in depth of reading. He stood seventh in the senate-house examination; which was considered a high degree at that time, for one who had not enjoyed the advantage of a private tutor. Dr. Tomline, the present bishop of Lincoln, the senior wrangler of the year, with whom he was engaged in this honourable competition for academical distinction, is well known to have expressed a high respect for Mr. Robinson's character, and for his attainments as a scholar. Mr. Robinson at this time used to say that he never expected to cope with his lordship and with his other competitors, who were placed before him, in algebra and fluxions; what he knew was chiefly in philosophy. Locke's "Essay," and Butler's "Analogy," which he had studied attentively, were also of service to him in the examination. His friends, who

could duly estimate his talents, were anxious that he should be a candidate for one of the classical medals; but he declined offering himself, through the determination he had formed of entering as soon as possible into the church. He was elected fellow of Trinity-college, with peculiar circumstances of distinction, Oct. 1, 1772; and in 1773 he obtained the second of the middle bachelor's prizes for the best Latin essay on some moral subject. On this occasion he had eight competitors. Dr. James, the late head master of Rugby-school, who particularly excelled in writing Latin prose, gained the first prize; but Mr. Robinson was allowed to be at this time the best *general* scholar of his year; and his seniors, who were most competent to decide upon his literary merits, declared that they had not known his superior. His biographer gives us an anecdote which shows, in a very striking point of view, the character he held among his contemporaries. An attempt was made, during his under-graduateship, to set aside subscription to the Thirty-nine articles. Some young men went about the university, endeavouring to prevail upon the under-graduates to sign a petition for that purpose. In Trinity-college, the first question which the under-graduates put to those persons who applied to them was, "Has Robinson signed the petition?" and they declined signing it, when they found he had not: and the argument which the persons applying made use of to prevail upon Mr. Robinson to sign was, "If *you* will sign, all the under-graduates in Trinity-college will sign." Mr. Robinson, it is scarcely necessary to add, refused to sign this petition.

Soon after receiving his first degree, Mr. Robinson was ordained by bishop Keene, and entered upon the curacy of Witcham, in the Isle of Ely. To this was added that of Wichford; and his performance of the duties of both was equally conscientious and successful. About two years after, he quitted this situation and accepted the curacy of St. Martin's Leicester, under the rev. Mr. Haines: here he had considerable opposition to encounter; but at length acquired a great degree of general popularity, and the respect of many of the upper classes, who were at first prejudiced against his youth and his doctrines. He was also chosen afternoon lecturer of All Saints, and in 1774, chaplain to the Infirmary. To these labours he added, during a considerable part of his life, the care of instructing some

young gentlemen in classical learning, who were preparing for the university, but in some cases at least, would accept of no pecuniary compensation. In the same year (1774) he married a lady, whose name his biographer does not mention, by whom he had a family, and who died in 1791. In 1778 a weekly lecture being founded at St. Mary's church by Mr. Joseph Wheatley, an opulent manufacturer of Leicester, with the consent of the incumbent, and of the bishop of the diocese, Mr. Robinson was appointed first lecturer. Soon after, in the same year, on the death of the incumbent, Mr. Robinson was instituted to the living of this church, by the lord-chancellor. It was here that he preached a course of sermons on "Scripture Characters," which has since been printed, and forms the most popular of his works, having gone through several editions, in 4 vols. 8vo.

In 1788, when a general stir was made by the dissenters throughout the kingdom, to obtain the repeal of the Corporation and Test Acts, and when the Midland counties were made to feel the more intense flame which burned pretty widely, through the adjacent influence of Dr. Priestley, a large central meeting, for the purpose of promoting the common object, was held at Leicester, to which Mr. Robinson was earnestly invited, but be peremptorily refused, and that in language which could not be agreeable; for, among other things, he told the applicants that it was "money and power" which they wanted, and "not the means of serving God more acceptably, or of preaching his gospel more extensively." Strong attachment to government; deference to the powers that be; an high sense of the importance and utility of a dignified hierarchy, together with cordial approbation of the forms and discipline of the church of England, not less than of her doctrines; were a sort of primary element in his mind. On the same principles, one of his last public acts was to unite with a large body of his brother clergymen, in petitioning parliament against the repeal of the remaining restrictions upon popery.

The seventh of March 1813 was the thirty-ninth anniversary of Mr. Robinson's connection, as a preacher, with the town of Leicester. He had been vicar of St. Mary's during thirty-four years, and by his zeal and ability in performing his pastoral duties, as well as by his pious and benevolent character in private life, had overcome all op-

position and all prejudice, when he was seized with a fit of apoplexy on the 24th of the month before-mentioned, and expired within a few hours, in his sixty-fourth year. For many minutiæ of character, many illustrative anecdotes, and much discussion on his character and writings, we must refer to our authority. Besides his "Scripture Characters," already noticed, he was the author of "A serious exhortation to the Inhabitants of Great Britain, with reference to the approaching Fast," 1795; "An address to the Loyal Leicester Volunteer Infantry," 1795; "The Christian System unfolded, or Essays on the Doctrines and Duties of Christianity," 3 vols. 8vo, intended as a popular body of divinity, but drawn out in the form of Essays, instead of Sermons, in which the subjects had been formerly discussed from the pulpit: "The Parochial Minister's address to his Parishioners;" a tract "On Confirmation;" "Address on the Peace of 1802;" "The Serious Call;" one or two occasional sermons, and "Prophecies on the Messiah."[1]

ROBISON (JOHN), an eminent natural philosopher and mathematician, was born at Boghall, in the county of Stirling, in Scotland, in 1739. His father, a merchant in Glasgow, having, by a course of successful industry, acquired considerable property, employed it in the purchase of an estate to which he retired during the latter part of his life. His son was educated at Glasgow, and before entering on his nineteenth year had completed his course of study at that university, but had manifested a peculiar predilection for the mathematics. Though he went deep into algebra and fluxions, yet he derived from the celebrated Simson, and always retained, a disposition to prefer the more accurate though less comprehensive system of ancient geometry. The first thing which is said to have obtained him the notice of that eminent professor, was his having produced a geometrical solution of a problem which had been given out to the class in an algebraic form.

He was designed by his parents for the clerical profession, but though he was deeply impressed with the truths of religion, he had some scruples which induced him to decline entering into orders. His friends, therefore, began to consider of some other situation in which his

[1] From "Some account of, &c. by the Rev. Edward Thomas Vaughan, M. A. vicar of St. Martin's and All Saints, Leicester," &c. 1815, 8vo.

mathematical talents might be turned to advantage. Dr. Dick, professor of natural philosophy, being in want of an assistant, Mr. Robison, then not quite nineteen years of age, was recommended by Dr. Adam Smith as a proper person for discharging that office. Dr. Dick thought him too young, but joined with Dr. Simson in recommending him to Dr. Blair, prebendary of Westminster, whom they understood to be in quest of a young man to go to sea with Edward duke of York, and read mathematics with his royal highness. On reaching London, however, this flattering prospect was found to have no solid foundation, the duke of York having no intention of going to sea. Mr. Robison, however, to whom a return to Glasgow would have been very disagreeable, embraced an opportunity which now offered itself, of going to sea as mathematical tutor to Mr. Knowles, eldest son of admiral Knowles, and the duke of York's intended companion. His pupil being appointed lieutenant on board the Royal William, Mr. Robison, at his own request, was rated midshipman. Here he spent the three following years, which he often spoke of as the happiest of his life. He devoted himself particularly to the study of the art of seamanship, and was sometimes employed in making surveys of coasts and rivers.

In this capacity his merit attracted the notice of lord Anson, then at the head of the Admiralty-board, by whom he was sent, in 1762, to Jamaica, in order to make trial of Harrison's time-keeper. But on returning from this mission he found his prospects of advancement completely clouded: lord Anson was dead; the vessel, on board of which was his pupil Mr. Knowles, had foundered at sea, and all on board perished; and admiral Knowles had retired to the country inconsolable for the loss of his son. He determined, therefore, to return to Glasgow, and admiral Knowles soon after placed under his care his remaining son, who was afterwards rear-admiral sir Charles Knowles. At Glasgow Mr. Robison renewed his studies with great assiduity, but his instructors were changed. Dr. Simson was dead; and Dr. Adam Smith had left Glasgow to travel with the late duke of Buccleugh; but the place of the latter was well supplied by Dr. Reid, and Mr. Robison had also an opportunity of attending the lectures of Mr. Millar on civil law, and Dr. Black on chemistry. When Dr. Black, in 1769, was called to Edinburgh, Mr.

Robison was appointed to succeed him as lecturer on chemistry, and read lectures on that science with great applause for three years.

In 1770, sir Charles Knowles having gone to Russia, on the invitation of the empress Catherine, then intent on the improvement of her marine, he invited Mr. Robison to accompany him as his official secretary, with a salary of 250*l.* a-year. As he was still attached to the navy and to his former patron, and as, though lecturing on chemistry, he did not enjoy the rank of professor, Mr. Robison made no hesitation in accepting the proposal. His conduct at St. Petersburgh, and the knowledge which he had there occasion to display, seems to have powerfully recommended him to the board of admiralty; for in 1772 he was appointed inspector-general of the corps of marine cadets, an academy consisting of upwards of four hundred young gentlemen and scholars under the tuition of about forty teachers. As the person who fills this office has the rank of lieutenant-colonel, it became necessary, by the customs of Russia, that Mr. Robison should prove himself a gentleman, or what is there called a *dvoranin*, and the proof required was entered on record. In this office his employment consisted in visiting daily every class of the academy; in receiving weekly reports from each master, stating the diligence and progress of every person in his class; and twice a year, in advancing the young gentlemen into the higher classes, according to their respective merits. Of these he was considered as the sole judge, and from his sentence there lay no appeal. He lived in terms of the utmost harmony with general Kutusoff, who was military head of the academy, and held the third place in the admiralty college. By him all Mr. Robison's measures were supported, and he was even introduced to the notice of the grand duke, as an admirer of the Russian language, which his imperial highness patronized.

But although his situation was thus honourable and advantageous, he felt that something more was necessary to render it comfortable. He could not but regret his distance from his native country, and residence among a people who, though rapidly improving, were still tinctured with barbarism. His appointment also attached him, not to the capital, but to Cronstadt, where he was nearly cut off from all enlightened society. Receiving an invitation, therefore, from the magistrates and town-council to fill the

place of professor of natural philosophy in the university of Edinburgh, he gladly removed to that city. The grand duke parted with him reluctantly, and requested, when he left the academy, that he would take with him some young men of talents from the corps of cadets; and he promised him a pension of 400 rubles (80*l.*) a-year. That pension was regularly paid only during the three years that the gentlemen whom he selected resided in Edinburgh; it was then discontinued, it is believed, because he did not continue a correspondence with the academy, and communicate all the British improvements in marine education.

Of his lectures, in his new professorship, high expectations were formed and were not disappointed. If there was any defect, it was that he was sometimes abstruse, and did not lower himself sufficiently to the comprehension of his youthful auditors. This, however, appears to have been owing, not to any want of order or perspicuity, but to his expecting to find in them a more complete acquaintance with pure mathematics than many of them had attained. Unfortunately, he was prevented for many years from teaching, by a languishing state of health, accompanied with peculiar depression of spirits, a not unfrequent attendant on too entire a devotion to mathematical studies, and of the recluse and pensive habits which they tend to generate. By the judicious choice, however, which he made of substitutes, the want of his personal instructions was less severely felt. For a year or two before his death he began again to lecture, having only engaged the rev. Thomas Macknight to afford him occasional assistance; an office which was performed by that gentleman with acknowledged ability. When the Royal Society of Edinburgh was incorporated by charter in 1783, he was chosen by that learned body to be their general secretary, and discharged that office to their entire satisfaction, as long as his health permitted, on the decline of which he resigned it. To their Transactions he contributed several interesting papers.

In 1798, Mr. Robison published a work which attracted, in an uncommon degree, the attention of the public, under the title of "Proofs of a Conspiracy against all the religions and governments of Europe, carried on in the secret meetings of Free-masons, Illuminati, and reading societies, &c." 8vo. It is needless to say how different have been the judgments pronounced on this publication, according to

the different parties to which its readers happened to be attached. That there is considerable ground for the statements contained in it, appears evidently from the best informed German authors; at the same time several circumstances led the author to form an idea of the magnitude and consequences of the conspiracy, which perhaps was somewhat exaggerated. But whatever opinion was formed on this subject, it was generally acknowledged that his mistakes were unintentional, and that the work was written from the best of motives, and with the sole view of defending the most important interests of religion and civil society.

A few years after, on the death of Dr. Black, Mr. Robison published the lectures of that great chemical discoverer, with notes, which are universally allowed to add greatly to their value. In consequence of Mr. Robison's connexion with the court of Russia, a copy of this publication was sent to the reigning emperor, and the editor received, in return, the present of a box set in diamonds, accompanied by a letter strongly impressive of the regard in which his character and talents were held by that virtuous and enlightened monarch. The last work on which Mr. Robison's attention and care was bestowed, was his "Elements of Mechanical Philosophy," intended to comprize the substance of his lectures on that subject, and to consist of four or five volumes. The first appeared accordingly in 1804, and fully answered the expectations which the scientific world had entertained; and although his death prevented the completion of the plan, he is said to have left materials for a continuation, which are intended for the press. On Monday, Jan. 28, 1805, he delivered a lecture, as usual to his class, and went afterwards to take his accustomed walk. Being, however, exposed to a greater degree of cold than usual, he was seized soon after his return with an extreme degree of debility, which terminated in his death, Wednesday morning the 30th. This seems to have been less the consequence of any particular illness, than of a frame worn out by long-continued illness and suffering.

In 1798 he was complimented with the diploma of LL.D. by the American college in New Jersey, and in the following year received the same honour from the university of Glasgow. In 1800, he was unanimously elected foreign member of the imperial academy of sciences at St. Petersburgh, in the room of Dr. Black. Besides the works already

mentioned, it must not be forgot that Mr. Robison furnished some most valuable contributions to the edition of the "Encyclopædia Britannica," superintended by his friend Dr. Gleig, to whom the public is indebted for the preceding particulars of his life; and it is said to be the intention of Mr. Robison's friends to collect the articles he furnished for this work, and publish them in a separate form, along with what he inserted in the "Transactions of the Royal Society of Edinburgh.[1]

ROBORTELLO (FRANCIS), a celebrated critic in the sixteenth century, was born at Udina in 1516. After being educated at Bologna, he taught rhetoric and moral philosophy with reputation at Lucca, Pisa, Venice, Bologna, and Padua, in which last city he died, March 18, 1567, aged fifty-one. He has left a treatise "On History," 1543, 8vo, which is of little value; commentaries on several Greek and Latin poets; "De Vita et victu populi Romani sub Imperatoribus," 1559, folio, and other works on Roman antiquities, in which he frequently discovers a degree of asperity unworthy of a liberal mind. His contentious disposition had at one time nearly proved fatal, as he received a wound from the sword of Baptist Egnacius, and for some time his life was thought to be in danger. He had also some fierce literary contests with Alciatus and Sigonius.[2]

ROCABERTI (JOHN THOMAS DE), a celebrated general of the Dominicans, and one of the most zealous defenders of papal authority, was born at Peselada on the frontiers of Roussillon and Catalonia, about 1624. He was the son of Francis viscount de Rocaberti, of an ancient family. Having entered the Dominican order early in life, he became provincial of Arragon in 1666, general of his order in 1670, archbishop of Valencia in 1676, and grand inquisitor of the faith in 1695. His catholic majesty, whose favour he acquired, made him twice viceroy of Valencia. He died June 13, 1699, leaving a long treatise "De Romani Pontificis Autoritate," 3 vols. folio, esteemed in Spain and Italy, but prohibited in France; and "Bibliotheca Pontificia;" a large collection of all the treatises which have been written by different authors in favour of the pope's authority and infallibility, Rome, 1700, &c. 21 vols. folio. The par-

[1] Philosophical Magazine, vols. X. and XIII.
[2] Moreri.—Tiraboschi.—Dict. Hist.

liament of Paris also prohibited the sale of this immense collection.[1]

ROCCA (ANGELUS), a learned Italian, was a native of Rocca Contrata, a town in the marche of Ancona, and born in 1545. When young he was sent to Camerino, where, in 1552, he took the habit among the hermits of St. Augustine, and remained so long here that some have given him the surname of Camero. He afterwards continued his studies at Rome, Venice, Perusia, and Padua. He received the degree of doctor of divinity at the university of Padua, in Sept. 1577, and acquired much celebrity as a preacher at Venice, and as a teacher of the belles lettres to the juniors of his order. In 1579 Fivizani, the vicar-general of the Augustines, invited him to Rome to be his secretary, and pope Sixtus V. placed him in the Vatican in 1585, and confided to his superintendance those editions of the Bible, the councils, and the fathers, which issued from the apostolical press during his pontificate. In 1595, pope Clement VIII. made him apostolical sacristan in the room of Fivizani, now deceased, and titular bishop of Tagasté in Numidia. He collected a very large and excellent library, which he presented in his life-time, by a deed of gift, dated Oct. 23, 1614, to the Augustinian monastery at Rome; but upon the express condition, that it should be always open for the benefit of the public. Rocca died April 8, 1620, at the age of seventy-five. Rocca had read much, but was either deficient in, or seldom exercised his judgment, as appears by the most of his works. Among these may be mentioned his "Bibliotheca Apostolica Vaticana," which Fabricius calls a very trifling work; "Bibliotheca Theologica et Scripturalis;" "Notæ in Novum Testamentum;" "De Patientia;" "De Cometis;" "Observationes in VI Libros Elegantiarum Laur. Vallæ;" "Observationes de Lingua Latina;" and other pieces which were collected together, and printed in 1719, 2 vols. folio. From his manuscripts was also published, in 1745, a very curious collection, entitled "Thesaurus Pontificiarum Antiquitatum, necnon Rituum ac Ceremoniarum," in 2 vols. folio.[2]

ROCHEFORT (WILLIAM DE), a modern French writer, was born in 1731, at Lyons. He had an employment in

[1] Gen. Dict.—Moreri. [2] Niceron, vol. XXI.—Dict. Hist.

the finances at Cette in Languedoc, which he held for ten years; but having more turn for literature than calculations, he went to Paris, and composed three tragedies upon the Greek models, but had no more success than others who have made similar experiments on the public taste. In prose he published a "Refutation du Systeme de la Nature;" a "Critical History of the opinions of the Ancients concerning Happiness, 1778," 8vo; and a "Complete Translation of the Plays of Sophocles." The last-named work gained him much credit by the elegance and fidelity of the version, and the judicious notes annexed to it. He undertook also a complete translation of Homer's Iliad and Odyssey, of which the preliminary discourses and the notes obtained more applause than the version itself, which, however, he had splendidly printed at the royal press in 1781, in 4to. He was a member of the academy of inscriptions and belles lettres, to which he contributed several learned memoirs. He died in 1788, highly esteemed for a temper in which there was nothing unsocial or selfish. He was always, we are told, fonder of talking of other people's works than of his own, a case, it is added, of some singularity in literary company.[1]

ROCHEFOUCAULT (FRANCIS, Duke of), prince of Marsillac, and governor of Poitou, was born in 1613. He was the son of Francis, the first duke of Rochefoucault, and was distinguished equally by his courage and his wit. At the instigation of the duchess de Longueville, to whom he had been long attached, he engaged in the civil wars, and signalized himself, particularly at the battle of St. Antoine. After his return his house became the rendezvous of all the wits of Paris, Racine, Boileau, &c. who were captivated by the charms of his conversation. He died at Paris in 1680, aged seventy-seven. As a writer he is chiefly known by a small work, which has often been reprinted in this country, in English, entitled "Maxims," of which Voltaire has not scrupled so say, that it contributed more than any performance to form the taste of the French nation, and give it a true relish of propriety and correctness. "Though there is," continues he, "but one truth running through this whole piece, namely, that 'self-love is the spring of all our actions and determinations;' yet this thought presents itself under such a variety of

[1] Dict. Hist.

forms as never fail to strike with new surprise. It is not so properly a book itself, as a set of materials to embellish a book. This little collection was much read and admired; it accustomed our authors to think, and to comprise their thoughts in a lively, correct, and delicate turn of phrase; which was a merit utterly unknown to any European writer before him since the revival of letters." It has, however, been mostly admired by those who entertain an unfavourable opinion of mankind, and who have been soured by disappointment and misfortune, particularly by disappointed ambition. Chesterfield and Swift are on the side of Rochefoucault. We have also of this noble author "Mémoires de la Régence de la Reine Anne d'Autriche," written with great sense and a deep penetration.

The abbé D'Olivet, in his History of the French academy, says that Rochefoucault could never be a member of it, though greatly desired both by the academicians and himself, from the necessity of making a speech of thanks on the day of admission: with all the courage he had shewn on so many eminent occasions, and with all the superiority that birth, and such prodigious parts as the world allowed, gave him, he was not able to bear the look of an audience, nor could pronounce four lines in public without fainting.[1]

RODNEY (GEORGE BRYDGES), a celebrated naval commander, was the second son of Henry Rodney, esq. of Walton on Thames, and Mary, eldest daughter and coheir to sir Henry Newton, knight, envoy-extraordinary to Genoa, LL. D. judge of the high-court of admiralty, and chancellor of the diocese of London. His father, as a naval officer, commanded the yacht in which king George I. attended by the duke of Chandos, used to embark in going to or coming from Hanover, and in consequence, asked leave that his son might be called George Brydges. He was born in Dec. 1717. At the desire, or by the command, of his royal and noble god-fathers, he entered early into the navy, and in 1742 he was lieutenant in the Namur, commanded by admiral Matthews. In November of the same year, he was promoted by the admiral to the command of the Plymouth, of sixty guns; on returning home he was removed into the Sheerness, a small frigate; and in 1744 he was appointed to the command of the Ludlow-castle, of forty-four guns. In this ship he does not appear

[1] Dict. Hist.—Siecle de Louis XIV.

to have continued long, for in May 1746, he was captain of the Eagle, a new ship of sixty guns, then employed a a cruiser on the Irish station. While here he captured two large privateers. He continued in the Eagle during the remainder of the war, and was one of the commanders under the orders of rear-admiral Hawke, when in 1747 he defeated L'Etendiere's squadron. On this occasion capt. Rodney behaved with much spirit, and may be said to have then laid the foundation of that popularity he afterwards in so high a degree possessed. On the conclusion of the war he was, in March 1749, appointed to the Rainbow, a fourth rate, and in May following was nominated governor and commander-in-chief in and over the island of Newfoundland. Immediately afterwards he proceeded thither with the small squadron annually sent there in time of peace, for the protection of the fishery. Some time after his return in 1753 he married Miss Compton, daughter of Charles Compton, esq. and sister to Spencer, then earl of Northampton. In 1757 he was engaged, under the command of admirals Hawke and Boscawen, to attempt a descent on the coast of France, near Rochefort; and in 1759 he was advanced rear-admiral of the blue. In this same year he was sent to bombard Havre de Grace, where a large force was collected for the purpose of attempting an invasion of this country. He executed the trust committed to him so completely, that the town itself was several times on fire, and the magazines of stores and ammunition burnt with fury upwards of six hours, notwithstanding the exertions used to extinguish it. Thus had admiral Rodney the happiness of totally frustrating the design of the French court; and so completely did he destroy their preparations, that the fort itself, as a naval arsenal, was no longer during the war in a state to annoy Great Britain. In 1761 admiral Rodney was very instrumental in the capture of the islands of St. Pierre, Granada, St. Lucia, and St. Vincent, when the whole Caribbees came into the possession of the English. For his skill and bravery in the war, he was, after the conclusion of it, raised to the dignity of a baronet. In 1768, after an expensive, and to sir George Rodney a ruinous, contest with Mr. Howe, he was elected member of parliament for Northampton. In the month of October 1770 he was progressively advanced to be vice-admiral of the white and red squadrons, and in the month of August 1771, to be rear-admiral of Great Britain. In the very

early part of this year he resigned the mastership of Greenwich hospital, to which he had been appointed in 1765, and was immediately after made commander-in-chief on the Jamaica station, whither he repaired, having his flag on board the Princess Amelia of 80 guns. The appointment of this ship to that service was intended as a particular and pointed compliment, it being extremely unusual to send a three-decked ship on that station, except in time of actual war. It is said the command in India was offered to him, which he declined, entertaining hopes of being appointed governor of Jamaica in case of the death of sir William Trelawney; but in this he was disappointed. After his return to England at the expiration of the time allotted for the continuance of his command, he retired to France, where he lived some years in obscurity, hoping to retrieve the losses he had suffered at the Northampton election. It is said that the French king wished to take advantage of his pecuniary embarrassments, and through the duke de Biron made him the most unbounded offers if he would quit the English for the French service. In reply to this proposal he said, "My distresses, sir, it is true, have driven me from the bosom of my country, but no temptation can estrange me from her service. Had this offer been voluntary on your part, I should have deemed it an insult, but I am glad to learn it proceeds from a source that can do no wrong." The duke was so struck with the patriotism of the admiral, that he became attached to him as a friend, and is said to have advanced him a sum of money to revisit England, and solicit a command.

Before this event the French had united with the Americans in a war against this country, and about the close of 1779, the chief command of the Leeward islands was given to sir George Rodney, upon which he hoisted his flag on board the Sandwich. From this time he was very successful against his majesty's enemies, but our limits do not allow us to particularize all the advantages that resulted from his services during the remainder of the war of which we are speaking. In the first year he had done enough to obtain a vote of thanks from the House of Lords, and the freedom of the cities of London and Edinburgh; but his great triumph was on the 12th of April, 1782, in an engagement in the West Indies with count de Grasse. This battle was fought among the islands of Guadaloupe, Dominique, the Saintes, and Marigalante. As soon as the

day broke admiral Rodney threw out the signal for close action, and every vessel obeyed it most scrupulously. The British line was formed at the distance of one cable's length between each ship. As the ships came up separately, they ranged close alongside their opponents, passing along the enemy for that purpose, giving and receiving, while thus taking their stations, a most dreadful and tremendous fire. The action continued in this manner till noon, when admiral Rodney resolved to carry into execution a manœuvre which he expected would gain him a complete and decisive victory: for this purpose, in his own ship, the Formidable, supported by the Namur, the Duke, and the Canada, he bore down with all the sail set on the enemy's line, within three ships of the centre, and succeeded in breaking through it in a most masterly style. As soon as he had accomplished this, the other ships of his division followed him, and they all wore round, doubled on the enemy, and thus they placed between two fires those vessels which, by the first part of the manœuvre, they had cut off from the rest of the fleet. As soon as admiral Rodney and the vessels which followed him, wore, he made the signal for the van to tack, by which means they gained the windward of the French, and completed the disorder and confusion in which the breaking of the line had thrown them. One consequence of the breaking of the line was, that opportunities were given for desperate actions between single ships. The whole loss of the enemy on this occasion amounted to eight ships; one had been sunk, and another blown up after she had been taken, and six ships remained in possession of the conquerors. It was esteemed remarkably fortunate, and glorious for the victors, that de Grasse's ship, the Ville de Paris, was the only first rate man-of-war that had ever, at that time, been taken and carried into port by any commander of any nation. And this ship was on the present occasion fought so well, that when it struck there were but three men left alive and unhurt on the upper deck.

The British nation were so sensible of the bravery displayed both by officers and men in this action, and of the importance of it as the only means of preserving the remainder of the West India islands, that they manifested the most excessive joy when intelligence of the victory arrived. It came extremely seasonable in other points of view. Neither by land, nor by sea, except where admiral Rodney had been engaged, had we been able to meet the enemy

on any occasion with great and decisive advantage; and, in too many instances, we had retired from the contest not in the most honourable manner. As the means of obtaining more favourable terms of peace, this important victory was hailed with joy and exultation; and as admiral Rodney was looked up to as the cause of it, the gratitude of the nation towards him was deeply felt, and expressed in warm and glowing language. It was recollected that the fortune of sir George Rodney had been peculiarly singular, as well as highly glorious in the war. Within little more than two years he had given a severe blow to each of our three powerful continental enemies, the French, Spaniards, and Dutch. He had in that time taken an admiral of each nation; added twelve line of battle ships, all taken from the enemy, to the British navy; and destroyed five more. He received the unanimous thanks of both houses of parliament; and his majesty added dignity to the peerage of the realm, by calling the victorious admiral to a seat in the upper house, by the title of baron Rodney, of Rodney Stoke, in the county of Somerset.

It has been observed that the victory of the 12th of April was gained by putting in practice an entirely new system of naval tactics, the adoption of which formed an era in our naval history, and may be regarded as the cause of the glorious victories by which the fame of British seamen has been raised to such a pitch of glory; and the maritime power of our enemies in the late war, has not only been crippled, but absolutely annihilated. It has been said, in order to derogate from the honour of the admiral, that, in the instance of the 12th of April, it was the effect of chance, and not effected by the foresight of sir George Rodney. This idea has been satisfactorily exposed and refuted. The only question on the subject is, whether the honour of the plan is due to admiral Rodney or Mr. Clerk, the author of a treatise on "Naval Tactics;" but on this our limits will not permit us to enter.

With the brilliant victory of the 12th of April sir George closed his professional career; to his title was added a pension of 2000*l.* to descend to his heirs. He died in London the 24th of May, 1792. For his important services to the West Indian islands in particular, a temple was built to receive his statue at Spanish Town, Jamaica.

A contemporary of the noble admiral said, that as an officer of nautical abilities, none were his superiors, and

but few his equals. He possessed a bold and original genius, which always carried him directly to the object he had in view. As a man, he was benevolent, generous, and friendly. He has been known to be writing his private letters, and dictating to three secretaries at the same time. "In private life he displayed the manners of an accomplished gentleman; and he who, when called by his country, could hurl its thunders against the foes, and lead its navies to almost undeviating victory, was, in peace, the ornament of domestic society, and a pattern of that elegant and polished behaviour, which almost always distinguishes the higher orders among us."[1]

RODON, or DERODON (DAVID), a celebrated French professor of philosophy in the seventeenth century, was born, according to Bayle, in Dauphiny, but more probably at Orange, where, as well as at Die, Nismes, and Geneva, he taught philosophy, and was accounted the greatest master of dialectics in his time. The story of *aut Erasmus aut diabolus* has been told of him; a stranger to his person, when puzzled by his arguments, having exclaimed *es diabolus aut Derodo.* In physics he adhered to the principles of Gassendus. He had been educated in the protestant religion, but embraced that of popery in 1630, and published his reasons in a volume entitled "Quatre raisons pour lesquelles on doit quitter la religion pretendue reformee," Paris, 1631, 12mo. Bayle had never seen this, and makes him to have been educated a papist. But whatever satisfaction his "quatre raisons" might have afforded to the catholics, they were not of permanent influence on his own mind, for he afterwards became again an adherent to the reformed religion, in which he died. In 1645 he published in 8vo, his "Disputatio de supposito," at Francfort (Orange), in which, Bayle tells us, he declared for Nestorius against St. Cyril, not in admitting two persons, but in maintaining that Nestorius does not admit them, and that St. Cyril confounds the two natures of Jesus Christ. This was the opinion of Giles Gaillard, a gentleman of Provence, and an intimate friend of Rodon's, whom he often quotes, but without naming. The work was condemned to be burnt by the parliament of Toulouse, and the copies are therefore now very rare. Bayle had not

[1] Charnock's Biog. Navalis.—Collins's Peerage, by sir E. Brydges.—Rees's Cyclopædia.

been able to procure one, and is misled by Sorbiere in thinking that Gaillard wrote a book with the same title as Rodon's. But the work of Rodon which made the most noise was his "Tombeau de la Messe," or downfall of the mass, published at Geneva in 1654, 8vo, 1662, Amst. 1682. For this he was banished from France, by an arret of Jan. 29, 1663, on which he took refuge in Geneva, where he died in 1664. Saurin, who saw him in that city about the time of his death, says he appeared to him to be perfectly orthodox. His character is amply discussed in Saurin's controversy with Jurieu, "Examen de la Theologie de M. Jurieu, &c." and Jurieu's answers.

Senebier, in his literary history of Geneva, gives the following list of Rodon's other works: 1. "Dispute de l'Eucharistie," 1655, 8vo. 2. "Metaphysica," Orange, 1659, 8vo. 3. "Logica restituta," Geneva, 1659, 4to. 4. "De existentia Dei," 1661, 4to. 5. "De Atomis," Geneva, 1662, 8vo. This is probably his "Disputatio de libertate et atomis," which he printed at Nismes the same year. 6. "Disputatio realis de ente reali," Nismes, 1662. 7. "Disputes de la Messe," or a discourse on these words, "This is my body," Nismes," 1662, 8vo. 8. "Discours contre l'Astrologie judiciare," 1663, 8vo. 9. "Opera philosophica," Geneva, 1664, 4to. 10. "Philosophia contracta," 1664, 4to. 11. "La Lumiere de la raison opposée aux tenebres de l'impieté," Geneva, 1665. 12. "Les Inconstants," Geneva, 1672, 8vo. To these from Senebier, we may add his "Compendium Logicæ," 1663, 8vo, and "L'Atheisme convaincu," in 1649, 8vo. Some authors ascribe to him a treatise entitled "Messe trouvée dans L'Ecriture," 1647, 8vo, written when he was a catholic, but there is more reason to attribute this to Lucas Janseh.[1]

ROE (Sir THOMAS), an able statesman and ambassador, was born at Low-Layton in Essex, about 1580, and admitted into Magdalen college, Oxford, in 1593. He was taken from the university in a year or two; and, after spending some time in one of the inns of court, and in France, was made esquire of the body to queen Elizabeth. In 1604, he was knighted by king James; and soon after sent, by Henry prince of Wales, to make discoveries in America. In 1614, he was sent ambassador to the great mogul, at whose court he continued till 1618. During his

[1] Gen. Dict.—Biog. Univ. art. Derodon.

residence there, he employed himself zealously in the service of the East India merchants, but gave a singular offence to the grand mogul. This monarch, happy in his pride and ignorance, fancied his dominions to be the greater part of the habitable world. But his mortification was great when, in Mercator's maps, presented to him by sir Thomas Roe, he found that he possessed but a small part of it; and he was so chagrined, that he ordered the maps to be given to sir Thomas again.

In 1620, he was elected a burgess for Cirencester in Gloucestershire; and, the year following, sent ambassador to the grand seignor; in which station he continued under the sultans Osman, Mustapha, and Amurath IV. In his passage to Constantinople, he wrote a letter to Villiers duke of Buckingham, then lord high admiral, complaining of the great increase of pirates in the Mediterranean sea; and, during his embassy, sent "A true and faithful relation to his majesty and the prince of what hath lately happened in Constantinople, concerning the death of sultan Osman, and the setting up of Mustapha his uncle," which was printed at London in 1622, 4to. He kept a very curious account of his negociations at the Porte, which remained in manuscript till 1740, when it was published by the society for promoting learning, under this title: "The Negotiations of Sir Thomas Roe, in his Embassy to the Ottoman Porte, from the year 1621 to 1628 inclusive; containing a great variety of curious and important matters, relating not only to the affairs of the Turkish empire, but also to those of the other states of Europe in that period: his correspondences with the most illustrious persons, for dignity or character, as, with the queen of Bohemia, Bethlem Gabor prince of Transylvania, and other potentates of different nations, &c. and many useful and instructive particulars, as well in relation to trade and commerce as to subjects of literature; as, ancient manuscripts, coins, inscriptions, and other antiquities," folio.

During his residence in the East, he made a large collection of valuable manuscripts in the Greek and oriental languages; which, in 1628, he presented to the Bodleian library. He also brought over the fine Alexandrian manuscript of the Greek Bible, sent as a present to Charles I. by Cyril, patriarch of Constantinople; which has since been transcribed and published by Dr. Grabe. In 1629, he was sent ambassador to mediate a peace between the

kings of Poland and Sweden. He succeeded in his negociation; and gained so much credit with the great Gustavus Adolphus of Sweden, that he inspired that king with a design, which he executed in 1630, of making a descent into Germany to restore the freedom of the empire. Adolphus, upon gaining the victory of Leipsic, sent sir Thomas a present of 2000*l.* and in his letter calls him his "strenuum consultorem," he being the first who had advised him to the war. He was afterwards employed in other negociations. In 1640, he was chosen member of parliament for the university of Oxford; and shewed himself a person of great eloquence, learning, and experience, as appears from his printed speeches. The year after, he was sent ambassador to the diet of Ratisbon, in order to mediate the restoration of the late king of Bohemia's son to the palatinate; and, upon his return, was made chancellor of the garter, and one of the privy council. The calamities of the nation, in which he could not avoid having a share, not only embittered his life, but probably contributed to shorten it; for he died in Nov. 1644. An epitaph was composed for him by Dr. Gerard Langbaine, but never set up: it may be seen in Wood's "Athen. Oxon." By will he left to the Bodleian two hundred and forty-two silver medals.

He had all the accomplishments of the scholar, the gentleman, and the courtier. He left a great number of manuscripts behind him; and, in 1730, proposals were published for printing by subscription, in 5 vols. folio, "The Negotiations and Embassies of Sir Thomas Roe, from 1620 to 1644:" but, the undertakers not meeting with sufficient encouragement, the design was dropped, and only the volume mentioned above was published in 1740 by Mr. Richardson.[1]

ROEBUCK (JOHN), an eminent physician and great benefactor to Scotland, was born at Sheffield in Yorkshire, in 1718. His father was a considerable manufacturer and exporter of Sheffield goods, and intended this his son for the same business, but perceiving his inclination to learning, determined to give him a liberal education, or such as was attainable among the dissenters, of which he was one of the strict sort. After some school education, therefore, at Sheffield, he sent him to the academy kept by the

[1] Biog. Brit.—Ath. Ox. vol. II.

celebrated Dr. Doddridge at Northampton, where the young man laid the foundation of that classical taste and knowledge for which he was afterwards much distinguished. From Northampton he was sent to the university of Edinburgh, where he studied medicine, and particularly chemistry. After the usual course of these studies here, he pursued the same at Leyden, then considered as the first medical school in Europe, and took his doctor's degree in February 1743.

Soon after his return from the continent, some circumstances induced Dr. Roebuck to settle as a physician at Birmingham, where he met with great encouragement, and at his leisure hours was induced to turn his studies and industry to various objects besides those of his profession. Strongly attached to the rising science of chemistry, he conceived high views of extending its usefulness, and rendering it subservient to the improvement of arts and manufactures. With this view he fitted up a small laboratory in his house, in which he spent every moment of his time which he could spare from the duties of his profession. The first efforts of his genius and industry led him to the discovery of certain improved methods of refining gold and silver, and particularly to an ingenious method of collecting the smaller particles of these precious metals, which had formerly been lost in the practical operations of many of the manufacturers. By other chemical processes, carried on about the same time in his little laboratory, he discovered also improved methods of making sublimate, hartshorn, and sundry other articles of equal importance. In order to render these beneficial to himself, and useful to the public, he associated himself with Mr. Samuel Garbet, of Birmingham, a gentleman of abilities and enterprizing spirit, and established a laboratory upon a large scale, which was productive of many advantages to the manufacturers of that place, and of such emolument to themselves, as contributed greatly to the boldness of their future projects.

The extensive use of the vitriolic (sulphuric) acid in chemistry, and the prospect of its application to some of the mechanic arts, had produced a great demand for that article, and turned the attention of the chemists to various methods of obtaining it. Dr, Ward had made great progress in this, and was the first who established a profitable manufacture, but the price of it was still high, arising from the

great expence of the glass vessels, which he used in procuring it, and the frequent accidents to which they were liable in the process. Dr. Roebuck, however, who had been for some time making experiments on the subject, discovered a method of preparing it by substituting, in place of the glass vessels formerly used, lead ones of a great size, which, together with various other improvements in different parts of the process, completely effected his end. After the necessary preparations had been made, Messrs. Roebuck and Garbet established a manufacture of the oil of vitriol at Preston-pans in Scotland, in 1749, and not only served the public at a cheaper rate than had ever been done formerly, but realized a greater annual profit from a smaller capital than had been done in any similar undertaking. The vitriol work is still carried on at Preston-pans; but long before Dr. Roebuck's death, he withdrew his capital from it.

About this time Dr. Roebuck was urged, by some of his friends, to leave Birmingham, and to settle as a physician at London, where his abilities might have a more extensive field of exertion. But the chemical concerns, with which he was now deeply occupied, holding out to him the prospect of a richer harvest, determined him to give up the practice of medicine altogether, and to fix his residence for the greatest part of the year in Scotland. In the prosecution of his chemical experiments, he had been led to bestow great attention on the processes of smelting iron stone, and had made some discoveries, by which that operation might be greatly facilitated, particularly by using pit-coal in place of charcoal. This led him and his enterprizing partner to project a very extensive manufactory of iron; and such was the confidence which their friends reposed in their abilities and integrity, that a sufficient capital was soon procured. When all previous matters had been concerted, Dr. Roebuck began to look round for a proper situation, and after a careful examination of many places, at length made choice of a spot on the banks of the river CARRON, as the most advantageous situation for the establishment of the iron manufacture. Here he found they could easily command abundance of water for the necessary machinery; and in the neighbourhood of it, as well as everywhere both along the north and south coasts of the Frith of Forth, were to be found inexhaustible quarries of iron-stone, lime-stone, and coal. From Carron also, they could easily

transport their manufactures to different countries by sea. The communication with Glasgow at that time by land carriage, which opened to them a ready way to the American market, was short and easy.

Many other things, that need not be here enumerated, fell to Dr. Roebuck's share in preparing and providing for the introduction of this new manufacture into Scotland, particularly with respect to the planning and erection of the furnaces and machinery. To insure success in that department, nothing was omitted which ability, industry, and experience could suggest. With this view he called in the assistance of Mr. Smeaton, then by far the first engineer in England, and from him received plans and drawings of the water-wheels and blowing apparatus, which, notwithstanding all the mechanical improvements which have been made since, remain unrivalled in any of the other iron-works erected in Britain. This was the first introduction of Mr. Smeaton into Scotland, and was the occasion of various other displays of the skill and experience of that celebrated engineer in that part of the island. With the same view, and to the same effect, in a future period of his operations, he employed the celebrated Mr. James Watt, then of Glasgow, and had the merit of rendering that inventive genius in the mechanical arts, better known both in Scotland and England. The necessary preparations for the establishment of the iron works at Carron were finished in the end of the year 1759, and on Jan. 1, 1760, the first furnace was blown; and in a short time afterwards a second was erected. The subsequent progress of this great work, the many improvements introduced, and its vast importance to Scotland, are matters of local history and interest, on which we cannot enter in this place; but enough has been said to prove that it is to Dr. Roebuck that country owes these great advantages.

When the business at Carron sunk by degrees into a matter of ordinary detail, and afforded less scope for Dr. Roebuck's peculiar talents, he was unfortunately tempted to engage in a new and different undertaking, from the failure of which he suffered a reverse of fortune, was deprived of the advantages resulting from his other works, and during the remainder of his life became subjected to much anxiety and disappointment. This was his becoming lessee of the duke of Hamilton's extensive coal and salt works at Borrowstounness. The coal there was represented

to exist in great abundance, and understood to be of superior quality; and as Dr. Roebuck had made himself acquainted with the most improved methods of working coal in England, and then not practised in Scotland, he had little doubt of this adventure turning out beneficial and highly lucrative. In this, however, he was cruelly disappointed; and the result was, that after many years of labour and industry, there were sunk in this project, not only his own, and the considerable fortune brought him by his wife, but the regular profits of his more successful works: and along therewith, what distressed him above every thing, great sums of money borrowed from his relations and friends, which he was never able to repay; not to mention that from the same cause, he was, during the last twenty years of his life, subject to a constant succession of hopes and disappointments, to a course of labour and drudgery ill suited to his taste and turn of mind, to the irksome and teazing business of managing and studying the humours of working colliers. But all these difficulties his persevering spirit would have overcome, if the never-ceasing demands of his coal-works, after having exhausted the profits, had not also compelled him to withdraw his capital from all his different works in succession: from the refining work at Birmingham, the vitriol work at Preston-pans, the iron works at Carron, as well as to part with his interest in the project of improving the steam-engine, in which he had become a partner with Mr. Watt, the original inventor, and from which he had reason to hope for future emolument.

It would be painful to mention the unhappy consequences of this ruinous adventure to his family and to himself. It cut off for ever the flattering prospect which they had of an independent fortune, suited to their education and rank in life. It made many cruel encroachments upon the time and occupations of a man whose mind was equally fitted to enjoy the high attainments of science, and the elegant amusements of taste. As the price of so many sacrifices, he was only enabled to draw from his colliery, and that by the indulgence of his creditors, a moderate annual maintenance for himself and his family during his life. At his death, his widow was left without any provision whatever for her immediate or future support, and without the smallest advantage from the extraordinary exertions and meritorious industry of her husband.

Dr. Roebuck had, some years before his death, been

attacked by a complaint that required a dangerous chirurgical operation, which he supported with his usual spirit and resolution. In a short time he was restored to a considerable share of his former health and activity; but the effects of it never entirely left him, and several slighter returns of the complaint gradually impaired his constitution. He still, however, continued, until within a few weeks of his death, to visit his works, and to give directions to his clerks and overseers. He was confined to his bed only a few days, and died July 17, 1794, in the seventy-sixth year of his age, retaining to the last all his faculties, his spirit and good humour, as well as the great interest which he took, as a man of science and reflection, in the uncommon events which the present age has exhibited.

From a man so deeply and so constantly engaged in the detail of active business, many literary compositions were not to be expected. The great object which he kept invariably in view, and which gives him a just claim to the respect and gratitude of his country, was to promote arts and manufactures, rather than to establish theories and hypotheses. The few essays which he left, however, enable us to judge of what might have been expected from his talents, knowledge, and boldness of invention, if he had had more leisure for study and investigation. "A comparison of the heat of London and Edinburgh, read in the Royal Society of London June 29, 1775; experiments on ignited bodies, read there Feb. 16, 1776; observations on the ripening and filling of corn, read in the Royal Society of Edinburgh June 5, 1784, are all the writings of his, two political pamphlets excepted, which have been published.[1]

ROELL (HERMANN-ALEXANDER), a celebrated protestant divine, and theological professor, was born in 1653 at Doëlberg, in Westphalia. He received, at Unna, an excellent education in the Latin, Greek, and Hebrew languages, and in 1670 maintained with great ability a thesis "de studio mathematico philosophiæ præmittendo." In the same year he went to Utrecht, where he received lectures from the celebrated Francis Burmann on the scriptures; but on the war with France, was obliged to go to Gottingen, where he studied under James Alting: this place also becoming unsafe, he returned to Germany, and

[1] Transactions of the Royal Society of Edinburgh, vol. IV.

studied for some time at Marpurg, and after that at Heidelberg. From thence he went to Basil and Zurich; and in 1676 he once more visited the United Provinces, and spent two years at the universities of Utrecht and Leyden. No sooner had he returned to his native country than he received an invitation to become pastor of the protestant church at Cologne, which he declined, owing to ill-health; and he undertook the chaplainship to Elizabeth, abbess of Hervorden, and daughter of Frederic, king of Bohemia; which post he retained till the death of the princess, in 1680. After this he was appointed preacher to Albertine, princess of Orange, and widow of William of Nassau; and in 1686, was elected professor of divinity at the university of Franeker. In June 1704 he was appointed, on very honourable and advantageous terms, professor of divinity at Utrecht, a post which he retained with great reputation till his death, July 12, 1718, in the 66th year of his age. Burman says, he was without dispute a first-rate philosopher and divine; but leaves it to his brethren to determine whether he was not somewhat heretical in his singular opinions on the generation of the son of God, and on the temporal death of believers. These were expressed in his "Theses Theologicæ de generatione filii, et morte fidelium temporali," Francfort, 1689, 4to, and were answered by Vitringa and others. His principal works are, 1. "Commentarius in principium epistolæ Pauli ad Ephesos," Utrecht, 1715, 4to. 2. A continuation of the same, with an exegesis on the Colossians, ibid. 1731, 4to. 3. "Explicatio Catecheseos Heidelbergensis," ibid. 1728. 4. "Exegesis in Psalmum lxxxix." Duisburg, 1728, 8vo. 5. "Gulichii Analysis et compendium librorum propheticorum antiqui et novi fœderis," Amst. 1683, 4to. 6. "Oratio inauguralis de religione rationali," afterwards, and often reprinted under the title of a "Dissertatio," which Heumann calls a very learned and elegant work.[1]

ROEMER (Olaus), a Danish astronomer and mathematician, was born at Arhusen in Jutland in 1644; and, at eighteen, was sent to the university of Copenhagen. He applied himself assiduously to the study of mathematics and astronomy, and became such an adept in those sciences, that, when Picard was sent by Lewis XIV. in 1671,

[1] Chaufepie.—Burman Traject. Eruditum.

to make observations in the North, he was so pleased with him, that he engaged him to return with him to France, and had him presented to the king, who ordered him to teach the dauphin mathematics, and settled a pension on him. He was joined with Picard and Cassini, in making astronomical observations; and, in 1672, was admitted a member of the academy of sciences. During the ten years he resided at Paris, he gained a prodigious reputation by his discoveries; yet is said to have complained afterwards that his coadjutors ran away with the honour of many things which belonged to him. In 1681, Christian V. king of Denmark called him back to his own country, and made him professor of astronomy at Copenhagen. He employed him also in reforming the coin and the architecture, in regulating the weights and measures, and in measuring the high roads throughout the kingdom. Frederic IV. the successor of Christian, shewed the same favour to Roemer, and conferred new dignities on him. He was preparing to publish the result of his observations, when he died Sept. 19, 1710, aged 66; but some of his observations, with his manner of making those observations, were published in 1735, under the title of "Basis Astronomiæ," by his scholar Peter Horrebow, then professor of astronomy at Copenhagen. Roemer was the first who found out the velocity with which light moves, by means of the eclipses of Jupiter's satellites. He had observed for many years that, when Jupiter was at his greatest distance from the earth, where he could be observed, the emersions of his first satellite happened constantly 15 or 16 minutes later than the calculation gave them. Hence he concluded that the light reflected by Jupiter took up this time in running over the excess of distance, and consequently that it took up 16 or 18 minutes in running over the diameter of the earth's orbit, and 8 or 9 in coming from the sun to us, provided its velocity was nearly uniform. This discovery had at first many opposers; but it was afterwards confirmed by Dr. Bradley in the most ingenious and beautiful manner.[1]

ROGER, or rather RICHARD OF HEXHAM, an ancient historian, was brought up in the convent of Hexham, in Northumberland, where he embraced the monastic life,

1 Eloges des Academiciens, vol. I.—Hutton's Dictionary.—Chaufepie.—Bibl. German, vol. XXXIII.

and was elected prior some time at least before 1138, for he saw the Scottish army march into Yorkshire, under their king David I. previous to the battle of the Standard, which was fought in September that year. He wrote the history of that campaign, wherein he points out, in the most declamatory style, the ravages committed by the Scottish army. But such was his ignorance, that he calls the Highlanders, and Galovidians, who composed part of king David's army, *Picti*, or Picts, as if they had painted their bodies in the same manner as in ancient times; whereas those people only wore party-coloured garments, which the Highlanders call Tartans.[1]

ROGER OF HOVEDEN. See HOVEDEN.

ROGERS (BENJAMIN), doctor of music, and an ecclesiastical composer, whose works are still contained in our cathedral service, and for whose fame Anthony Wood has manifested great zeal, was born at Windsor, and brought up in that college under Dr. Nath. Giles; being employed there, first as a singing boy, and afterwards in the capacity of lay clerk or singing man. Thence he went to Ireland, and was appointed organist of Christ-church in Dublin, where he continued till the breaking out of the rebellion, in 1641; at which time, being forced to quit his station, he returned to Windsor, where he was again reinstated as choirman; but being soon after silenced in consequence of the civil wars, he procured a subsistence by teaching in the neighbourhood. And during this time, according to his friend Anthony Wood, having addicted himself much to study, he acquired great credit as a composer, and produced several sets of airs in four parts for violins and an organ, which being then imagined the best that *could* be composed of that kind, were sent as great rarities to the archduke Leopold, afterwards emperor, and himself a great musician; and, upon their being performed by his band, they were very much admired.

In 1658, by the favour of his friend Dr. Ingelo, he obtained the degree of bachelor in music at Cambridge, and acquired great reputation in that university by his exercise. Soon after, on Dr. Ingelo going chaplain to Bulstrode lord Whitelock, into Sweden, he carried with him some of Rogers's best compositions, which, upon being repeat-

[1] Tanner.—Twisden's Decem Scriptores.—Wharton's Anglia Sacra, vol. I. Preface, p. 48.

edly performed in the presence of Christiana, queen of Sweden, were very much applauded. At the restoration he was appointed to compose the music that was performed at Guildhall, on the day his majesty and his brothers, the dukes of York and Gloucester, dined there with the lord-mayor, by which he greatly increased his reputation. About this time also he was chosen organist of Eton college, which he resigned soon after, on being invited to Oxford, where he was appointed to the same office in Magdalen college. And in 1669, upon opening the new theatre in that city, he was created doctor in music. He continued, says Ant. Wood, in the university, where he was much esteemed, till 1685, when he was ejected, in company with the fellows of his college, by king James II. after which he long resided in the skirts of the town, wholly disregarded.

"His compositions for instruments," says Ant. Wood, "whether in two, three, or four parts, have been highly valued, and were thirty years ago always first called for, taken out and played as well in the public music schools, as in private chambers: and Dr. Wilson, the professor, (the greatest and most curious judge of music that ever was), usually wept when he heard them well performed, as being wrapt up in an ecstacy; or, if you will, melted down: while others smiled, or had their hands and eyes lifted up, at the excellence of them." "It is to be feared," says Dr. Burney, "that instead of *weeping*, the wicked lovers of modern music would now *laugh*, if they were to hear the quaint and starched strains, and see on paper the ruffs and roll-ups of honest Ben. Rogers at the Opera-house, or professional concert, Hanover-square. But, alas! what is the secular music, that thirty years have not wrinkled, withered, and rendered superannuated!" [1]

ROGERS (CHARLES), an antiquary, and a man of taste, was born Aug. 2, 1711, in Dean-street, Soho, and received the first rudiments of education at a private school near the Mews, but he did not for some time after this devote himself seriously to literary pursuits. When he did, however, he exerted that innate industry and application, which constituted a striking part of his character; and, with no aid but his own abilities, overcame all other difficulties which stood in the way of an acquaintance with

[1] Burney and Hawkins's Hist. of Music.

learning and science. In May 1731, he was placed in the Custom-house, where he executed the duties of the several places which he held, with strict attention and integrity, and at length arrived at the office of clerk of the certificates, in which he continued almost to the end of his life.

From the time of his admission into the Custom-house, he employed his leisure hours in the cultivation of his mind, and in forming the valuable collection of prints and drawings which he left behind him. In the course of these pursuits, he became acquainted with several persons of similar taste, and among the rest Mr. Pond, a well-known and judicious collector. By him he was introduced to the society of Antiquaries, Feb. 23, 1752, of which he became a very useful member, and was several times chosen of the council. In 1757, he was chosen a fellow of the Royal Society. After Mr. Rogers had begun to form his collections, and had made some progress, he conceived the idea of communicating, to the public, specimens of the manners of the several different masters, a work requiring great industry and perseverance, and likely to be attended with great expence. The former he knew he could command, and the latter, as he was a bachelor, gave him little concern. The execution of this undertaking may be considered as the principal object of his life. It appeared in 1777, 2 volumes, folio, under the title of "Description of a Collection of Prints in imitation of drawings, to which are annexed, Lives of their authors, with explanatory and critical notes." The selection consists of 112 prints, engraved by Bartolozzi, Ryland, Basire, and other artists of reputation, from original drawings in the collections of his majesty, the duke of Marlborough, earls of Bute, Cholmondely, Spencer, lord Frederick Campbell, sir Joshua Reynolds, and his own. The heads of the different painters, and a variety of fanciful decorations, are also given, in a peculiar style of engraving on wood, by Mr. Simon Watts. The whole performance at once reflects honour on the country, as well as on the liberality of the undertaker, who neither was, nor, it is supposed, ever expected to be reimbursed the great expence he had incurred. Besides this work, Mr. Rogers printed an anonymous "Translation of Dante's Inferno," 1782, 4to, in the performance of which he chiefly attended to giving the sense of his author with fidelity, the character of a poet not seeming to have

been the object of his ambition. He also published in the "Archæologia," vol. III. a paper on the antiquity of horse-shoes; and in vol. VI. an account of certain masks from the Musquito shore. A curious letter of his, to Mr. Astle, on some ancient blocks used in printing, may be seen in Gent. Mag. vol. LI. p. 169; and another paper, which was read at the Society of Antiquaries, Feb. 18, 1779, is preserved in vol. LIV. p. 265. Mr. Rogers died Jan. 2, 1784, and was buried in the family-vault in St. Lawrence Pountney burying-ground.[1]

ROGERS (DANIEL), a man of considerable ability in the court of queen Elizabeth, and who in some of his writings calls himself ALBIMONTANUS, was the son of John Rogers of Derytend in the parish of Aston in Warwickshire, where he was born about 1540. His father, who had embraced the reformed religion, being obliged to quit his country, at the accession of queen Mary, took his son abroad with him, where, at Wittemberg, he was educated under the celebrated Melancthon. When the death of queen Mary had put an end to persecution for religion's sake, Mr. Rogers, senior, returned with his family, and placed his son at Oxford, where he appears to have taken his degrees, although Wood has not been able to specify when, or in what college he studied. Afterwards he obtained an introduction to court, where his talents recommended him to the place of one of the clerks of the council, and he had the farther honour of being often employed by queen Elizabeth in embassies to the Netherlands and other parts, in 1575, 1577, and 1588. During these embassies he appears to have acted with wisdom, diligence, and caution, and to have been of the greatest utility to Cecil from the correct information he procured of the proceedings of foreign governments. Strype, who had seen a volume of his political notes and letters, formed during his residence abroad, has preserved one of his communications to secretary Cecil, in the appendix to his "Annals," No. 48. It contains some important intelligence on political subjects, and is evidently the production of a sensible man accustomed to view the world and its inhabitants with an eye of penetration and sagacity. Many of his letters and instructions are among the Cotton MSS. in the British Museum.

[1] Gent. Mag. vol. LIV. where is a copy of his portrait from sir Joshua Reynolds.

He died Feb. 11, 1590, and was buried in Sunbury church, Middlesex.

Wood adds, that he was "a very good man, excellently well learned, a good Latin poet, and one that was especially beloved by the famous antiquary and historian William Camden, for whose sake he had laid the foundation of 'A Discourse concerning the acts of the Britains, the form of their Commonwealth, and the order and laws by which they lived'." This was intended for Camden's "Britannia," but he did not live to finish it. He wrote, 1. "Odæ, Epigrammata, Epitaphia," &c. in laudem et mortem Johannis Juelli Episc. Sarisbur. at the end of Humphrey's Life of Jewell. 2. "A memorial or oration of Dr. Dan. Rogers on the death of Frederic II. and the accession of Christian IV." (probably addressed to the senate of Denmark, Copenhagen, July 19, 1588). 3. "Dr. Rogers's Search," being a repertory of various transactions relating to Commerce: the two preceding are among the Cotton MSS. 4. "Dan. Rogersii Albimontii Angli, ad Stephani Malescoti Catechesin προσφωνησις, carmine Latino," Basil, 1567, 8vo. 5. "Elegia ad Gulielmum Cecilium baronem Burleigh," among the "Illust. et clar. virorum Epist. select." Leyden, 1617, 8vo. 6. "Epistolæ tres ad Buchananum," among the "Epist. Buchanani," Lond. 1711, 8vo. 7. "Epistola Adriano Vander Mylen," among the above Leyden epistles. Among the Harleian MSS. is his "Letter to Abraham Ortelius at Antwerp," complimenting him on the glory he will reap from posterity by his geographical works, and concluding with the mention of his own commentary upon the laws and manners of the ancient Britons. Wood also mentions an epigram of his printed with Ralph Aggas's description of Oxford in 1578. Wood notices another Daniel Rogers, and his works, "David's Cost;" "A practical Catechism;" "Lectures upon the history of Naaman," &c. This, however, was a puritan divine born in 1573, and educated at Cambridge. He was son to Richard Rogers, and brother to Ezekiel Rogers, both puritan divines, and men of note in their day, but we do not find in their memoirs much to recommend a distinct article on either. It remains to be noticed, that Strype, in his Life of Whitgift, conjectures the above Daniel Rogers, the ambassador, to be son to John Rogers the proto-martyr; but this is inconsistent with the above account, and seems founded on no authority, as the martyr

Rogers never left the kingdom on the accession of queen Mary, but remained to be the first sacrifice to her infernal bigotry.[1]

ROGERS (JOHN), the proto-martyr in the days of queen Mary, received a liberal education in the university of Cambridge, and there, we presume, entered into holy orders. Some time after this the company of merchant adventurers, as they were then called, appointed him their chaplain at Antwerp, where he remained many years. This proved also the means of his conversion from popery, for meeting there with Tindal and Coverdale, who had left England that they might enjoy their religious opinions with more freedom, he was induced by their conversation to examine the points in controversy more closely, the result of which was his embracing the sentiments of the reformers as far as then understood. He also joined with these colleagues in making the first translation of the Bible into English, which appeared at Hamburgh in 1532, under the fictitious name of Thomas Matthew. Rogers was corrector of the press on this occasion, and translated that part of the Apocrypha which was left unfinished by Tindal, and also contributed some of the marginal notes. At Antwerp Mr. Rogers married, and thence went to Wittemberg, and had acquired such readiness in the Dutch language that he was chosen pastor of a congregation there, which office he discharged greatly to their satisfaction until the accession of Edward VI. At this time bishop Ridley invited him home, and made him prebendary and divinity-reader of St. Paul's, where he was a very frequent preacher as long as Edward lived. When queen Mary made her triumphal entry into London, Aug. 3, 1553, Rogers had the boldness to preach a sermon at Paul's Cross on the following Sunday, in which he exhorted the people to abide by the doctrine taught in king Edward's days, and to resist popery in all its forms and superstitions. For this he was immediately called before the privy-council, in which were several of the restored popish bishops, but appears to have defended himself so ably that he was dismissed unhurt. This security, however, was not of long duration, and two days before Mary issued her proclamation against preaching the reformed doctrines (August 18) he was ordered to remain a prisoner in his own house at St. Paul's. From

[1] Ath. Ox. vol. I. new edit. by Bliss.—Brook's Lives of the Puritans.

this he might, it is thought, easily have escaped, and he certainly had many inducements to make the attempt. He knew he could expect no forgiveness; that he might be well provided for in Germany; and that he had a wife and ten children; but he preferred giving his testimony to the truth of what he had believed and preached, at whatever risk.

After being confined six months in his own house he was removed to Newgate, where his confinement was aggravated by every species of severity; and in January 1555, was examined before Gardiner, bishop of Winchester: the purport of his examination, as written by himself, is given at considerable length by Fox, but is not capable of abridgment. The issue was that Mr. Rogers was condemned to be burnt on Feb. 4, which sentence he bore with the greatest constancy and patience. On the day of his execution he was awakened with some difficulty out of a sound sleep, and only requested of Bonner, who came to perform the office of degrading him from holy orders, that he might see his family; but this was denied him. On his way, however, to Smithfield, his wife and ten children, with one at the breast, contrived to meet him. When he came to the stake, although not permitted to say much, he exhorted the people to remain steady in the faith and doctrine which had been taught them, and for which he was now willing to resign his life. As he was the first who had suffered in this reign, and one well known for his piety and usefulness, his death made no slight impression on the multitude who witnessed it, many of whom were afterwards emboldened by such scenes as this wretched reign presented, either to suffer in the same cause, or to preserve the tenour and spirit of the reformation until the accession of Elizabeth restored them to their liberty.[1]

ROGERS (Dr. JOHN), an English divine, was born in 1679, at Ensham in Oxfordshire, where his father was vicar and rector of Wick-Rissington, in Gloucestershire. He was educated at New college school, in Oxford; and, in 1693, elected scholar of Corpus Christi college. After taking the degrees in arts, and entering into orders, he waited a long time for a fellowship, by reason of the slow succession in the college; but at length succeeded Mr.

1. Fox's Acts and Monuments.—Strype's Cranmer, p. 58, 82, 295, 315, 341, 345, 411.—Wordsworth's Eccl. Biography.

Edmund Chishull, in 1706, but in the mean time had been presented to the vicarage of Buckland, in Berkshire, about ten miles from Oxford, in which he continued about five or six years, dividing his time usefully between his cure and the university. At the former he became so popular, that the inhabitants entered into a handsome subscription for an afternoon sermon by him, which was discontinued after he left them. In 1710, he took a bachelor of divinity's degree; and, two years after, went to London, to be lecturer of St. Clement's Danes. He afterwards became lecturer of the united parishes of Christ-church, and St. Leonard's Foster-lane. In 1716, he was presented to the rectory of Wrington, in Somersetshire; and, the same year, resigning his fellowship, married the hon. Mrs. Lydia Hare, sister to the lord Colerane, who was his pupil in the university. Some time after, he was elected canon residentiary of the church of Wells; in which he also bore the office of sub-dean. In 1719, he engaged in the Bangorian controversy, and published, upon that occasion, "A Discourse of the visible and invisible Church of Christ: in which it is shewn, that the powers, claimed by the officers of the visible church, are not inconsistent with the supremacy of Christ as head, or with the rights and liberties of christians, as members of the invisible church," 8vo. The Rev. Dr. Sykes having published an "Answer to this Discourse," our author replied to him in "A Review of the Discourse of the visible and invisible Church of Christ."

He gained much credit by these performances, even those who were against his argument allowing him to have good parts and an excellent pen; and the university of Oxford made a public acknowledgment of their opinion of his merit, by conferring on him, in 1721, without his knowledge, and by diploma, the degree of doctor in divinity. In 1726, he was made chaplain to George II. then prince of Wales; and about the same time appeared in defence of Christianity, against the attacks of Collins in his "Scheme of Literal Prophecy." Rogers did not at first professedly write against the "Scheme;" but, publishing, in 1727, a volume of sermons, entitled "The necessity of Divine Revelation, and the truth of the Christian Religion, asserted," he prefixed to them "A Preface with Remarks on the Scheme of Literal Prophecy." This preface, however, in the opinion of his friends, seemed liable to some exception, or at least to demand a more full

and distinct explication: and he received a letter upon it the same year from his friend Dr. Nath. Marshall. He endeavoured to give satisfaction to all; and therefore, Collins having written "A Letter to the Rev. Dr. Rogers, on occasion of his eight Sermons concerning the necessity of Divine Revelation, and the Preface prefixed to them," our author published "A Vindication of the Civil Establishment of Religion, wherein some positions of Mr. Chandler, the author of the 'Literal Scheme,' &c. and an anonymous Letter on that subject, are occasionally considered. With an Appendix, containing a Letter from the Rev. Dr. Marshall, and an Answer to the same," 1728, 8vo.

The same year, 1726, having resigned his lecture of St. Clement's Danes, he retired from London, with an intention to spend the remainder of his life in the country, chiefly at Wrington: but he had not been there long, when he received an offer, from the dean and chapter of St. Paul's, of the vicarage of St. Giles's Cripplegate, in London. He was instituted to it, Oct. 1728, but with the greatest anxiety and reluctance; for he had set his heart upon the country, and was then, as he had always been from his youth, remarkably fond of rural exercises and diversions. He did not enjoy his new preferment above six months; for he died May 1, 1729, in his fiftieth year. He was buried in the parish church of Ensham, where a handsome monument is erected to his memory: his funeral sermon was preached by Dr. Marshall. After his decease, some volumes of his sermons were published; and two tracts, viz. "Reasons against Conversion to the Church of Rome," and "A Persuasive to Conformity addressed to Dissenters," never before printed.

Dr. Rogers was a man of good abilities, and an excellent writer, though no profound scholar, nor ambitious of being thought one. He neither collected nor read many books; being persuaded, that a few well chosen, and read to good purpose, serve infinitely more to edification, if not so much to ostentation and parade. We are told, that the judicious Hooker and the ingenious Mr. Norris were his favourites; and that he was particularly conversant in their writings.[1]

ROGERS (THOMAS), whom Wood styles "a most admirable theologist, an excellent preacher, and well deserving every way of the sacred function," was a native of Che-

[1] Life by Dr. Burton prefixed to his Sermons.—Biog. Brit.

shire, and entered a student of Christ church in 1568. He took orders very early, and became a constant preacher; was M. A. in 1576, chaplain to Bancroft, bishop of London; and at last, in 1581, rector of Horninger, near Bury St. Edmunds, in Suffolk, where he lived in great esteem, and died Feb. 22, 1616. These are all the particulars Wood has given of this Mr. Rogers, who appears to have been a voluminous author and translator. Among his original works are, 1. "A Philosophical Discourse, entitled, The Anatomy of the Mind," Lond. 1576, 8vo, with some encomiastic verses by his fellow student, afterwards the celebrated Camden. 2. "Of the End of the World, and Second Coming of Christ," ibid. Lond. 1577, 4to, reprinted 1582 and 1583, in 8vo. 3. "The English Creed, wherein is contained in tables an exposition on the articles which every man is to subscribe unto," &c. ibid. 1579 and 1585, fol. This appears also to have been reprinted twice under a somewhat different title; the last edition, in 1586 and 1621, is called "An Exposition of the 39 articles of the Church of England," 4to. This work, according to Wood, was not at first received so well as it deserved, and some things in it he says gave offence, not only to papists and schismatics, but even to "many protestants of a middle temper." Wood has expressed their objections rather obscurely, but it may be conjectured that Mr. Rogers interpreted the articles in their literal sense, and did not admit, as Wood adds, of "the charitable latitude formerly allowed in those articles." 4. "A golden chain taken out of the rich treasure-house of the Psalms of David," ibid. 1579 and 1587, 12mo. 5. "Historical Dialogue touching antichrist and popery," &c. ibid. 1589, 8vo. 6. "Sermons on Romans xii. v. 6, 7, 8," ibid. 1590. 7. "Miles Christianus, or, a Defence of all necessary writings and writers, written against an Epistle prefixed to a Catechism by Miles Moses," ibid. 1590, 4to. 8. "Table of the lawful use of an Oath, and the cursed state of vain swearers," ibid. 9. "Two Dialogues," or Conferences concerning kneeling at the Sacrament, ibid. 1608. Wood enumerates about thirteen volumes of translations from various foreign divines, among whom are St. Augustine, Thomas a Kempis, &c. &c.[1]

ROGERS (THOMAS), another English divine, of a somewhat different stamp, was the son and grandson of two

[1] Ath. Ox. vol. I. new edit. by Bliss.

successive rectors of Bishops Hampton, in Warwickshire, where he was born, Dec. 27, 1660, and educated at the free-school there. In Lent-term 1675, he entered of Trinity college, Oxford, but soon after removed to Hart hall, where he took his degrees in arts, and went into holy orders. Wood celebrates him as a man of extraordinary memory, and independent of the common helps to that faculty, either in the pulpit or in conversation. The latter he enlivened by quotations of uncommon accuracy, particularly from the classics, and would even give the page, &c. if required. His sermons he carefully studied, yet delivered them fluently without notes, and, as Wood says, in elegant and correct language. In July 1689, he was inducted to the small rectory of Slapton, near Towcester, in Northamptonshire. He died of the small-pox, while on a visit at London, June 8, 1694, and was buried in St. Saviour's, Southwark. Wood speaks of him as a true son of the church of England, in opposition to all extremes, and his writings shew him a friend to the revolution. These writings are mostly poetical, published without his name. As we have not seen any of them, we can only deduce from some expressions used by Wood, that they were not all becoming the character of a divine; their titles are, 1. "Lux occidentalis: or Providence displayed in the coronation of king William and queen Mary," Lond. 1689. 2. "The Loyal and Impartial Satyrist, containing eight miscellany poems," ibid. 1693, 4to. These seem mostly levelled at the Jesuits and Jacobites. 3. "A Poesy for Lovers," &c. ibid. 1693, 4to. 4. "The conspiracy of guts and brains; or an answer to the Turn-shams," ibid. 1693. In prose, he wrote "A true Protestant Bridle; or some cursory remarks upon a Sermon preached (by William Stephens, rector of Sutton) before the Lord Mayor, &c. Jan. 30, 1693," ibid. 1694, 4to; and the "Commonwealthsman unmasked," a rebuke, as he calls it, to the "Account of Denmark," by Molesworth. This he dedicated, and had the honour to present to king William, who received it very graciously.[1]

ROHAN (HENRY DUKE DE), peer of France, prince of Leon, colonel general of the Swiss and Grisons, one of the greatest men France produced in his age, was born August 21, 1572, at the castle of Blein, in Bretany. He distin-

[1] Ath. Ox. vol. II.

guished himself at the siege of Amiens when but sixteen, in presence of Henry IV. who had a sincere regard for him, and after the death of that prince he became chief of the French protestants, to whom he rendered the most important services, both at the head of their armies, and in negociations. He fought with success in Holland, Germany, Italy, and France, and carried on three wars against Louis XIII. in favour of the protestants; the last, however, ended to the advantage of the catholics, in the capture of Rochelle. But notwithstanding the consternation into which this event threw the duke's party, he supported himself by those copious resources with which his prudence furnished him, refusing to surrender but on advantageous terms, and these were granted by the peace of 1629. The civil wars with the protestants being thus terminated, he regained the favour of Louis XIII. but not choosing to live at court, retired to Venice, and was chosen by that republic for their generalissimo, after the unfortunate battle of Valleggio, against the Imperialists, but the treaty of Querasque, concluded June 29, 1631, rendered his plans useless. The king of France afterwards employed him as ambassador extraordinary to the Grisons, to assist them in reducing to obedience the Valteline, and counties of Bormio, and Chiavenes, which were supported in rebellion by the Spaniards and Imperialists. The Grisons immediately declared him their general, and their choice was confirmed by Louis XIII. who appointed him in 1632, ambassador extraordinary to the Helvetic body; but early in 1635, he received orders to return to Venice, and having staid there some months, was sent back to the Grisons, and seized the passages of the Valteline, took Bormio, Chiavenes, and Riva, and defeated the Germans and Spaniards. The Grisons having rebelled some time after because France delayed to withdraw its forces, he made a new treaty with them March 26, 1637, which did not please the court, and this circumstance obliged him to retire to Geneva, that he might avoid the resentment of cardinal Richelieu; but he left that city in January 1638, to join his friend the duke of Saxe Weimar, who was going to engage the Imperialists near Rhinfeld. The duke of Rohan placed himself at the head of the Nassau regiment, broke through the enemies' ranks, was wounded, Feb. 28, 1638, and died of his wounds, April 13 following, aged fifty-nine. He was the author of many works, among which are, 1. "Memoirs," the most complete edition of which

is in 2 vols. 12mo, containing the transactions of France from 1610 to 1629. 2. "Les intérêsts des Princes," 12mo. 3. "Le parfait Capitaine, ou l'Abregé des Guerres des Commentaires de César," 12mo. 4. "Memoires" and Letters, relative to the war of the Valtelines, 3 vols. 12mo; vol. I. contains the "Memoirs;" the two others, the "Pieces Justificatives," the greatest part of which had never been printed before. From the preface we learn the following anecdote: This nobleman being at Venice, was informed that the grand signor would sell him the kingdom of Cyprus, and grant him the investure of it, on condition of his giving the Porte two hundred thousand crowns, and agreeing to pay an annual tribute of twenty thousand crowns. The duke being a protestant, intended to purchase this island, and settle the protestant families of France and Germany there. He negociated the affair skilfully with the Porte, by means of the patriarch Cyril, with whom he was much connected; but that patriarch's death, and other unexpected incidents, prevented the execution of his design. The above anecdote originated in the memoirs of the duchess of Rohan, Margaret de Bethune, daughter of the great Sully, who married at Paris, Henry de Rohan, February 7, 1605. This lady, who was a protestant, rendered herself celebrated by her courage. She defended Castres against the marechal de Thémines, 1625, lived in strict conjugal harmony with the duke her husband, and died at Paris, Oct. 22, 1660. The French biographers tell us that all Henry de Rohan's works are excellent, and extremely proper to form good soldiers: he writes like a great general and able politician, and his letters on the war of the mountains are very instructive. The duke trod in the steps of Sertorius, which he had learned from Plutarch, and the marechal de Catinat trod in those of the duke. To all these uncommon talents, the duke joined great sweetness of temper, the most affable and pleasing manners, and a degree of generosity seldom seen. He discovered neither pride, ambition, nor selfish views; and frequently said, that glory and zeal for the public welfare, never encamp where private interest is the commander. We have two good lives of this great man, one by Fauvelet du Toc, Paris, 1666, 12mo, the other by the Abbé Perau, Paris, 1767, 2 vols. 12mo.—Some notice may be taken of BENJAMIN de Rohan, brother of the preceding, who supported the duke's undertakings during the protestant war, after having learned the military art in

Holland under prince Maurice of Nassau. He made himself master of Lower Poitou, 1622, and went into England soon after to solicit help for the Rochellers. In 1625, he took the isle of Rhé, and ravaged the whole coast from the mouth of the Garonne to that of the Loire, by the capture of several merchant ships. M. Rohan was driven from the isle of Rhé some time after, then from that of Oleron, and forced to retire into England, where he was active in procuring the succour sent to Rochelle; but that city being taken, notwithstanding these succours, he would not return to France, and died in England 1630, leaving no children.[1]

ROHAN (ANNE), sister of the duke de Rohan, deserves also to be mentioned as a zealous supporter of the reformed religion during the civil wars, in which period she sustained with great courage the hardships of the siege of Rochelle, and, with her mother, refused to be comprehended in the capitulation, choosing rather to remain a prisoner of war. She was celebrated among her party for her piety and courage, and generally respected for her learning and capacity. She was also admired for her poetical talents; particularly for a poem written on the death of Henry IV. of France. She studied the Old Testament in the original language, and used in her devotions the Hebrew Psalms. She died unmarried, September 20, 1646, at Paris, in the sixty-second year of her age.* The celebrated Anna Maria Schurman addressed some letters to this lady, which are in the collection of her works.[2]

ROHAULT (JAMES), a French philosopher, was the son of a rich merchant at Amiens, and born there in 1620. He cultivated the languages and belles lettres in his own country, and then was sent to Paris to study philosophy. He seems to have been a lover of truth, and to have sought it with much impartiality. He read the ancient and modern philosophers; but was most struck with Des Cartes, of whom he became a zealous follower, and drew up an abridgment and explanation of his philosophy with great clearness and method. In the preface to his "Physics," for so his work is entitled, he makes no scruple to say, that "the abilities and accomplishments of this philosopher must oblige the whole world to confess, that France is at least as capable of producing and raising men versed in all

[1] Moreri.—Dict. Hist.
[2] Gen. Dict.—Dict. des Femmes celebres.

arts and branches of knowledge as ancient Greece." Clerselier, well known for his translation of many pieces of Des Cartes, conceived such an affection for Rohault, on account of his attachment to this philosopher, that he gave him his daughter in marriage, against all the remonstrances of his family.

Rohault's physics were written in French, but have been translated into Latin by Dr. John Clarke, with his brother Dr. Samuel Clarke's notes, in which the Cartesian errors are corrected upon the Newtonian system. The fourth and best edition of "Rohaulti Physica," by Clarke, is that of 1718, 8vo. He wrote also "Elémens de Mathématiques," a "Traité de Méchanique," and "Entretiens sur la Philosophie:" but these dialogues are founded and carried on upon the principles of the Cartesian philosophy, which has now no other merit than that of having corrected the errors of the ancients. Rohault died in 1675, and left behind him the character of an amiable and learned man, and an able philosopher.

His posthumous works were collected and printed in two neat little volumes, first at Paris, and then at the Hague in 1690. The contents of them are, 1. The first six books of Euclid. 2. Trigonometry. 3. Practical Geometry. 4. Fortification. 5. Mechanics. 6. Perspective. 7. Spherical Trigonometry. 8. Arithmetic.[1]

ROLAND (MARIE-JEANNE PHILEPON), wife of one of the republican ministers of France, who signed the order for the execution of the king, was born at Paris in 1754. She was the daughter of an engraver, and acquired some skill in music and painting, and a general taste for the fine arts. In 1780 she married Roland, and in 1787 visited Switzerland and England, and in these countries is said to have acquired that ardent attachment to the principles of liberty, which was in general so little understood by her countrymen. M. Roland having been appointed inspector of the manufactories at Lyons, was deputed to the constituent assembly, to obtain from it succours necessary for the payment of the debt of that town. Madame Roland at this period settled with her husband in the capital, and took delight in making her house the rendezvous of the Brissotine party, and among them acquired such superiority, that her biographers would have us believe that,

[1] Moreri.—Martin's Biog. Philos.—Hutton's Dictionary.

for a time, she was the secret power that directed the whole government of France; perhaps one reason why it was so ill directed. In March 1792, when the king endeavoured to allay the public discontents, by appointing a popular administration, Roland was chosen minister of the interior, and what kind of minister he was may be conjectured from a speech of Danton's. When Roland resigned, and was urgently pressed by the assembly to resume his functions, Danton exclaimed, "if we give an invitation to Roland, we must give one to his wife too. I know all the virtues of the minister, but we want men who see otherwise than by their wives." Indeed this lady, who had a remarkably good opinion of herself, informs us in her memoirs that she was in fact the minister without the name: and revised, or perhaps dictated, the letter which Roland addressed to the king on going out of office; "if he had written sermons," said she, "I should have done the same." On the 7th of December, 1792, having appeared at the bar of the national convention, to repel a denunciation made against her, she spoke with ease and eloquence, and was afterwards admitted to the honours of a sitting. She presented herself there again, when the decree was passed against her husband; but then, her eloquence having lost its charms, she was refused a hearing, and was herself sent to the Abbaye. From this prison she wrote to the assembly, and to the minister of the interior; her section also demanded her liberty, but it was in vain; and on the 24th of June, 1793, she was sent to the convent of St. Pélagie, which had been converted into a prison, where she passed her time in consoling her fellow prisoners, and composing an account of her own life, which has since been published. At length she was called before the revolutionary tribunal, and on Nov. 8, was condemned to death for having conspired against the unity and indivisibility of the republic. Her execution immediately followed. On passing the statue of liberty, in the Place de la Revolution, she bent her head towards it, exclaiming, "O Liberty, how many crimes are perpetrated in thy name." She left one daughter, whose only provision was her mother's writings, which are as follow: "Opuscules," on moral topics, which treat of the soul, melancholy, morality, old age, friendship, love, retirement, &c.; "Voyage en Angleterre et en Suisse;" and when in prison she composed what she entitled "Appel à l'impartiale Posterité," containing her own private

memoirs, a strange mixture of modern philosophy and the current politics of the revolution, with rhapsodies of romance, and every thing that can shew the dangers of a "little learning." Although this work was written when she was in hourly expectation of death, its principal characteristics are levity and vanity. She was unquestionably a woman of considerable abilities, and might have been, what we are told she was very ambitious of, a second Macauley, without exciting the envy of the amiable part of her sex; but she would be the head of a political party that was to guide the affairs of a distracted nation, and she fell a sacrifice to the confusion of principle in which she had assisted.[1]

ROLANDINO, an early Italian historian, was born at Padua in 1200. He studied at Bologna, and had kept a chronicle of memorable events as they occurred, which was continued by his son, and in 1262 was read publicly before the university of Padua, submitted to an attentive examination, and solemnly approved. Rolandino died in 1276. His history, which extends to 1260, is accounted faithful, and has been highly praised by Vossius, who thinks that he surpassed all the writers of his age in perspicuity, order, and judgment. An edition of his work, with other chronicles, was given at Venice in 1636, by Felix Osius, and it has been reprinted by Muratori, in the seventh volume of his Italian historians.[2]

ROLLE (HENRY), a learned and upright judge, was the second son of Robert Rolle of Heanton in Devonshire, where he was born in 1589. In 1606 he entered Exeter college, Oxford, and resided there about two years, after which he was admitted a member of the Inner Temple, Feb. 6, 1608, and studied the law with great perseverance and success. His contemporaries here were Littleton, Herbert, Gardiner, and Selden, with all whom he formed a lasting friendship. Being admitted to the bar, he practised in the court of King's Bench, and raised a very high reputation as a sound lawyer. His reading and practice were equally extensive; and he seems to have been formed by nature for patient study, deep penetration, and clearness and solidity of judgment. He soon discovered the hinge upon which every cause turned, and when he was convinced himself, had the art of easily convincing others,

[1] Appel à l'impartiale Posterité.—Biog. Moderne.—Dict. Hist.
[2] Moreri.

In the latter end of the reign of James I. and beginning of that of Charles I. he sat as member of parliament for Kellington in Cornwall; and in 1638 was elected summer reader of the Inner Temple, but the plague raging then in London, he did not read until Lent following, and in 1640 he was made serjeant at law. On the breaking out of the rebellion, he took the covenant, and, in 1645, was made one of the judges; and in 1648 was promoted to be lord chief justice of the King's Bench, in which office his integrity was acknowledged by the generality of the loyalists themselves. He was, of all the judges, the most averse from trying any of the king's party for treason, thinking indeed that their defence, in which they insisted upon the illegality of the government, was too well founded. He resigned his office some time before his death, which happened July 30, 1656. He was buried in the church of Shapwicke near Glastonbury in Somersetshire, the manor of which he had purchased some years before, and had his residence there. In Tawstock church near Barnstaple in Devonshire, is a monument to Alexander Rolle, a lawyer, who died in 1660, aged forty-eight, and was probably son to our judge.

The "Reports of sir Henry Rolle in the King's Bench from 12 to 22 Jac. I." 2 vols. folio, French, as well as his other learned works, are held in great repute; and besides these, which were printed in 1675, he wrote "An Abridgment of Cases, and Resolutions of the Law," in French, which was published by sir Matthew Hale, with a learned English preface, addressed to the young students in the law of England, in which he gives judge Rolle a very high character. According to Wood, the "great men of the law living in those times used to say, that this Henry Rolle was a *just* man, and that Matthew Hale was a *good* man; yet the former was by nature penurious, and his wife made him worse: the other was contrary, being wonderfully charitable and open-handed."—Mr. Hargrave mentions the above "Abridgment" as excellent in its kind, and in point of method, succinctness, legal precision, and many other respects, fit to be proposed as an example for other abridgments of the law. D'Anvers and Viner were so sensible of this, that they both adopted lord Rolle's method; in fact D'Anvers's abridgment, as far as it goes, is translated from that of lord Rolle.[1]

[1] Ath. Ox. vol. II.—Bridgman's Legal Bibliography.

ROLLE (MICHEL), a French mathematician, was born at Ambert, a small town in Auvergne, April 21, 1652. His first studies and employments were under notaries and attorneys; occupations but little suited to his genius, and therefore he quitted them and went to Paris in 1675, with no other recommendation than that of writing a fine hand, and subsisted by giving lessons in penmanship. But as it was his inclination for the mathematics which had drawn him to that city, he attended the masters in this science, and soon became one himself. Ozanam proposed a question in arithmetic to him, to which Rolle gave a solution so clear and good, that the minister Colbert made him a handsome gratuity, which at last became a fixed pension. He then abandoned penmanship, and gave himself up entirely to algebra and other branches of the mathematics. His conduct in life gained him many friends; in which his scientific merit, his peaceable and regular behaviour, with an exact and scrupulous probity of manners, were conspicuous. He was chosen a member of the ancient academy of sciences in 1685, and named second geometrical-pensionary on its renewal in 1699; which he enjoyed till his death, which happened July 5, 1719, at the age of 67.

The works published by Rolle were, 1. "A Treatise of Algebra," 1690, 4to. 2. "A method of resolving Indeterminate Questions in Algebra," in 1699. Besides a great many curious pieces inserted in the Memoirs of the Academy of Sciences, as follow: 1. A rule for the approximation of irrational cubes, an. 1666, vol. X. 2. A method of resolving equations of all degrees which are expressed in general terms, an. 1666, vol. X. 3. Remarks upon geometric lines, 1702 and 1703. 4. On the new system of infinity, 1703, p. 312. 5. On the inverse method of tangents, 1705, p. 25, 171, 222. 6. Method of finding the foci of geometric lines of all kinds, 1706, p. 284. 7. On curves, both geometrical and mechanical, with their radii of curvature, 1707, p. 370. 8. On the construction of equations, 1708, and 1709. 9. On the extermination of the unknown quantities in the geometrical analysis, 1709, p. 419. 10. Rules and remarks for the construction of equations, 1711, p. 86. 11. On the application of diophantine rules to geometry, 1712. 12. On a paradox in geometric effections, 1713, p. 243. 13. On geometric constructions, 1713, p. 261, and 1714, p. 5.[1]

[1] Eloge by Fontenelle.—Moreri.—Hutton's Dict.

ROLLI (PAUL ANTONIO), a learned Italian, was born at Rome in 1687. He was the son of an architect, and a pupil of the celebrated Gravina, who inspired him with a taste for learning and poetry. An intelligent and learned English lord, we believe lord Burlington, having brought him to London, introduced him to the female branches of the royal family as their master in the Tuscan language, and he remained in England until the death of queen Caroline, who patronized him. In 1729 he was elected a fellow of the Royal Society, by the title of Dr. Paul Antonio Rolli. He returned to Italy in 1747, where he died in 1767, in the eightieth year of his age, leaving behind him a very curious collection in natural history, &c. and a valuable and well-chosen library. His principal works first appeared in London in 1735, 8vo, consisting of odes in blank verse, elegies, songs, &c. after the manner of Catullus. There is likewise by him, a collection of epigrams, of which there are a few good, printed at Florence in 1776, 8vo, and preceded by his life by the abbé Fondini. Rolli bore the character of one of the best Italian poets of his day, and during his stay in London superintended editions of several authors of his own country. The principal of these were the satires of Ariosto, the burlesque works of Berni, Varchi, &c. 2 vols. 8vo; the "Decameron" of Boccaccio, 1727, 4to and folio, from the valuable edition of 1527; and lastly, of the elegant "Lucretius" of Marchetti (see MARCHETTI), which, after the manuscript was revised, was printed at London in 1717. There are likewise by Rolli, translations into Italian verse of Milton's "Paradise Lost," 1735, folio, and of "Anacreon," 1739, 8vo.[1]

ROLLIN (CHARLES), a French writer of very great abilities, was the second son of a master-cutler at Paris; and born there Jan. 30, 1661. He was intended, as well as his elder brother, for his father's profession; when a Benedictine, perceiving in him a peculiar turn for letters, communicated this to his mother, and pressed her to give him a liberal education. The proposal was flattering, but as she had been left a widow, and had nothing to depend upon but the continuation of her late husband's business, and was incapable of providing for his education, she was reluctant to lose the advantages of her son's skill. The good

[1] Encycl. Britannica.—Dict. Hist.—Burney's Hist. of Music.

Benedictine, however, removed part of her fears, by procuring the youth a pension in the college of Du Plessis, and Rollin was now suffered to pursue the natural bent of his inclination. He distinguished himself immediately by parts and application, and easily obtained the first rank among his fellow-students. Many stories are told to his advantage in this respect, and how he became known and esteemed by the minister Pelletier, whose two eldest sons were of Rollin's class. He studied rhetoric in the college of Du Plessis under Mr. Hersan, whose custom it was to create emulation among his scholars, by bestowing on them epithets, each according to his merit; and is said to have declared in public, that he knew not sufficiently to distinguish the young Rollin otherwise than by giving him the title of "Divine:" and when Hersan was asked for any piece in verse or prose, he used to refer them to Rollin, "who," he said, "would do it better than he could."

Hersan intended Rollin for his successor, therefore first took him as an assistant in 1683, and afterwards, in 1687, gave up the chair to him. The year after, Hersan, with the king's leave and approbation, declined the professorship of eloquence in the royal college in favour of his beloved disciple Rollin, who was admitted into it. No man ever exercised the functions of it with greater eclat: he often made Latin orations, to celebrate the memorable events of the times; and frequently accompanied them with poems, which were generally read and esteemed. In 1694, he was chosen rector of the university, and continued in that office two years, which was then a great mark of distinction. By virtue of his office, he spoke the annual panegyric upon Louis XIV. He made many useful regulations in the university, and particularly revived the study of the Greek language, which was then growing into neglect. He was a man of indefatigable attention, and trained innumerable persons, who did honour to the church, the state, and the army. The first president Portail was pleased one day to reproach Rollin in a jocular strain, as if he exceeded even himself in doing business: to whom Rollin replied, with that plainness and sincerity which was natural to him, "It becomes you well, Sir, to reproach me with this: it is this habit of labour in me, which has distinguished you in the place of advocate general, which has raised you to that of first president: you owe the greatness of your fortune to me."

Upon the expiration of the rectorship, cardinal Noailles engaged him to superintend the studies of his nephews, who were in the college of Laon; and in this office he was agreeably employed, when, in 1699, he was with great reluctance made coadjutor to the principal of the college of Beauvais. This college was then a kind of a desert, inhabited by very few students, and without any manner of discipline: but Rollin's great reputation and industry soon made it a most flourishing society. In this situation he remained till 1712; when, the contests between the Jesuits and the Jansenists drawing towards a crisis, he fell a sacrifice to the prevalence of the former. F. Le Tellier, the king's confessor, and bigoted agent of the Jesuits, infused into his master prejudices against Rollin, whose connections with cardinal de Noailles would alone have sufficed to have made him a Jansenist; and on this account he lost his share in the principality of Beauvais. No man, however, could have lost less in this than Rollin, who had every thing left him that was necessary to make him happy; retirement, books, and a decent competence. He now began to employ himself upon Quintilian; an author he justly valued, and not without uneasiness saw neglected. He retrenched in him whatever he thought rather curious than useful for the instruction of youth: he placed summaries or contents at the head of each chapter; and he accompanied the text with short select notes. His edition appeared in 1715, in 2 vols. 12mo, with an elegant preface, setting forth his method and views.

In 1720, the university of Paris, willing to have a head suitable to the importance of their interests in the then critical conjuncture of affairs, chose Rollin again rector: but he was displaced in about two months by a lettre de cachet. The university had presented to the parliament a petition, in which it had protested against taking any part in the adjustment of the late disputes; and their being congratulated in a public oration by Rollin on this step occasioned the letter, which ordered them to chuse a rector of more moderation. Whatever the university might suffer by the removal of Rollin, the public was probably a gainer; for he now applied himself to compose his excellent treatise "Upon the manner of studying and teaching the Belles Lettres:" "De la maniere d'étudier et d'enseigner les Belles Lettres." This work was published 1726, in two volumes, and two more in 1728, 8vo, and a copy of it was

presented to bishop Atterbury, then in banishment, who wrote to Rollin a Latin letter, of great beauty and elegance, which gives a just idea of our author and his writings. Whatever defects more recent inquiries have discovered in this work, it was for many years the first of its kind, and may yet be recommended as laying the foundation of a good taste.

Encouraged by the great success of this work, and the happy reception it met with, he undertook another of equal use and entertainment; his "Histoire Ancienne," &c. or "Ancient History of the Egyptians, Carthaginians, Babylonians, Medes and Persians, Macedonians and Greeks," which he finished in 13 vols. 8vo, and published between 1730 and 1738. Voltaire, after having observed that Rollin was "the first member of the university of Paris who wrote French with dignity and correctness," says of this work, that "though the last volumes, which were written in too great a hurry, are not equal to the first, it is nevertheless the best compilation that has yet appeared in any language; because it is seldom that compilers are eloquent, and Rollin was remarkably so." While the last volumes of his "Ancient History" were printing, he published the first of his "Roman History;" which he lived to carry on, through the eighth and into part of the ninth, to the war against the Cimbri, about seventy years before the battle of Actium. Crevier, the worthy disciple of Rollin, continued the history to the battle of Actium, which closes the tenth volume; and has since completed the original plan of Rollin, in 16 vols. 12mo, which was to bring it down from the foundation of the city to the reign of Constantine the Great. All these works of Rollin have met with universal approbation, been translated into several languages, and in English have long been popular, although strict criticism may find much to object, as to inaccuracies, and want of purity of style. What, however, forms an honourable distinction in all his works, is his regard for the interests of religion and virtue.

This excellent person died Sept. 14, 1741. He had been named by the king a member of the academy of inscriptions and belles lettres in 1701: but, as he had not then brought the college of Beauvais into repute, and found he had more business upon his hands than was consistent with a decent attendance upon the functions of an academician, he begged the privileges of a veteran, which were honoura-

bly granted him. Yet he maintained his connexions with the academy, attended their assemblies as often as he could, laid the plan of his "Ancient History" before them, and demanded an academician for his censor. He was a man of many excellent qualities, very ingenious, consummate in polite learning, of rigid morals, and great piety, which last has given some of his countrymen, and their imitators here, an opportunity to remark that he wanted nothing but a mixture of the philosophic in his nature to make him a very complete person. When he was discharged from the rectorship in 1720, the words of the lettre de cachet were, as we have seen, that the university should choose a rector of more moderation: but that was hardly possible; for, nothing could be more benign, more pacific, or more moderate, than Rollin's temper. He shewed, it must be owned, some zeal for the cause of Jansenism: he had a very great veneration for the memory of abbé Paris, and had been seen with others to visit his tomb in the church-yard of St. Medard, at Paris, and to pay his devotions to him as a saint: he revised and retouched the life of this abbé, which was printed in 1730: he translated into Latin, at the request of father Quesnel, the protestation of this saint, and was assisting in other works designed to support Jansenism; and, on these accounts, he became obnoxious to the Jesuits and the court. It is related, that, when he was one day introduced to cardinal Fleury, in order to present him with a volume of his "Roman History," the minister, very uncivilly, said to a head-officer of the guards, "Sir, you should endeavour to convert this man:" to whom Rollin very well, and yet not disrespectfully, replied, "Oh, my lord, the gentleman would lose his time; I am an unconvertible man." Rollin was, however, a very estimable character. We find in his works generous and exalted sentiments, a zeal for the good of society, a love of virtue, a veneration for Providence, and in short every thing, though on profane subjects, sanctified with a spirit truly religious. So says even Voltaire, and we may add the similar testimony of the poet Rousseau, who conceived such a veneration for Rollin that he came out of banishment incognito to Paris, on purpose to visit and pay his respects to him. He looked upon his histories, not only as the best models of the historic kind, but as a complete system of politics and morals, and a most instruc-

tive school for princes as well as subjects to learn all their duties in.[1]

ROLLOCK (ROBERT), the first principal of the college of Edinburgh, was the son of David Rollock, of Poohouse, or, as it is now written, Powis, in the neighbourhood of Sterling, in Scotland. He was born in 1555, and learned the rudiments of the Latin language from Mr. Thomas Buchanan, who kept, says archbishop Spotswood, a famous school at that time, at Sterling, as we learn from Melchior Adam, who appears to have copied from the Latin life of Rollock. From school he was sent to the university of St. Andrew's, and admitted a student in St. Salvator's college. His progress in the sciences, which were then taught, was so great and so rapid, that he had no sooner taken his master's degree than he was chosen a professor of philosophy, and immediately began to read lectures in St. Salvator's college. This must have been at a very early period of life, for he quitted St. Andrew's in 1583, when, according to Mackenzie, he had taught philosophy for some time. Not long before this period, the magistrates of Edinburgh having petitioned the king to erect a university in that city, he granted them a charter under the great seal, allowing them all the privileges of a university; and the college being built in 1582, they made choice of Mr. Rollock to be their principal and professor of divinity.

At what time he was ordained, or whether ordained at all, has been the subject of some controversy, but it is certain that he became famous in the university, and among his countrymen in general, for his lectures in theology, and for the persuasive power of his preaching: for Calderwood assures us that in 1589, he and Mr. Robert Bruce, another popular preacher, made the earl of Bothwell so sensible of his vicious courses, that, upon Nov. 9, his lordship humbled himself upon his knees in the east church in the forenoon, and in the high church in the afternoon, confessing before the people, with tears in his eyes, his dissolute and licentious life, and promising to prove for the future, another man.

In 1593 principal Rollock and others were appointed by the parliament to confer with the popish lords; and in the next year he was one of those who, by appointment of the general assembly of the church, met at Edinburgh in the

[1] Niceron, vol. XLIII.—Chaufepie.—Dict. Hist.

month of May, and presented to his majesty a paper entitled "The dangers which, through the impunity of excommunicated papists, traffickers with the Spaniards, and other enemies of the religion and estates, are imminent to the true religion professed within this realm, his majesty's person, crown, and liberty of this our native country." In 1595 he was nominated one of the commissioners for the visitation of colleges, to inquire into the doctrine and life of the several masters, the discipline used by them, the state of their rents and living, and to make their report to the next assembly. In 1596, the behaviour of some of the clergy having drawn upon them the resentment of the king, Mr. Rollock was employed, on account of his moderation, to soften that resentment, and to turn his majesty's wrath against the papists. In 1597 he was chosen moderator of the general assembly, the highest dignity in the Scotch church, and had the influence to get some abuses redressed. Being one of the fourteen ministers appointed by this assembly to take care of the affairs of the church, the first thing which he did was to procure an act of the legislature, restoring to the bishops their seats in parliament. Though he spent the greater part of his life in conducting the affairs of the church, we have the authority of Spotswood for saying, that he would have preferred retirement and study. To the bustle of public life, especially at that turbulent period, his constitution was not equal; and his inclination would have confined him to his college and his library. He was dreadfully afflicted with the stone; the torments of which he long bore with the fortitude and resignation of a Christian. He died at Edinburgh Feb. 28, 1598, in the forty-third year of his age, having exhorted his brethren, with his dying breath, to carry themselves more dutifully to their gracious sovereign.

The only English work Mr. Rollock published was, "Certain Sermons on several places of St. Paul's Epistles," Edinburgh, 1597, 8vo. The rest of his works are in Latin, and consist of commentaries on Daniel, on the gospel of St. John, on some of the Psalms, and on most of the Epistles. Besides these he published "Prolegomena in primum librum Quæstionum Theodori Bezæ;" "Tractatus de vocatione efficaci," Edinburgh, 1597; "Questiones et Responsiones aliquot, de fœdere Dei et de Sacramentis," ibid. 1596, 8vo; "Tractatus brevis de providentia Dei;" and "Tractatus de Excommunicatione," Lond. 1604;

Geneva, 1602, 8vo. A Latin life of him was published by George Robertson at Edinburgh in 1599, 12mo, which Melchior Adam has chiefly followed. It contains encomiums and epitaphs on Mr. Rollock from many of the most eminent divines and scholars of his time.[1]

ROLT (RICHARD), an English historical and miscellaneous writer, was born in 1724 or 1725, it is thought at Shrewsbury, but descended from a family of that name in Bedfordshire. He was first placed under an officer of the excise in the North of England, but having, in 1745, joined the rebel army, he was dismissed from his situation. He then went over to Dublin to visit Ambrose Philips the poet, who was his relation, but, owing to Philips's death soon after, failed of procuring any establishment in that country. While in Ireland he is said to have published Akenside's "Pleasures of the Imagination," as his own, but his biographer has refuted this story. He probably, by more honourable means, recommended himself to persons of distinction, as his poem, entitled "Cambria" was, when first written, intended to have been patronized by sir Watkin Williams Wynne, and when corrected and prepared for the press, as it now stands, was shewn to Frederic prince of Wales, by general Oglethorpe and lord Middlesex; by whose interest he had permission to dedicate it to prince George, his present majesty, when it was printed, in 1749, in 4to. On the 25th of September of the same year, sir Watkin Williams Wynne was killed by a fall from his horse; and in the following month Rolt published a poem to his memory, which was highly admired, and very popular among his countrymen.

By the above-mentioned, and some other eminent persons, Rolt was encouraged to undertake his "History of the general War" which terminated in 1748. This was published in four successive volumes, octavo, and procured him a correspondence with Voltaire, who sent him some flattering letters. He was also engaged to write the "Life of John earl of Craufurd," an officer of distinction. The above publications do him no discredit; and he shewed considerable ability in defending the case of Clifford against the Dutch West India company, and in a reply to the answers of the Dutch civilians in that case; as also in a

[1] Mackenzie's Scotch Writers, vol. III.—Melchior Adam.—Dr. Gleig's Supplement to the Encycl. Brit.—Fuller's Abel Redivivus.—Spotswood's History, Book VI.

series of letters concerning the Antigallican privateer and prize, which had been illegally seized and confiscated by the Spaniards.

Being an author by profession, he was constantly employed by the booksellers in successive compilations, historical, commercial, &c. and in periodical publications, in which he was concerned with Smart and others. In one of these, "The Universal Visitor," he and Smart are said to have been bound by a contract to engage in no other undertaking, and that this contract was to remain in force "for the term of ninety-nine years." So absurd an engagement, if it ever existed, could not be supposed to last long. Rolt, who had no other resources but from his pen, was not to be confined in his employment, which in one instance was thought rather singular, but more recent times have afforded many similar impositions. Mr. Woodington, a relation of his wife, being in India, became acquainted with captain John Northall, of the royal regiment of artillery, the second in command at the siege of Surat, where he died of an apoplectic fit in the march to that city in February 1759. This gentleman, having been stationed at Minorca, had made an excursion, in 1753, to Italy, of which he completed an entire tour; and being a man of curiosity and taste, noted down in his pocket-book all the fine pictures, statues, &c. with such remarks as everywhere occurred to him. This pocket-book fell into the hands of Mr. Woodington; who, at his return to England, gave it to Rolt, and he from this manuscript journal, with the help of former printed travels, compiled a large octavo volume, which he published under the title of "Travels through Italy; containing new and curious Observations on that country: with the most authentic Account yet published of capital Pieces in Painting, Sculpture, and Architecture, that are to be seen in Italy. By John Northall, esq." &c. &c. &c. 1766.

But Rolt's chief supplies were by writing cantatas, songs, &c. for the theatres, Vauxhall, Sadler's-wells, and other places of public resort. Of these he composed above an hundred, supplying, at the shortest notice, the demands of musical composers for those diurnal entertainments during many years. He also produced two dramatic pieces, viz. "Eliza," an English opera, in three acts, 1754, and "Almena," an English opera, in three acts, 1764. For the former of these the music was composed by Dr. Arne,

and for the latter by his son; and they were both performed with good success at Drury-lane theatre. In the "Biographia Dramatica" is ascribed to him another opera, "The Royal Shepherd," 1763; but as he omitted it in a list of his works, which he drew up to accompany proposals for a subscription in October 1769, it is doubted whether that omission must be ascribed to his not being the author, or to its having been ill received by the public, as is related in "Biographia Dramatica."

The proposals for printing, by subscription, his poetical works, was the last attempt of Mr. Rolt, who died March 2, 1770, aged 45; having had two wives, by each of whom he left a daughter. To his second wife, who survived him many years, and who, by her mother, was descended from the Percys of Worcester, the late bishop of Dromore, to whom she was thus related, allowed a pension to her death.

The following catalogue of Mr. Rolt's publications, is subjoined to his proposals in 1769. But many of them were published without his name, and in weekly numbers. In folio, he published, 1. "A Dictionary of Trade and Commerce; dedicated, by permission, to George Lord Anson." To this Johnson wrote the preface. 2. "Lives of the Reformers; dedicated to the Princess Dowager of Wales;" a decent compilation, but most valued for a fine set of mezzotinto heads. In quarto, 3. "Life of John earl of Crauford; dedicated to his grace James duke of Hamilton." In octavo, &c. 4. "History of the General War from 1739 to 1748," 4 vols. 1st volume dedicated to admiral Vernon; 2d, to John earl Grenville; 3d, to his grace Charles duke of Marlborough; 4th to George Dunk, earl of Halifax. 5. "Universal Visitor, with several Songs." (In this he joined with Christopher Smart, as is before-mentioned.) 6. "Account of capt. Northall's Travels through Italy." 7. "Letters concerning the Antigallican privateer." 8. "Case of Clifford against the Dutch West India Company." 9. "Reply to the Answer of the Dutch Civilians to Clifford's Case." 10. "History of England," 4 vols. 11. "History of France," 1 vol. 12. "History of Egypt," 4 vols. 13. "History of Greece," 6 vols. 14. "Cambria; inscribed to Prince George" (his present majesty.) 15. "Eliza," an English opera. 16. "Almena," an English opera. 17. "A Monody on the Death of Frederic Prince of Wales." 18. "An Elegiac Ode to

the memory of Edward Augustus, Duke of York." 19. "A Poem on the Death of sir Watkin Williams Wynne, bart." 20. "Shakspeare in Elysium to Mr. Garrick." 21. "The Ancient Rosciad," published in 1753.

At the time of his decease, he had projected the following: "History of the Isle of Man," in 1 vol. afterwards published in 1773, 8vo; and "History of the British Empire in North America," in six volumes. And after his death were published, for the benefit of his widow, "Select Pieces of the late R. Rolt (dedicated, by permission, to the Right Hon. Lady Sondes, by Mary Rolt), 1772," small 8vo.

This lady Sondes, who was daughter of the right hon. Henry Pelham, was one of the most charitable persons of quality in her time. She had a little French woman, who was her almoner, and whose whole life was spent in finding out proper objects for her lady's bounty, which she distributed with a zeal for their welfare, and a delicacy for their feelings, which makes it the subject of regret, that the name of this excellent creature is not recollected. They, unsolicited, discovered and applied to Mrs. Rolt the protection of lady Sondes, on the death of her husband.[1]

ROMAINE (WILLIAM), an English divine and writer of great popularity, was born at Hartlepool in the county of Durham, Sept. 25, 1714. His father, one of the French protestants who took refuge in England upon the revocation of the edict of Nantz, resided at Hartlepool as a merchant, and particularly as a dealer in corn. He had two sons and three daughters, whom he educated in the strict doctrines and discipline of the church of England, and lived to see well settled in the world before he left it in 1757. His second son, William, gave indication, at a very early age, of considerable talents, and a laudable eagerness to improve them. This induced his father to send him to the grammar-school, at Houghton-le-Spring, a village in the road from Durham to Sunderland. This school was founded by the celebrated Bernard Gilpin, rector of that parish at the memorable æra of the reformation. At this seminary Mr. Romaine remained seven years, and in 1730 or 1731 was sent to Oxford, where he was entered first at Hertford-college, and thence removed to Christ-

[1] European Mag. for 1803.—Biog. Dram.—Boswell's Life of Johnson.

church. He resided principally at Oxford till he took his degree of master of arts, Oct. 15, 1737, having been ordained a deacon at Hereford, a year before, by Dr. Egerton, bishop of that diocese.

His first engagement was the curacy of Loe Trenchard, near Lidford in Devonshire. In the year following he appears to have been resident at Epsom in Surrey, from the date of a letter from him, Oct. 4, 1738, to rev. William Warburton, upon the publication of his "Divine Legation of Moses." In the same year he was ordained a priest by Dr. Hoadly, bishop of Winchester. His title for orders was probably a nomination to the church of Banstead, which he served some years, together with that of Horton, near Epsom, being curate to Mr. Edwards, who had both these livings. At Banstead he became acquainted with sir Daniel Lambert, lord-mayor of London in 1741, who had a country-house in this parish, and appointed Mr. Romaine to be chaplain during his mayoralty.

The first sermon which he printed had been preached before the university of Oxford, March 4, 1739. It was entitled "The Divine Legation of Moses demonstrated, from his having made express mention of, and insisted so much on, the doctrine of a future state; whereby Mr. Warburton's attempt to prove the Divine Legation of Moses from the omission of a future state, is proved to be absurd, and destructive of all revelation." This was followed by a second sermon, preached also before the university, entitled "Future rewards and punishments proved to be the sanctions of the Mosaic dispensation." These sermons and the letter above-mentioned to Mr. Warburton involved him in a personal dispute* with that gentleman; Mr. Romaine in his letter attempted to be witty and sarcastic; Warburton used the same weapons and could handle them better. The controversy, however, did not last long. Mr. Romaine appeared to more advantage in 1742, in another sermon before the university, entitled "Jephthah's Vow fulfilled, and his daughter not sacrificed." The ingenuity with which he proved this opinion obtained him much credit, and was by many looked upon as a new discovery, which it certainly was not, as the same point was contended for in a sermon printed in the works of Dr. Thomas Taylor, of Aldermanbury, an eminent puritan

* See an account of it in "The Works of the Learned," for August 1739.

divine, who died in 1632. Besides other sermons before the university, he preached one in 1757, entitled "The Lord our Righteousness," in consequence of which he was refused any future admission into the university pulpit. He interpreted the articles of the church in the strict Calvinistic sense, which at this time gave great offence.

Mr. Romaine had been engaged in superintending for the press a new edition of "Calasio's Hebrew Concordance and Lexicon," in four volumes folio, a work which employed him seven years, and in 1747 he published the first volume. The original of this work was the concordance of Rabbi Nathan, a Jew, entitled "Meir Nethib," published at Venice in 1523, fol. with great faults and defects. A second edition was published at Basil by Froben, much more correct, in 1581, fol. The third edition is this of Calasio, which he swelled into four large volumes by adding, 1. A Latin translation of Rab. Nathan's explanation of the several roots, with the author's own enlargements. 2. The Rabbinical, Chaldee, Syriac, and Arabic words, derived from, or agreeing with the Hebrew root in signification. 3. A literal version of the Hebrew text. 4. The variations of the Vulgate and Septuagint. 5. The proper names of men, rivers, mountains. Mr. Romaine's work is a very splendid and useful book, improved from that of Calasio, but in point of usefulness thought greatly inferior to Dr. Taylor's Hebrew concordance. The hon. and rev. Mr. Cadogan, in the life of Mr. Romaine, censures him for having omitted his author's account of the word which is usually rendered God, and having substituted his own in the body of the work; a liberty which no editor is entitled to take, although he may be justified in adding, by way of note, to what his author has advanced.

The theological sentiments of Mr. Romaine were not so common in his early days as they are now, and therefore rendered him more conspicuous. As a clergyman of the church of England he adhered to the most rigid interpretation of the thirty-nine articles. The grand point which he laboured in the pulpit, and in all his writings, was the doctrine of the imputed righteousness of Christ. He was also a zealous disciple of the celebrated Hutchinson, at a time when he had not many followers in this kingdom. From some dissatisfaction, however, or want of success in his ministry, he appears to have formed an intention of leaving England, and settling in the country of his ances-

tors. He was prevented from executing this design, by what he piously deemed a providential interposition. He had actually made the necessary preparations, and was going to the water-side, in order to secure his passage, when he was met by a gentleman, a total stranger to him, who asked him if his name was not Romaine. He answered, that it was. The gentleman had formerly been acquainted with his father, and, observing a strong resemblance to him in his son, was induced to make the inquiry. After some introductory conversation, he told him, that the lectureship for the united parishes of St. George's Botolph-lane and St. Botolph's Billingsgate was then vacant; and, that, having some interest in those parishes, he would exert it in his behalf, if he would become a candidate for the lectureship. Mr. Romaine consented, provided he should not be obliged to canvass in person; a custom which he always thought inconsistent with the character of a clergyman, and against which he openly protested many years afterwards, when he was candidate for the living of Blackfriars. He was chosen lecturer of St. Botolph's in 1748, and the year following lecturer of St. Dunstan's in the West. In the person of his predecessor in the latter (Dr. Terrick), two lectureships were united: the one founded by Dr. White, for the use of the benchers of the Temple; the other a common parish lectureship. Mr. Romaine was elected to both, and continued some years in the quiet exercise of his office, until an opposition arose which ended in a law-suit that deprived him of the parish-lectureship, but confirmed him in that founded by Dr. White, and endowed with a salary of eighteen pounds a-year. Lest this should be removed from the parish, the use of the church was granted to him, but as lord Mansfield's decision was, that seven o'clock in the evening was a convenient time to preach the lecture, the church-wardens refused to open the church till that hour, and to light it when there was occasion. His predecessor, however, Dr. Terrick, then become bishop of London, interposed so effectually, and gave such a character of Mr. Romaine, that this ungenerous opposition ceased, every proper accommodation was allowed to his congregation, and he continued quietly to exercise his ministry here to the end of his life.

In 1750 he was appointed assistant morning preacher in the church of St. George, Hanover-square. The rector, who both appointed him to this place, and removed him

from it, was Dr. Trebeck. Mr. Cadogan informs us that "the first act originated not in personal friendship, but in the recommendation of his character: the latter arose from the popularity and plainness of his ministry. He preached Christ crucified among those who are least disposed to receive him. The church was filled with the poor, and forsaken by the rich: and that which (as a nobleman is said to have observed) was never complained of in a play-house, was admitted as a just cause of complaint in the house of God. When notice was given him that the crowd of people attending from different parts caused great inconvenience to the inhabitants, who could not safely get to their seats, he received it in the most placid manner, and said, he was willing to relinquish an office which he had faithfully performed, hoping that his doctrine had been Christian, and owning the inconvenience which had attended the parishioners."

About 1752, he was appointed professor of astronomy in Gresham college. His knowledge of the subject was sufficient to qualify him for this situation, but his zeal for Hutchinsonian principles led him to dispute some parts of the Newtonian philosophy in a way which did not greatly advance his reputation, and he did not retain his professorship long. He was far more popular afterwards in his opposition to the Jew Bill. All his writings on this subject were collected by himself, and printed by the city of London. On quitting his situation in St. George's, Hanover-square, in 1756, he became curate and morning preacher at St. Olave's, Southwark, and when he left it in 1759, he became morning preacher, for nearly two years, at St. Bartholomew the Great, near West Smithfield. In 1764, he was chosen by the inhabitants of St. Andrew, Wardrobe, and St. Anne, Blackfriars, to be their rector, the right of presentation, which is vested in the crown and in the parishioners alternately, then belonging to the latter. This produced a suit in chancery, which was decided in his favour in 1766. In this situation he continued during thirty years, and was probably the most popular preacher of his day. It was noticed in the newspapers that on the Good Friday after his being settled here, he administered the sacrament to upwards of five hundred persons, and on the Sunday following to upwards of three hundred, numbers which had never been remembered by the oldest inhabitant. From this time he devoted himself to the service of

his parishioners and his hearers at St. Dunstan's, but was frequently solicited to plead the cause of charity for various institutions, and few preachers ever produced more money on such occasions.

His useful labours at length terminated on Sunday, July 26, 1795. During his illness, which lasted seven weeks, his zeal, his faith, his animated views of immortality, accorded with the uniform example of his life, and evinced, in the gradual approaches of death, the hope, and consolation, and triumph of a Christian. His character throughout life was uniform and regular: his surviving friends have dwelt on it with pleasure, and it certainly was as free from frailty as the imperfect state of human nature can admit. The only prominent objection was a degree of hastiness of temper, or occasional irritability, but even that he had conquered, in a great measure, many years before his death. By them to whom his preaching was acceptable, and to whom his memory is yet dear, his printed works are held in high estimation, and have gone through various editions. Besides the single Sermons, Calasio's Concordance, and a Comment on the 107th Psalm, Mr. Romaine published, in the course of his life, 1. "Twelve Sermons upon Solomon's Song," 1759. 2. "Twelve Discourses upon the Law and Gospel," 1760. 3. "The Life of Faith," 1763. 4. "The Scripture Doctrine of the Sacrament of the Lord's Supper," 1765. 5. "The Walk of Faith," 1771, 2 vols. 6. "An Essay on Psalmody," 1775. 7. "The Triumph of Faith."

These were collected soon after his death, in a uniform edition, with some additional pieces and a life, in which a very full account is given of his religious principles and ministerial labours. He appears to have been in some respects an extraordinary character. Although usually reproached with being a methodist, a word which is not always very clearly understood by those who employ it in the service of controversial animosity, he was one of the most zealous advocates for the church of England that has appeared in modern times. His attachment to her doctrines and discipline, indeed, was such as left him but a moderate share of respect for the dissenters, by whom he was often accused of intolerance and bigotry. Towards the close of life, however, it is said, he entertained more candour towards the Calvinist dissenters, although he was to the last a strenuous advocate for the service and forms of the church;

and it is certain that many dissenters of the stricter sort contributed to increase his audiences, which were in general the fullest ever known in London. Nor ought it to be forgotten in the catalogue of his virtues that he evinced, in money matters, a great share of independent spirit. He refused large offers from the booksellers for the use of his name to religious compilations, and on one occasion no less than 500*l.* when his annual income did not amount to half the sum. His funeral, besides being attended by a very numerous concourse of friends, and a long train of carriages of persons of considerable rank, was honoured with the presence of the city marshals and other officers, and funeral sermons were preached on the occasion in various churches, some of which were afterwards published. Mr. Romaine married in 1755, a Miss Price, who survived him about six years, by whom he had a daughter who died young, and two sons, the eldest, Dr. Romaine of Reading, now living, the second, capt. Romaine, who died in 1782, at Trincomale, in the island of Ceylon.[1]

ROMANO, JULIO. See PIPPI.

ROME DE L'ISLE (JOHN BAPTIST LOUIS), a distinguished French mineralogist, was born in 1736, at Gray in Franche-Comté, and had scarcely acquired some knowledge of Latin, before he was sent to India in quality of secretary to a corps of engineers. It is not certain at what period he returned, but he went again to India in 1757, was taken prisoner at Pondicherry, and came to Europe in 1764, after suffering five years' captivity. At this period, in his twenty-ninth year, he directed his attention to natural history in company with M. Sage, who appears to be the first Frenchman who directed his chemical knowledge to the explanation of mineralogy. In 1766, he published a "Letter to M. Bertrand on fresh-water polypes." The polypus he considered as a hive, a receptacle for an infinity of small isolated animals, directed to the same purpose, that of repairing any loss in the parent; but this opinion was supported only by its ingenuity, without the aid of experiments. His first step in mineralogy was the publication of a "Catalogue raisonnée" of M. Davila's collection, which he wished to dispose of. It was published in 1767, 3 vols. 8vo, and thence arose his eager wish to examine the forms of crystals, and to construct a

[1] Life prefixed to his works by the hon. and rev. William Bromley Cadogan.

system on this plan. His first essay on crystallography was published in 1771, and contains 110 species of crystals, of which Linnæus knew only about 40, though the number has been since extended to above 400. From this work M. de L'Isle's fame arose; his correspondence was cultivated, and Linnæus added his warmest praises to the applause of philosophers. Our author's fame from this time rapidly increased, and he was judged worthy of a seat in almost every academy but that of his own country. By the academicians of Paris he was styled contemptuously a maker of catalogues, and in reality, from a scanty fortune, as well as a wish to extend his knowledge of specimens, he was much employed in this business; and from 1767 to 1782, he published eight explanatory catalogues of different collections. In 1778 he published an explanation of M. Sage's theory of chemistry; and in the following year a memoir against the central fire under the title of "L'Action de Feu central banni de la surface du globe, et le Soleil retabli dans ses droits." But in the interval his great work was constantly kept in view, and his new edition appeared in 1783, "Christallographie, ou description des formes propres a tous les corps du regne minerale," 4 vols. Of this elaborate work, it has been justly said that those only who have examined it frequently, can judge of the great labour which it must have cost, the extent of the author's erudition, and the information to be collected from it, independent of the science of crystallization, which has here attained a state approaching to perfection.

As executor to M. d'Ennery, who possessed a very rich collection of medals, he was induced to examine the relation of the Roman pound to the French marc, and the value of the money of the different nations of European and Asiastic Greece. This produced his "Metrologie, ou Tables pour servir à l'intelligence des poids et des mesures des anciens d'apres leur rapport avec les poids et les mesures de la France," which was published in 1789, and addressed to the national assembly to guide their new regulations of weights and measures. From the immense labours of his various works, his eyes soon failed, and his later enjoyments arose from the fanciful prospects of the great good his country and the whole world was to derive from the revolution. He died of a dropsy, at Paris, March 10, 1790.[1]

[1] Crit. Rev. vol. LXX —Dict. Hist.

ROMNEY (GEORGE), an eminent modern artist, was born at Dalton, in Lancashire, Dec. 26, 1734, where his father was a merchant, builder, and farmer, but derived from none of his occupations more than what yielded a bare maintenance to his numerous family. In his twelfth year, George was taken from the village school, and engaged to superintend his father's workmen; his leisure hours he employed in carving; and being fond of music, made a violin for himself, which he preserved till his death. He was first tempted to draw, from seeing some ordinary prints in a magazine, which he imitated with considerable success: and his first attempt at portrait was from memory, when endeavouring to describe the features of a stranger whom he had seen at church. After some attempts by his father to place him in trade, he consented to let him become a painter, and his first master was an artist of the name of Steele, who taught him, to a certain extent, the knowledge and use of the materials of the art. Leaving this master, he began to practise portrait-painting in the country, and being ambitious to try his fate in the metropolis, as soon as he had acquired nearly an hundred guineas, he took thirty for his travelling expences, and leaving the remainder with his wife, set out for, and arrived in London in 1762.

He first resided in the city, where he painted portraits at five guineas a head, and acquired considerable practice through the friendly assistance of that worthy and benevolent man, Daniel Brathwaite, esq. then comptroller of the foreign post-office. In 1764 he visited France, and surveyed the various repositories of art at Paris, and on his return resided in Gray's-inn, where his practice encreased, especially among the gentlemen of the long robe. In 1765, he obtained a prize from the Society for the Encouragement of Arts and Sciences, for an historical picture, the "Death of king Edmund." In 1768 he removed to Great Newport-street, still increasing in practice and fame; but, conscious of the necessity of cultivating his taste by an inspection of the great works of art in Italy, he set out thither in March 1773, with Mr. Ozias Humphrey, a miniature painter of celebrity, and remained two years, leading a studious and recluse life, and making some few copies.

On his return in July 1775, he took a house in Cavendish-square, where he resided, until he retired in 1798, from public practice, to Hampstead, for the sake of purer

air. During the preceding twenty years, he enjoyed uninterrupted success in his profession, to which he was so ardently attached, that his whole delight was in it. His talents, in return, were highly esteemed, and encouraged by an immense influx of employment. In one year only (1785), he painted portraits to the value of 3635*l.* His prices now were, for a whole-length, eighty guineas; half whole-length, sixty; half-length, forty; a kit-cat, thirty; and for a head, twenty guineas. It is very remarkable, however, that he never became a member of the Royal Academy, nor ever exhibited in its rooms. When the Boydell Shakspeare was projected, Romney contributed his aid. He had a quick and keen relish for the beauties of that poet, although his own fancy was so volatile, and his mode of reading so desultory, that it may be questioned if he ever read, without interruption, two acts of the dramas that he most cordially admired. After he had finished his fine picture for "The Tempest," he was induced in 1790 to visit Paris again, with his biographer Mr. Hayley and another friend; but on his return in 1791 resumed his labours for the Shakspeare gallery, and painted some pictures for the prince of Wales. In 1797 he felt a slight paralytic stroke, which affected his eye and his hand, and prevented him from continuing his professional labours. It was then he retired to Hampstead, but, finding his health still decline, he, in 1799, revisited his native country, where he died Nov. 15, 1802.

Of Romney, as an artist, it is by no means easy to appreciate the just character. That he possessed genius and talents in an eminent degree, no one can deny. Fuseli, in his edition of Pilkington's Dictionary, has said, "that he was made for the times, and the times for him*." It had

* "To Romney as a portrait-painter the public have borne ample testimony; he was made for the times, and the times for him. If he had not genius to lead, he had too much originality to follow, and whenever he chose was nearer to the first than to the last of his competitors. Practice had given him rapidity of execution, and nature an eye sufficiently just for form, and not ungenial for colour. His women have often *naivété*, sometimes elegance, with an artless bloom and freshness of tint. His men in general have more spirit than dignity, and more of pretence than reality of character. When he attempts to produce effects by opposition of colour without decided masses of light and shade, he is not always happy in the balance: he becomes livid without freshness, and foxy without glow. Those who wish to form an idea of his historic powers may consult the pictures of the Storm from the Tempest, the Cassandra from Troilus and Cressida, and the Infant Shakspeare of the Boydell gallery. Romney, as artist and as man, is entitled to commendation and esteem; but his life furnishes a signal proof of the futility of the idea that genius is of a passive quality, and may be laid by or taken up as a man pleases." Pilkington, by Fuseli.

perhaps, says the critic in the Cyclopædia, been more just to have observed that Romney was made for better times than those in which he lived. His perception of art was far purer than most of his contemporaries, at least in this country, were capable of enjoying; and it must be remembered, that no one ever set forth in the career of an artist under greater disadvantages than he did. The taste he imbibed for simplicity and grandeur, on seeing, at an advanced period of his life, the works of the ancient artists, prove what might have been fairly expected of him, had he been sooner initiated in the mysteries of his art. Without this aid, Romney had to separate for himself the partial, from the general effects of nature; and the inequality with which he, in this point, met the rivalry of more fortunate artists, is too evident in most of his productions. Frequently, his chiaroscuro is ill conducted, and his harmony of forms and colours imperfect, even in pictures produced when enjoying the height of his intellectual power, and at the happiest period of his executive skill: at the same time they exhibit great fertility of invention, with sweetness and delicacy of sentiment.

He was happily endowed with an inquisitive mind, that delighted in science, and pursued it warmly, with the best means he had; and he possessed a versatility of genius, which is exemplified by the variety of subjects he chose for representation. Both the comic and serious impressions of the mind had charms for him. Early in life he painted two pictures from Tristram Shandy; one, of the arrival of Dr. Slop at Shandy-hall, after the unlucky catastrophe he met with on the road; which afforded scope for sentimental comic humour; the other from the affecting story of the death of Le Fevre; both of them were highly approved for truth and propriety of feeling and expression, though differing so widely in their effects upon the mind. His journey to Italy expanded his view of art; new scenes, and new sources of information, were presented to him, of which he did not neglect to avail himself. The works of fancy he produced after his return home exemplify the use he made of the two years he spent among the unrivalled productions of art he there met with. The purity and perfection of ancient sculpture appear to have made the deepest impression upon his mind; and he afterwards assiduously cherished the taste he then imbibed, by procuring a collection of casts from the best models of ancient sta-

tues, groups, basso-relievos, &c. which he would sit by the hour to contemplate; examining their appearances under all changes of sun-shine, and common day-light; and with lamps, prepared on purpose, he would try their effects in various modes of illumination, with rapturous delight. Hence, grandeur and simplicity became the principal objects of his ambition; he perceived these qualities distinctly, and employed them judiciously; even whilst imitating nature in his most usual occupation,—portrait painting. To present his figure, or tell his story, with simple undisturbed effect, rejecting all unnecessary minutiæ, was the point he aimed at and obtained.

On his return from the continent his zeal for historical painting revived, or rather became strengthened. In several epistles to Mr. Hayley, he laments his confinement to portraits: in one he says, "this cursed portrait painting, how I am shackled with it! I am determined to live frugally, and cut it short as soon as I can." In another, he mentions his "wish to be retired, in order to compose with more effect and propriety." And whenever he returned to London from Eastham, the hospitable retreat of his admiring correspondent and friend, whose playfulness of fancy was a constant and useful stimulus to Romney's dejected and desponding mind, he felt it a weight of drudgery again to fall into the trammels of portraiture; yet from the enjoyment he by nature found in the practice of his profession, a short time inured him afresh to it, and still he felt pleasure in tracing the features of each new face that presented itself; till again his exhausted frame required the exhilaration of retirement, and the refreshment afforded by pure uncontaminated air, free from the gross vapours of a great and populous city. It is not a little surprising that amidst his continual labours in that branch of the art he more immediately professed, he should have found time to produce so great a number of fancy pictures as he left behind him. He also frequently spent his evenings in making large cartoons in charcoal, of subjects which suited his fancy;—generally of a sublime cast. Amongst these was one of the dream of Attossa, from the Persian of Æschylus, which was conducted with the taste and feeling of the ancient Greek artists.

He was in general fortunate in the choice of his historical subjects; and certainly, in this respect, had far the advantage of his great rival, sir Joshua Reynolds; and no

less so in the power of expression, which he scarcely ever failed to obtain; whilst the latter, in his historical pictures, has rarely been so happy. Reynolds gave beauty and grace to his figures: Romney imparted soul. The former delights the eye with the harmony and richness of colour, and beauty of effect; the latter thrills and gratifies the heart with truth and force of expression, in action and countenance; wrought with more simplicity, but with less art. His picture of Ophelia seated upon a branch of a tree, the breaking of which threatens her destruction in the stream below, whilst the melancholy distraction visible in her lovely face accounts for her apparent insensibility to danger, is a sufficient proof of this assertion. His composition also of "Titania and her Indian Votaress," in the possession of Mr. Beckford; "Titania, Puck, and the Changeling," at sir John Leicester's, and others of his works of the like playful and interesting kind, might be brought forward to support it. In portraiture, however, the justly exalted president of the royal academy stood alone, and Romney was not able to cope with him. In the composition of his figures, our artist exhibited the taste he had acquired by the study of the antique; and he admirably varied the characters of his heads. The arrangement of drapery which he adopted, partook largely of the same style; and being well understood, was painted with great dexterity; though it must be confessed, that in form, it was not unfrequently better adapted to sculpture than to painting. His style of colouring was simple and broad. In that of his flesh he was very successful; exhibiting a great variety of complexion, with much warmth and richness. It was not always, however, that his pictures were complete in the general tone; but crude discordant colours were sometimes introduced in the back-grounds, which not being blended or broken into unison with the hue of the principal figures, interrupted the harmony of the whole. The executive part of his works was free, learned, and precise, without being trifling or minute, possessing great simplicity, and exhibiting a purity of feeling consonant with the style of his compositions. He aimed at the best of all principles in the imitation of nature, viz. to generalize its effects; he even carried it so far as to subject himself to the charge of negligence in the completion of his forms: but the truth of his imitation is sufficiently perfect to satisfy the minds of those who regard nature systematically, and

not individually, or too minutely. In a word, adds the critic whom we have principally followed in this character, every lover of art who knows how to appreciate truly what is most valuable in painting, will hold the name of Romney in increasing estimation, the more frequently and impartially he examines his productions.[1]

RONDELET (WILLIAM), a celebrated professor of physic at Montpellier, was born in that city, September 27, 1507. After having practised in various places of inferior note, he went to Paris, learned Greek there, and returning to his native city, practised physic with great credit. So ardent was M. de Rondelet's application to anatomy, that he dissected one of his own children, which gained him the character of an unnatural father. He died at Réalmont, in Albigeois, July 18, 1566. He is principally celebrated for his treatise on fishes, in Latin, 1554, 2 tom. fol. and 1558, fol. in French. Of his medical works there is a collection printed at Geneva, 1628, 8vo, but they are not equal to the high reputation their author had acquired. It is this physician whom Rabelais ridicules under the name of Rondibilis. His life may be found in Joubert's works.[2]

RONSARD (PETER de), a French poet, of a noble family, was born in Vendomois, the same year that Francis I. was taken prisoner before Pavia; that is, in 1524. This circumstance is what he himself affixes to the time of his birth; though from other passages in his works it might be concluded that he was not born till 1526. He was brought up at Paris, in the college of Navarre; but, taking some disgust to his studies, became a page of the duke of Orleans. This duke resigned him to the king of Scotland, James V. whom he attended from Paris into Scotland in 1537, and continued there two years, after which he resided about half a year in England. But the duke of Orleans took him again, and employed him in several negotiations. Ronsard accompanied Lazarus de Baif to the diet of Spire; and, in his conversations with that learned man, conceived a passion for letters. He learned Greek under Dorat with Antony de Baif, the son of Lazarus; and afterwards devoted himself entirely to poetry, in which he acquired great reputation. The kings Henry II. Francis II. Charles IX. and Henry III. had a particular esteem for

[1] Life by Hayley.—Rees's Cyclopædia.
[2] Eloy Dict. Hist. de Medecine.—Haller, Bibl. Med. et Anatom.

him, and became his liberal patrons. In 1562 he put himself at the head of some soldiers in Vendomois, and fought against the protestants, which occasioned the publication of some very satirical pieces against him at Orleans, in which he was represented as a priest: but he defended himself in verse, and denied his being an ecclesiastic. He had, however, some benefices in commendam; and, among others, the priory of St. Cosmas near Tours, where he died in 1585. Du Perron, afterwards cardinal, made his funeral oration; and a noble monument was erected there to his memory some years after. He was much afflicted with the gout, which, it is said, was owing to his debauched way of life. His poems consist of odes, hymns, elegies, sonnets, epigrams, and pieces of amatory poetry, not of the most chaste description. He was considered in his day as possessing great talents for poetry; but these are not so visible to the eye of modern criticism. His style is extremely harsh and obscure, which, it is said, would have been more excusable, had he not been preceded by Marot. What learning he had appears in a pedantic affectation of allusions, examples, and words, drawn from Greek and Latin, which increase the obscurity of his style. Boileau justly says "It is the approbation of posterity alone which must establish the true merit of works. Whatever eclat a writer may make during his life, whatever eloges he may receive, we cannot conclude infallibly from this, that his works are excellent. False beauties, novelty of style, and a particular taste or manner of judging, which happens to prevail at that time, may raise a writer into high credit and esteem; and, in the next age, when the eyes of men are opened, that which was the object of admiration, shall be the object of contempt. We have a fine example of this in Ronsard, and his imitators, Du Bellay, Du Bartas, Desportes, who in the last age were admired by all the world, in this are read by nobody." The best editions of Ronsard's works are those by Binet, Paris, 1587, or 1604, 5 vols. 12mo, and by Richelet, 1623, 2 vols. fol.[1]

ROOKE (sir GEORGE), a brave naval officer, was born in Kent, 1650, of an ancient and honourable family. His father, sir William Rooke, knight, qualified him by a proper education for a liberal profession; but was at last obliged to give way to his inclination to the navy. His

[1] Gen. Dict.—Moreri.—Dict. Hist.

first station was that of a volunteer, from which his merit raised him by regular steps to be vice-admiral, and one of the council to prince George of Denmark, lord high admiral. He had the command of several expeditions in the reigns of William and Anne, in which his conduct and courage were eminently displayed. The former appeared in his behaviour on the Irish station, when he was sent as commodore with a squadron to assist in the reduction of that kingdom; in his wise and prudent management when he preserved so great a part of the Smyrna fleet, which fortune had put into the hands of the French, who suffered themselves to be deprived of an immense booty by the superior skill of this admiral; but more particularly in the taking of Gibraltar, which was a project conceived and executed in less than a week, though it has since endured sieges of not only months but years, and more than once baffled the united forces of France and Spain. Of his courage he gave abundant testimonies, but especially in burning the French ships at La Hogue, and in the battle of Malaga, where he behaved with all the resolution of a British admiral; and, as he was first in command, was first also in danger; and all times must preserve the memory of his glorious action at Vigo.

He was chosen in several parliaments the representative for Portsmouth; but, in that house, his free independent spirit did not recommend him much to ministerial favour. An attempt was made to ruin him in king William's esteem, and to get him removed from the admiralty-board; but that prince answered plainly, "I will not; sir George Rooke served me faithfully at sea, and I will never displace him for acting as he thinks most for the service of his country in the House of Commons:" an answer worthy of a British king, as it tends to preserve the freedom of our constitution, and the liberty of parliament. In 1701 he voted for Mr. Harley to be speaker of the House of Commons, in opposition to the court; which brought on him many severe reflections from the whig party, and attempts were made to obscure all the great actions that he did. From this period, Burnet never mentions him without the utmost prejudice and partiality. In his relation of the Vigo enterprize, he says he very unwillingly steered his course that way; and, without allowing the admiral any share of the honour of the action, only says, "the ships broke the boom, and forced the port," as if they had done it without

command, and Rooke had no concern in the matter. The taking of Gibraltar, an action in which the greatest bravery and military skill was shewn, he will have to be the effect of pure chance. Such was the prevalence of party spirit, that it obliged this brave commander to quit the service of his country, and to spend the latter part of his life in retirement. Perhaps, indeed, he was himself, in party matters, too warm and eager. His good conduct and courage, however, are unimpeachable. He was thrice married; and, by his second lady (Mrs. Luttrel) left one son.

He died Jan. 24, 1708-9, in his fifty-eighth year, and was buried in Canterbury cathedral, where a monument is erected to his memory. In his private life he was a good husband, and a kind master, lived hospitably towards his neighbours, and left behind him a moderate fortune; so moderate, that when he came to make his will it surprized those who were present; but sir George assigned the reason in a few words, "I do not leave much," said he, "but what I leave was honestly gotten; it never cost a sailor a tear, or the nation a farthing."[1]

ROOKE (LAWRENCE), an English astronomer and geometrician, was born at Deptford, in Kent, 1623, and educated at Eton school, whence he removed to King's college, Cambridge, in 1639. After taking the degree of M. A. in 1647, he retired for some time into the country, but in 1650 went to Oxford, and settled in Wadham college, that he might associate with Dr. Wilkins, and Mr. Seth Ward the astronomy professor; and also accompany Mr. Boyle in his chemical operations. After the death of Mr. Foster he was chosen astronomy professor in Gresham college, London, in 1652. He made some observations upon the comet at Oxford, which appeared in the month of December that year; which were printed by Mr. Seth Ward the year following. And, in 1655, Dr. Wallis publishing his treatise on conic sections, he dedicated that work to those two gentlemen. In 1657 Mr. Rooke was permitted to exchange the astronomy professorship for that of geometry. This step might seem strange, as astronomy still continued to be his favourite study; but it was thought to have been from the convenience of the lodgings, which opened behind the reading hall, and therefore were proper for the reception of those gentlemen after the lectures, who, in 1660,

[1] Biog. Brit.—Burnet's Own Times.

laid the foundation of the royal society. Most of those learned men who had been accustomed to assemble with him at Oxford, coming to London, joined with other philosophical gentlemen, and usually met at Gresham college to hear Mr. Rooke's lectures, and afterwards withdrew into his apartment; till their meetings were interrupted by the quartering of soldiers in the college in 1658. And after the royal society came to be formed into a regular body, Mr. Rooke was very zealous and serviceable in promoting that great and useful institution; though he did not live till it received its establishment by the royal charter.

The marquis of Dorchester, a patron of learning, and learned himself, used to entertain Mr. Rooke at his seat at Highgate after the restoration, and bring him every Wednesday in his coach to the Royal Society, which then met on that day of the week at Gresham college. But the last time Mr. Rooke was at Highgate, he walked from thence; and it being in the summer, he overheated himself, and taking cold after it, he was thrown into a fever, which cost him his life. He died at his apartments at Gresham college, June 27, 1662, in the fortieth year of his age. It was reckoned very unfortunate that his death happened the very night that he had for some years expected to finish his accurate observations on the satellites of Jupiter. When he found his illness prevented him from making that observation, Dr. Pope says, he sent to the Society his request, that some other person, properly qualified, might be appointed for that purpose; so intent was he to the last on making those curious and useful discoveries, in which he had been so long engaged. He made a nuncupatory will, leaving what he had to Dr. Ward, then lately made bishop of Exeter: whom he permitted to receive what was due upon bond, if the debtors offered payment willingly, otherwise he would not have the bonds put in suit: "for," said he, "as I never was in law, nor had any contention with any man, in my life-time, neither would I be so after my death."

Few persons have left behind them a more agreeable character than Mr. Rooke, from every person that was acquainted with him, or with his qualifications; and in nothing more than for his veracity: for what he asserted positively, might be fully relied on: but if his opinion was asked concerning any thing that was dubious, his usual answer was, "I have no opinion." Mr. Hook has given this

copious, though concise character of him: "I never was acquainted with any person who knew more, and spoke less, being indeed eminent for the knowledge and improvement of astronomy." Dr. Wren and Dr. Seth Ward describe him as a man of profound judgment, a vast comprehension, prodigious memory, and solid experience. His skill in the mathematics was reverenced by all the lovers of those studies, and his perfection in many other sorts of learning deserves no less admiration; but above all, as another writer characterizes him, his extensive knowledge had a right influence on the temper of his mind, which had all the humility, calmness, strength, and sincerity of a sound philosopher. For more particulars of his character we may refer to Dr. Isaac Barrow's oration at Gresham college. The only pieces which were published from his papers consist of "Observationes in Cometam, qui mense Decembri anno 1652 apparuit;" printed by Dr. Seth Ward in his "Lectures on Comets," 1653, 4to. "Directions for Seamen going to the East and West Indies," which were drawn up at the appointment of the Royal Society, and inserted in their Transactions for 1665; "A Method for observing the Eclipses of the Moon," in the Philos. Trans. for Feb. 1666. "A Discourse concerning the Observations of the Eclipses of the Satellites of Jupiter," in the History of the Royal Society, p. 183; and "An Account of an Experiment made with Oil in a long Tube," read to the Royal Society, April 23, 1662. By this experiment it was found, that the oil sunk when the sun shone out, and rose when he was clouded; the proportions of which are set down in the account.[1]

ROOKER (MICHAEL), or MICHAEL ANGELO, an honorary name given him by Paul Sandby, was the son of Edward Rooker, an engraver, who died in 1774, and whose excellence lay in engraving architecture, particularly the section of St. Paul's cathedral, from a drawing by Wale, which is his finest, and a very wonderful performance. Michael, who was born in 1743, after being taught the use of the graver by his father, was placed under the care of his father's friend, Paul Sandby, to be instructed in drawing and painting landscape. He appeared first as an engraver, in which capacity he gave early proofs of ability, which were confirmed by his mature productions, excellent

[1] Ath. Ox. vol. II.—Pope's Life of Seth Ward, p. 110.—Ward's Gresham Professors.—Hutton's Dict.

specimens of which may be seen in a view of Wolterton hall, Nottinghamshire, and in many other prints which he engraved. But his talents were not confined to the graver, for he also employed the pencil, and in 1772 exhibited a view of Temple Bar, as it then stood, which had considerable merit. He was for many years employed as principal scene-painter for the little theatre in the Hay-market; and in the summer season generally visited some part of the country, where he selected views, of which he afterwards made finished drawings; so that at his death he possessed a very numerous collection of topographical drawings of great merit. It is, however, on his powers as an engraver that his fame principally depends. He was for many years engaged to engrave the head-pieces to the Oxford almanacks, for which he received 50*l.* each, a large sum in those days, although not unsuitable to his merit, or the liberality of his employers. But this engagement he relinquished a few years before his death, because he took a dislike to the practice of engraving. The Oxford views were executed from his own drawings, and exhibit some of the best and most accurate that ever were taken of that beautiful city.

He died suddenly, after a lingering illness, at his lodgings in Dean-street, Soho, March 3, 1801, about fifty-eight years of age, and was buried at St. Giles's-in-the-Fields. His drawings, of which he left a large collection, produced, at a sale of four days, the sum of 1240*l.* He was chosen among those who were elected the first associates of the Royal Academy. There was something rough in his manners, but he was a man of integrity.[1]

ROPER, MARGARET. See sir THOMAS MORE.

ROQUE (ANTHONY DE LA), a French poet, was born in 1672, at Marseilles, and employed twenty years as editor of the Mercure de France, in which he acquired considerable reputation. He died October 3, 1744, at Paris. He wrote the words of the operas, viz. "Médée et Jason," and "Théonoé," though they pass for the abbé Pellegrin's, and made a very valuable collection of prints, &c. a curious catalogue of which was given by the late M. Gersaint. M. de la Roque was created knight of the military order of St. Louis after the battle of Malplaquet, where he was wounded, having taken the post, which one of the king's guards had just quitted, from a presentiment that he should be

[1] Edwards's Anecdotes of Painting.—Strutt's Dictionary.

killed in it. His brother JOHN de la Roque assisted him in the "Mercury," from 1722, when he first undertook it, and died at Paris, December 28, 1745, aged eighty-four. He had travelled into the East, and left the following works: "Voïage de la Palestine," 12mo; "Voïage de Syrie, et du Mont Liban, avec un Abrégé de la Vie de M. du Chasteuil," 2 vols. 12mo. He had also promised to publish his "Voïage Littéraire de Normandie," but it has not appeared.[1]

ROQUES (PETER), a pious and learned Protestant clergyman, was born in 1685, at Canne, a small town in Upper Languedoc. He was appointed minister of the French church at Basil, in 1710, in which city he acquired the highest reputation by his integrity and his writings, and died there, 1748. Those of his communion greatly value his very numerous works, the principal of which are, "Le Pasteur Evangelique," 4to. This his admirers praise in the highest terms, and continually recommend the study of it to their young divines. He also wrote "Sermons sur divers sujets de morale;" a theological and critical dissertation, in which the author endeavours to prove that the soul of Jesus Christ was a pure and glorious intelligence in heaven before its union with a human body. This opinion, which is far from new, being attacked by M. de la Chapelle, in tom. 24 of "La Defense du Christianism," M. Roques answered them in the journal printed 1640, at Geneva. He also was editor of an enlarged edition of Moreri's Dictionary, Basil, 1731, 6 vols. fol.; the new edition of "Martin's Bible," 2 vols. 4to; an edition of M. Basnage's "Dissertations on Duels, and the Orders of Knighthood," 1740, augmented; several pieces in the "Helvetic Journal," and in the "Bibliotheque Germanique."[2]

ROSA (SALVATOR), an eminent painter, was the son of a land surveyor, and born at Naples in 1615. He was brought up under Francisco Francanzano, a painter of that city, and his relation, but was forced to get his bread by exposing his pictures to sale in stalls in the streets. Lanfranco, the painter, happening to pass by, bought one, and to encourage Salvator bespoke more. Salvator placing himself afterwards under Ribera, with whom he lived till he was twenty, and his father then dying, Ribera took him with him to Rome. After four years' stay in that city, during which Salvator made considerable progress in his art,

[1] Moreri.—Dict. Hist. [2] Dict. Hist. de L'Avocat.

cardinal Brancacci carried him to his bishopric of Viterbo, where he painted several pieces. He staid some time at Naples, but gave the preference to Rome, and wherever he went he made himself friends by his picturesque and poetic talents. As he now began to have a name, prince John Charles of Medici, being at Rome, carried him to Florence, where he staid nine years, dividing his time between painting and poetry: he had a particular turn for satiric poetry; and understood music. The literati at Florence were highly delighted with his conversation; and his house was a kind of academy, where plays written by himself were often represented, and he constantly played some part in them.

He painted many pieces for the grand duke and the prince his son, who rewarded him generously. The Maffei carried him to their seat at Volterra, where he painted several pictures, residing there upwards of a year: but literature took up the greatest part of his time, and it was here that he composed his satires, of which there have been several editions.

After his return from Florence he fixed at Rome, where for a long time he would sell none of his paintings but at an extravagant price. He did not, however, like to be called a landscape painter, his ambition being for the character of an able history painter. He painted several pieces for the churches, which are indisputable proofs of his capacity for history: but his business was frequently interrupted by his turn for poetic satire, which he often interspersed with songs, and took a pleasure in reciting them. The philosopher appeared in his manner of living; and he endeavoured to shew it also in his paintings, always conveying in them some moral. Such was his love of liberty, that he declined entering into the service of any prince, though often invited. He was much of an humourist, and loved a practical joke. When the painters of Rome had refused to receive him into the academy of St. Luke, on a holiday, when he knew they were to meet, and several paintings were exposed in the church of that saint, he caused one of his own to be carried thither, in which he had concealed his manner; and shewing it, told them that it was done by a surgeon to whom hey had judged very ill in refusing a place in their academy, having the greatest need of one to set the limbs which they daily dislocated or distorted. Another time, finding a harpsichord on which he had sat down to play, good for

nothing, "I'll make," says he, "this harpsichord worth at least 100 crowns." He painted on the lid a piece which immediately fetched that money. A gentleman desirous of having the pictures of his friends in his gallery, desired Salvator to draw them. He did it, but made all the portraits caricatures, in which he excelled: but as he drew himself, among the rest, in the same manner, none could be offended.

He was a man of a very generous spirit, and worked for reputation, rather than gain. A man of great wealth had been long treating with him for a large landscape, and every time he came Salvator raised his price 100 crowns. The gentleman expressing his surprise, Salvator told him, that with all his riches he could not purchase it; and to put an end to the other's importunities, destroyed it before his face. The constable Colonna bespoke a large painting, on which Salvator bestowed great pains, and delivered it, without asking any price. The constable generously sent him a purse of gold. Salvator, seeing his work rewarded so liberally, sent the constable a second piece, which was no less generously paid for than the first: a third, and a fourth followed; and at each time the constable augmented the sum. On receiving a fifth painting, he sent Salvator two purses equal to the first, and thanked him; but told him the match was not equal; for he could not so easily fill purses with gold, as Salvator could cover canvas with fine paintings.

After a long stay at Rome, Salvator was seized with a dropsy; and during his illness he married his mistress, a Florentine, by whom he had had several children. It was with the utmost reluctance he consented to this marriage. He had long known her to be a bad woman of low birth, and she had always behaved rather like a mistress over him, than a servant. He knew that he had shared her favours with several others: and the thoughts of her character made her, at this time, the object of his aversion; because he foresaw the loss of his honour (if he took her for a wife) of which he was extremely tender. He was persuaded, however, by the importunities of his confessor. A tedious illness made no alteration in his characteristic humour. He ended his days at Rome, in 1673, aged fifty-eight.

In both the sister arts of poesy and painting, he was esteemed one of the most excellent masters that Italy produced in the seventeenth century. In the first, his pro-

vince was satire; in the latter, landscapes, battles, havens, &c. with little figures, which are still admired, and are purchased at high prices. Mr. Fuseli says that, without choice of form in design, or much propriety of conception, by picturesque combination, concordant tones, facility and dash of pencil, he obtained a conspicuous place among historic painters. Though his talent was better adapted to smaller dimensions, he knew how to fill an altar-piece or a large canvas with striking and terrific effects, of which the conspiracy of Catiline, in the house of Martelli at Florence, is a powerful instance. In landscape he was a genius. His choice is the original scenery of Abruzzo, which he made often, though not always, a vehicle of terror: he delights in ideas of desolation, solitude, and danger, impenetrable forests, rocky or storm-lashed shores; in lonely dells leading to dens and caverns of banditti, alpine ridges, trees blasted by lightning or sapped by time, or stretching their extravagant arms athwart a murky sky, louring or thundering clouds, and suns shorn of their beams. His figures are wandering shepherds, forlorn travellers, wrecked mariners, banditti lurking for their prey, or dividing their spoils. But this genuine vein of sublimity or terror forsook him in the pursuit of witcheries, apparitions, and spectres; here he is only grotesque or capricious. His celebrated witch of Endor is a hag; and cauldrons, skeletons, bats, toads, and herbs, are vainly accumulated to palliate the want of dignity and pathos in Saul, and of sublimity in the apparition.

Among some musical MSS. purchased at Rome in 1770, was the music-book of Salvator Rosa, in which are contained, not only airs and cantatas set by Carissimi, Cesti, Luigi, Cavalli, Legrenzi, Capellini, Pasqualini, and Bandini, of which the words of several are by Salvator Rosa; but eight entire cantatas written, set, and transcribed by this celebrated painter himself. The book was purchased of his great grand-daughter, who inhabited the house in which her ancestor lived and died. The hand-writing was ascertained by collation with his letters and satires, of which the originals are still preserved by his descendants. The historians of Italian poetry, though they often mention Salvator as a satirist, seem never to have heard of his lyrical productions. This book is fully described by Dr. Burney.[1]

[1] Argenville, vol. II.—Sir Joshua Reynolds's Works.—Pilkington by Fuseli.—Dr. Burney in Rees's Cyclopædia.

ROSALBA. See CARRIERA.

ROSCOMMON. See DILLON.

ROSCELLINUS, RUZELIN, or RUCELIN, a canon of Compeigne, who flourished about the end of the eleventh century, was born in Bretagne. He was a man well versed in the learning of the times, a profound dialectician, and the most eminent doctor of the sect called *Nominalists*, and by applying some of their tenets to the subject of the Trinity excited a warm controversy in France about 1089. He held it inconceivable and impossible that the son of God should assume the human nature alone, i. e. without the Father and the Holy Ghost becoming incarnate also, unless by the three persons in the Godhead were meant three distinct *objects*, or natures existing separately (such as three angels or three distinct spirits), though endued with one will and acting by one power. When it was insinuated to Roscellinus, that this manner of reasoning led directly to Tritheism, or the doctrine of three Gods, he answered boldly, that the existence of three Gods might be asserted with truth, were not the expression harsh, and contrary to the phraseology generally received. He was, however, obliged to retract this error in a council held at Soissons, in 1092; but he resumed it when the council was dismissed and the danger apparently over. He was, however, assaulted on account of his doctrine, and therefore took refuge in England, where he excited a controversy of another kind, by maintaining, among other things, that persons born out of lawful wedlock ought to be deemed incapable of admission to holy orders. Some even of the prelates being in this condition, Roscellinus made very powerful enemies, and among others Anselm, archbishop of Canterbury, and was finally obliged to quit England. He then returned to France, and by propagating his doctrine concerning the Trinity, occasioned such contests as made him glad to retire to Aquitaine, where he passed the rest of his days unmolested. He is supposed to have died about 1106. Such is the account given of his doctrines by John, his accuser, in a letter to Anselm, published by Baluzius in his "Miscellanea," and by others who, however, as the annotator on Mosheim remarks, were the inveterate enemies of Roscellinus, and perhaps comprehended his meaning imperfectly, or perverted it wilfully. But as none of the writings of this metaphysical ecclesiastic are extant, we cannot form any

other notion of the controversy than appears from the testimony of his enemies.[1]

ROSCIUS (QUINTUS), a Roman actor, was born at Lanuvium, and became so celebrated on the stage that every actor of superior eminence to his contemporaries has been since called a ROSCIUS. It is said that he was not without some personal defects; particularly his eyes were so distorted that he always appeared on the stage with a mask; but the Romans frequently obliged him to take it off, and overlooked the deformities of his face, that they might the better hear his elegant pronunciation. In private life he was so much esteemed as to be raised to the rank of senator. When falsely accused, Cicero, who had been one of his pupils, undertook his defence, and cleared him of the malevolent aspersions of his enemies, in an elegant oration extant in his works. Roscius wrote a treatise, which, however, has not descended to our times, comparing with great success and learning, the profession of the orator with that of the comedian. He died about 61 before Christ. His daily pay for acting is said to have been 1000 denarii, or 32*l.* 6*s.* of our money, though Cicero makes his yearly income amount to the enormous sum of 48,434*l.* 10*s.*

Dr. Burney observes, that there are several passages in Cicero concerning Roscius, which, if the ancient actors, Romans as well as Greeks, did not declaim in musical notes, would be wholly unintelligible. He tells us (de Orat.), that Roscius had always said, when age should diminish his force, he would not abandon the stage, but would proportion his performance to his powers, and make music conform to the weakness of his voice; which really happened: for the same author informs us (de Leg.), that in his old age he sung in a lower pitch of voice, and made the tibicines play slower. As there were combats, or contests, established by the ancients for the voice, as well as for other parts of the *Gymnastice*, those who taught the management of the voice were called φωνασκοι, *phonasci*; and under their instructions were put all those who were destined to be orators, singers, and comedians. Roscius had an academy for declamation, at which he taught several persons, preparatory to their speaking in public, or going on the stage. These are proofs sufficient of the dramatic declamation of the ancients being uttered in mu-

[1] Moreri.—Mosheim, and note.

sical tones, agreeing with those of the musical instruments by which they were accompanied.[1]

ROSE (JOHN BAPTIST), a worthy French priest, a doctor in divinity and member of the academy of Besançon, was born at Quingey, Feb. 7, 1716. Of his early history we find no account, previous to his appearing as an author in 1767, when he published, 1. "Traité elementaire de Morale," 2 vols. 12mo, which had the year before gained the prize offered by the academy of Dijon, and was thought a performance of very superior merit. 2. "La Morale evangelique, comparée à celle des differentes sectes de religion et de philosophie," 1772, 2 vols. 12mo. 3. "Traité sur le Providence," which was read in MS. and approved by cardinal de Choiseul, previous to its being published. 4. "L'Esprit des Peres, comparé aux plus celebres ecrivains, sur les matieres interessantes de la philosophie et de la religion," 1791, 3 vols. 12mo. In this work he attempts to prove that the fathers are unanimous in all the essential doctrines of religion. M. Rose was also a good mathematician, and in 1778 sent to the academy of sciences at Paris, a "Memoire sur une courbe à double courbure," of which it is sufficient to say that it was approved by La Place, and printed in 1779 at Besançon. In the same year he sent to the same academy, a memoir, which had been read in that of Besançon, relative to "the passage of Venus over the Sun." In 1791 he published a small work on "the organization of the Clergy," and left some valuable papers in manuscript. He appears to have escaped the dangers of the revolution, although an orthodox and pious priest. He died August 12, 1805, and the tears of the poor spoke his eulogium.[2]

ROSE (SAMUEL), a learned barrister, and a very amiable man, was born June 20, 1767, at Chiswick in Middlesex, where his father Dr. William Rose, a native of Scotland, conducted an academy during many years, with considerable emolument and unblemished reputation. Dr. Rose was known in the literary world as one of the earliest writers in the Monthly Review, and as the author of a very elegant translation of Sallust. He had originally been an assistant to Dr. Doddridge at Northampton, and married a daughter of Dr. Samuel Clark, of St. Alban's, a divine of

[1] Ciceron. Opera.—Moreri.—Burney in Rees's Cyclopædia.
[2] Dict. Hist. Supplement.

talents and eminence among the dissenters. She bore him many children; but Samuel was his only surviving son, and after a successful education under his father, was sent in 1784 to the university of Glasgow. There he resided in the house of the late professor Richardson, a philosopher and poet, between whom and his pupil, a friendship and correspondence commenced which terminated only with the life of the latter. Mr. Rose also gained the esteem of several other learned men in Scotland, with whom he afterwards maintained a correspondence. Nor was this wonderful, for his manners were uncommonly amiable and attractive, and his studies amply justified the respect paid to him. He gained every prize, except one, for which he contended as a student of the university.

After passing three winters at Glasgow, he attended the courts of law in Edinburgh, and here obtained an introduction to the celebrated Dr. Adam Smith, who was so highly pleased with him, that as long as he resided in Edinburgh, Mr. Rose was constantly invited to the literary circle of that eminent philosopher. His subsequent intimacy with Cowper appears in Mr. Hayley's interesting volumes, and perhaps Cowper's visit to Mr. Rose in Chancery-lane is one of the most affecting incidents in the eventful history of that poet. Mr. Rose had the misfortune to lose his excellent father, while he was pursuing his studies in the North; but a loss so unseasonable did not induce him to shrink from the first irksome labours of an arduous profession. Having entered his name at Lincoln's-Inn, Nov. 6, 1786, he devoted himself to the law, for which he seemed equally prepared by nature and education. With a mind acute and powerful, with a fund of classical learning, and of general knowledge, with an early command of language, and with manners, as we have already noticed, peculiarly conciliating, he had every thing to hope. Though his spirit was naturally ardent, he submitted to the most tiresome process of early discipline in his profession, placing himself under a special pleader in 1787, and attending him three years. Being called to the bar in 1796, he attached himself to the home circuit, and to the sessions of Sussex. His first opportunity of displaying professional ability occurred in Chichester, where, having a clergyman for his client, he conciliated the esteem of his audience by expatiating with propriety, eloquence, and success, on the character of a divine. He was still more admired for the

rare talent of examining a witness with a becoming mixture of acuteness and humanity; and upon the whole his friends were persuaded, from this first display of his talents, that he was destined to rise by sure, though slow degrees, to the highest honours of his profession.

In this they were unfortunately disappointed. Though like most men of middling stature, he possessed a considerable portion of bodily strength and agility, his constitution was naturally delicate, and symptoms of decline appeared very visibly in the end of 1803. His complaint was severely aggravated by attending the Sussex sessions in 1804, where he caught a cold so severe that it produced a rheumatic fever in the head, and within a few months his frame and countenance discovered the most alarming appearances of a rapid and incurable decay. In the course of the autumn, he tried the air of the Kentish coast; but returned to London in a state so far from recovery, that his physicians considered his disorder as a confirmed hectic, which after much lingering pain, borne by him with uncommon patience, proved fatal, at his house in Chancery-lane, Dec. 20, 1804, in his thirty-eighth year.

Mr. Rose married in 1791, a daughter of Dr. Farr, physician to the Royal-hospital, near Plymouth, a lady, who with a moderate portion, brought him the more valuable dower of an elevated understanding. By this lady he had four sons. An ardent love of literature had ever been a characteristic of Mr. Rose, and he gave a signal proof of it in the closing scene of his life. He had been requested to revise the collected works and life of Goldsmith, published in 1801. In the course of his three weeks confinement to the bed of death, he corrected some inaccuracies in that interesting publication, and sent his corrections with the expressive farewell of a dying man to the publishers. In 1792 he produced an improved edition of lord chief baron Comyn's "Reports," and in 1800, in a quarto edition, "The Digest of the Laws of England," by the same eminent lawyer, corrected and continued; inscribing the first to lord Thurlow, and the second to lord Loughborough.[1]

ROSEL (JOHN AUGUSTUS), a painter and entomologist, the descendant of a decayed noble family, was born in 1705 near Arnstadt, and settled at Nuremberg as a miniature-painter, but particularly distinguished himself as one

[1] Hayley's Life of Cowper, vol. III. 8vo.

of the greatest insect-painters. The works which he published from his coloured designs will not only, whilst they last, interest the classic entomologist, but every one whose taste for form and colour in animal nature is not confined to men, quadrupeds, or birds. He treated objects which required the minuteness of Denner, with equal truth and better judgment, in a style of energy and animated grandeur which approaches to history. As a writer he is as authentic and faithful as tiresome and prolix; but though he lived in the infancy of the science, the simple and constant characteristics by which he distinguished the classes of the genera he represented and described, have not yet been superseded by the complex and involved systems of his successors. He died in 1759.[1]

ROSEN (NICHOLAS), an eminent physician, whose treatment of Linnæus we have already noticed (see LINNÆUS, p. 297), was born Feb. 1, 1706, at a village near Gottenburgh, and was sent to the college of that place in 1718. His father was a divine, and he was intended for the same profession, but gave a decided preference to medicine, which he studied at Lund under Kilian Stobæus. After residing four years at this university he went to Stockholm, and became tutor in a nobleman's family. In 1728, when the assessor Martin died at Upsal, Rosen became substitute professor of physic; but before he took upon him this office, he made a tour through Germany, Switzerland, France, and Holland, and took his doctor's degree at Harderwyk in 1730. In the spring of the following year he entered on his professorship at Upsal, became member of the academy of sciences there, and was received a member of the royal academy of Stockholm in 1739. In 1740 he became ordinary professor in room of Rudbeck; in 1757, he was created a knight of the order of the polar star, and was ennobled in 1762, when queen Louisa Ulrica gave him the name of Rosenstein. He gained great celebrity as physician to the royal family of Sweden, and received in 1769, for his inoculation of some of them for the small pox, a reward of 100,000 rix dollars from the states of the kingdom. In his last illness, his animosity to Linnæus was so subdued, that he requested the medical assistance of that celebrated man. He died July 16, 1773. The academy of Stockholm struck a medal

[1] Pilkington, by Fuseli.

to his memory, with the inscription, "Sæculi decus indelibile nostri." He had a brother, who was also eminent as a physician and botanist; and in honour of both, Thunberg named a plant *Rosenia*. Dr. Nicholas Rosen's principal works, which were all published in the Swedish language, are, "A medical repository of Domestic Medicine," published by order of the queen dowager, &c.; "A Treatise on the Diseases of Children," which has been translated into German, English, Dutch, French, and Italian. He contributed likewise several papers to the memoirs of the academy of Stockholm.[1]

ROSINUS (JOHN), in German ROSZFELD, an able antiquary, was born at Eisenac in Thuringia about 1550. He was educated in the university of Jena; in 1579, became sub-rector of a school at Ratisbon; and, afterwards was chosen minister of a Lutheran church at Wickerstadt, in the duchy of Weimar. In 1592, he was invited to Naumburg in Saxony, to be preacher at the cathedral church; and there continued till 1626, when he died of the plague. He was a very learned man, and the first who composed a body of Roman antiquities, entitled "Antiquitatum Romanarum libri decem," printed at Basil in 1585, folio. It was at first censured by some critics, but is ably defended by Fabricius in his "Bibliographia Antiquaria." It went through several editions; the latter of which have large additions by Dempster. That of Amsterdam, 1685, in 4to, is printed with an Elzevir letter, upon a good paper, and has the following title: "Joannis Rosini Antiquitatum Romanarum corpus absolutissimum. Cum notis doctissimis ac locupletissimis Thomæ Dempsteri J. C. Huic postremæ editioni accuratissimæ accesserunt Pauli Manutii libri II. de Legibus & de Senatu, cum Andreæ Schotti Electis. 1. De Priscis Romanis Gentibus ac Familiis. 2. De Tribubus Rom. xxxv. Rusticis atque Urbanis. 3. De ludis festisque Romanis ex Kalendario Vetere. Cum Indice locupletissimo, & æneis figuris accuratissimis." His other works are, "Exempla pietatis illustris, seu vitæ trium Saxoniæ Ducum electorum, Frederici II. *Sapientis*; Joannis *Constantis*, et Joannis Frederici *Magnanimi*," Jena, 1602, 4to; a continuation of "Drechsleri Chronicon," Leipsic, 1594, 8vo; "Anti-Turcica Lutheri," in German, a collection of some writings of Luther of the prophetic kind, against the Turks, Leipsic, 1596, 8vo.[2]

[1] Stoever's Life of Linnæus, p. 40.—Dict. Hist. [2] Niceron, vol. XXXIII.

ROSS, or ROSSE (ALEXANDER), a voluminous author of the seventeenth century, was born in 1590 in Scotland, and became a divine, but left that country in Charles I.'s reign, and was appointed one of his majesty's chaplains, and master of the free-school at Southampton. He died in 1654, leaving a handsome bequest to the above school, from which it is said he had retired for some time before his death, and passed the remainder of his days in the family of the Henleys of Hampshire, to whom he left a large library and a considerable sum of money, part of which was concealed among his books. Echard says "he was a busy, various, and voluminous writer, who by his pen and other ways made a considerable noise and figure in these times, and who so managed his affairs, that in the midst of these storms, he died very rich, as appears from the several benefactions he made." We have a list before us of thirty pieces by this author, but whether published separately, each forming a volume, we know not. Most of them occur very seldom. Among them are some whose dates we have recovered, but cannot vouch for the accuracy of the list. 1. "Comment. de Terræ motu refutatum," Lond. 1634, 4to. 2. "The new Planet no Planet, or, the earth no wandering star," ibid. 1640, 4to, reprinted in 1646. 3. "Virgilius Evangelizans," ibid. 1634, 8vo. This is a cento on the life of Christ, collected entirely from Virgil. Granger says it is ingenious, and was deservedly admired. 4. "Medicus medicatus, or, the physician's religion cured," ibid. 1645, 8vo. This was one of the pieces in which he attacked the reputation of sir Thomas Browne in his "Religio Medici." We find him returning to the charge afterwards in a work entitled, 5. "Refutation of Dr. Browne's Vulgar Errors," ibid. 1652, 8vo. 6. "Observations upon sir Kenelm Digby's Discourse on the nature of Bodies," ibid. 1645, 4to. 7. "The picture of the Conscience," ibid. 1646, 12mo. 8. "The Muses' Interpreter," ibid. 1646, 8vo. 9. "Arcana Microcosmi," ibid. 1651 and 1652, 12mo and 8vo. 10. "Observations upon Hobbes's Leviathan," ibid. 1653, 12mo. 11. "Observations upon sir Walter Raleigh's History of the World," ibid. 12mo. After this he published "A Continuation" of that history, which Granger calls his "great work;" but adds, that it is like a piece of bad Gothic tacked to a magnificent pile of Roman architecture, which serves to heighten the effect of it, while it exposes its own deficiency in strength and

beauty. 12. "An Epitome" of the same history. 13. "A View of all Religions," the work for which he is best known, and which has passed through various editions, the sixth in 1683. It had the merit of being the first compilation of the kind in our language, and attained a great degree of popularity. 14. "Abridgment and translation of John Wollebius's Christian divinity," ibid. 1657, 8vo. 15. "Three Decades of Divine Meditations," no date. This is one of his poetical works, and valued in the "Bibliotheca Anglo-Poetica" at 8*l.* 8*s.* 16. "Mel Heliconium, or, Poetical Honey gathered out of the weeds of Parnassus, &c." ibid. 1642, 8vo. This, of which an account is given by Mr. Park in the "Censura Literaria," is an attempt to spiritualize the Greek and Roman mythology. In moral and metre it resembles Quarles. Of the following works we have no dates: "De rebus Judaicis, libri quatuor," in hexameter verse; "Rasura tonsoris," prose; "Chymera Pythagoria;" "Meditations upon Predestination;" "Questions upon Genesis;" "Melissomachia;" "Four books of Epigrams," in Latin elegiacs; "Mystagogus poeticus;" "Colloquia Plantina;" "Chronology," in English; "Christiados poematis libri tredecim," with others, which seem of doubtful authority.[1]

ROSSI (JOHN VICTOR), a learned Italian, who assumed and is generally known by the name of JANUS NICIUS ERYTHRÆUS, was born at Rome, of a noble, but not opulent family, about 1577. He studied in the college of the Jesuits, and before he was nineteen years of age had made such progress in the law, that he was permitted to give lessons on the subject. These were so much admired by a magistrate of eminence, that he appointed Rossi his auditor; but as this gentleman died the same year, all his hopes from his patronage were disappointed. The law, however, still holding out the prospect of those honours to which he aspired, he omitted no opportunity of increasing his knowledge under the direction of Lepidus Piccolomini, one of the most famous lawyers of his time, and who advised him to turn pleader; but Piccolomini dying soon after, Rossi was so discouraged by this second disappointment that, as he had devoted himself to the study of the law rather from ambition than liking, he now determined to employ his

[1] Cens. Lit. vol. IV.—Grey's Hudibras, where he is alluded to in two well-known lines: "There was an ancient philosopher, Who had read Alexander Ross over."—Lounger's Common-place Book, vol. III.—Granger, vol. III.

time in the study of the belles lettres. With this view he became a member of the academy of the Umoristi, where he read several of his compositions, the style of which was so much admired by Marcel Vestri, secretary of the briefs to pope Paul V., that he invited Rossi to his house, to assist in drawing up the briefs, and with a view that he should be his successor in case of himself rising to higher preferment. Rossi soon made himself useful in this office, but unfortunately Vestri died in about eight months, and Rossi was again left unemployed. Many expedients he tried, and made many applications, but without success, and his only consolation, we are told, he derived from his vanity, which suggested to him that persons in office would not employ him, from a consciousness of their inferiority to him, and a jealousy of his supplanting them. It appears, however, that a certain satirical and arrogant temper was more to blame; for this was what he could not easily repress.

At length, in 1608, when he was in his thirty-first year, the cardinal Andrew Peretti took him into his service, as secretary, and with him he lived near twenty years, that is, until the cardinal's death, in 1628. Rossi tells us in one of his letters that he accepted this situation much against his will, and remained in it only because he could obtain no other; and complains of the little care the cardinal took to promote his dependents, and his general want of liberality towards them. His residence here, however, appears to have cured him of all his ambition, and he resolved for the future to devote himself to study only. From this time accordingly, he was employed in perusing the scriptures and the fathers, and in the composition of his various works; and that he might be enabled to enjoy all this in quiet, he went to a retired part of Rome, where he afterwards built a small church dedicated to St. Mary. In some of his works he styles himself a Roman citizen, and a commissary of the water of Marana; but, according to one of his letters to Fabio Chigi, afterwards pope Alexander VII., he neither knew what the duty of that office was, what this water of Marana was, where it came from, whither it flowed, or what benefit the people of Rome derived from it, except that he had been told it turned some mills. There was, however, an annual salary annexed, which he found not inconvenient. He died Nov. 15, 1647, and was interred in the church which he built for the use of the hermits of the congregation of Peter of Pisa, whom also he made his heirs.

His first publication is entitled "Eudemiæ libri Decem," Cologne (Leyden), 1645. To this, which is a bitter satire on the corrupt manners of the Romans, he prefixed his assumed name of Janus Nicius Erythræus. His other works consist of "Dialogues," religious tracts, orations, and letters; but that for which he is most known is his "Pinacotheca imaginum illustrium doctrinæ vel ingenii laude virorum, qui auctore superstite diem suum obierunt," in three parts, Cologn, 1643—1648, reprinted at Leipsic in 1692, and in 1729. As containing many particulars of contemporary history, this is a work necessary to be consulted, but it contains more opinions than facts, and his criticisms are often injudicious.[1]

ROSTGAARD (FREDERICK), a learned Dane, was born Aug. 30, 1671, at Kraagerop, a country seat belonging to his father, whose heir he became in 1684. Great care was taken of his education by his guardians, and after studying some time at the university of Copenhagen, it was recommended to him to visit other universities, where eminent professors were to be found. He accordingly set out in 1690, and spent ten years in extending his knowledge of the belles lettres, civil law, &c. and had for his masters Morhof, Grævius, Gronovius, &c. While at Leyden in 1693, he published "Deliciæ quorundam poetarum Danorum," 2 vols. 12mo. He passed a considerable time in England, particularly at Oxford, for the sake of the MS treasures in the Bodleian library, and employed himself much in reading and copying Greek MSS. He afterwards continued the same researches among the libraries of Paris, where he resided for four years, and applied with ardour to the study of the oriental languages. Among the MSS. which he copied in Paris, were the letters of the celebrated sophist Libanius, a good number of which he had also found in England, and communicated these for Wolf's edition of that author, published at Amsterdam in 1739. Both in France and Italy, which he next visited, he made large purchases of valuable MSS. On his return home in 1700, the king made him counsellor of justice, and keeper of the private archives. In 1710 he was made counsellor of state, and, some years after, justiciary of the supreme tribunal. In 1721 he was appointed first secretary of the Danish chancery, but lost this office in 1725 by the ma-

[1] Niceron, vol. XXXIII.—Baillet Jugemens.

chinations of some enemies who were jealous of his high favour at court. Being now obliged to leave Copenhagen, he sold his fine library, reserving only a few useful books which might divert his time during his retirement. This library contained about 5000 printed books, and 1068 manuscripts, as appears by the sale catalogue published at Copenhagen in 1726. His disgrace, however, did not last long. Having effectually cleared up his character, the king, Frederick IV. made him, in 1727, baillié of Anderskow, which post he retained until 1730. He then retired to his estate at Kraagerop, and employed his time in study. He was about to put the finishing hand to his "Lexicon linguæ Danicæ," when he died suddenly April 26, 1745. He was editor of the works of Andrew Bordingius, a much esteemed Danish poet, which were published in 1735, 4to, and had the principal hand in the "Enchiridion studiosi, Arabice conscriptum a Borhaneddino Alzernouchi, &c." published by Adrian Reland at Utrecht in 1710. He assisted in other learned works, particularly Duker's Thucydides.[1]

ROSWEIDE (HERIBERT), a learned ecclesiastical antiquary, was born at Utrecht in 1569, and entered the society of the Jesuits at Doway in Flanders, when he was twenty years of age. His taste led him to examine the libraries of the monasteries in that city, until he was called to be professor of philosophy and divinity, first at Doway, and afterwards at Antwerp, where he attained very considerable reputation. He died in 1629, at the age of sixty. He published, in 1607, "Fasti Sanctorum quorum Vitæ in Belgicis Bibliothecis Manuscriptæ asservantur," which he intended as a specimen of a larger work, and which was the prelude of the immense collection by Bollandus and others, under the title of "Acta Sanctorum." He was author of many other works, among which is "An Account of the Hermits of Egypt and Palestine," "An Ecclesiastical History from the time of Christ to pope Urban VIII." 2 vols. folio; and "The History of the Belgic Church." In none of these did he ever rise above the prejudices of his order, but shewed himself the zealous advocate of superstition and credulity, while he treated those who differed from him with very little respect.[2]

ROTGANS (LUKE), a very celebrated Dutch poet, was born Oct. 1645, of a distinguished family at Amsterdam.

[1] Moreri. [2] Burman Traject. Erudit.—Alegambe.—Foppen Bibl. Belg.

He went into the army during the Dutch war in 1672; but having served two years, retired to a beautiful country house he had on the Vecht, and devoted himself wholly to study and poetry. He afterwards took a journey to Paris, and on his return home married Ann Adrianna de Salingre, who left him a widower with two daughters in 1689. He died of the small-pox Nov. 3, 1710, aged sixty-six. His works are, "The Life of William III." king of England; an epic poem in eight books, much admired by his countrymen; and several other poems in Dutch, Lewarden, 1715, 4to. Rotgans, Vondel, and Antonides, are the three most celebrated Dutch poets.[1]

ROTROU (JOHN DE), a celebrated French poet, was born August 21, 1609, at Dreux. The merit of his comedies and tragedies gained the favour of cardinal de Richelieu, who gave him a pension; and what was a higher honour, the famous Peter Corneille called him his father in tragedy, and highly valued his works. It is said that Rotrou lived at a great expence, and when he was distressed for money, could compose a piece in two months. He purchased a civil office, in the bailiwic of Dreux, and held it till his death, which happened at Dreux, June 28, 1650. This author left thirty-seven dramatic pieces, among which "Antigone," and "Venceslas," are the most esteemed. The best of them may be found in the "Théatre François," Paris, 1737, 12 vols. 12mo; but it is very difficult to procure a complete set of his works. When all the poets combined against the "Cid," Rotrou alone refused to humour cardinal Richelieu's jealousy, though he received a pension of 600 livres from him, and continued always the admirer and zealous partizan of Corneille. When settled at Dreux, he gained the esteem of the whole province by his integrity, prudent conduct, and piety. That city being visited by an epidemical disorder, his friends at Paris pressed him in the most earnest manner to quit so dangerous a situation, and save his life; but he replied, that he could not answer it to his conscience to follow their advice, because he was the only person who could keep things in any order at that time, ending his letter with the following words: "Not but that the hazard I run is very great, for while I write the bells are tolling for the twenty-second person who has died this day. They will toll for me when

[1] Moreri.—Dict. Hist.

it pleases God." He was attacked himself some days after, and died, as the French biographers express themselves, with the most fervent sentiments of religion and piety.[1]

ROUBILIAC (LEWIS-FRANCIS), a very eminent sculptor, was a native of Lyons in France; but of his early history no memoirs have been discovered. He appears to have come to England, about the time that Rysbrach's fame was at its height, and became a very formidable rival to that excellent artist, who had at the same time to contend with the growing merit of Scheemaker. Roubiliac is said, however, to have had little business until sir Edward Walpole recommended him to execute half the busts at Trinity-college, Dublin; and, by the same patron's interest, he was employed on the fine monument of the general John duke of Argyle, in Westminster-abbey, on which the statue of eloquence is particularly graceful and masterly; but it has been thought that his fame was most completely fixed by his statue of Handel in Vauxhall-gardens. Two of his principal works are the monuments of the duke and duchess of Montague in Northamptonshire, well performed and magnificent, although perhaps wanting in simplicity. His statue of George I. in the Senate-house at Cambridge, is well executed; as is that of their chancellor, Charles duke of Somerset, except that it is in a Vandyke-dress, which might not be the fault of the sculptor. His statue of sir Isaac Newton, in the chapel of Trinity-college, has always been greatly admired; but lord Orford objects, that the air is a little too pert for so grave a man. This able artist died Jan. 11, 1762, and was buried in the parish of St. Martin's in the Fields, where he had lived.

Mr. Scott of Crown-street, Westminster, had a sketch of Roubiliac's head, in oil, by himself, which he painted a little before his death. The late Edward Bridgen, esq. had an excellent model of a monument for general Wolfe, by Roubiliac, which was his last work, and was intended to have been executed in marble for Westminster-abbey. The design is said to have been far preferable to that now in the abbey. Lord Chesterfield used to assert, that Roubiliac only was a statuary, and all the rest were stone-cutters. Roubiliac had a turn for poetry, and wrote some satires in French verse.[2]

[1] Moreri.—Dict. Hist.
[2] Walpole's Anecdotes.—Gent. Mag. vol. LIII. and LVIII.

ROUS, or ROUSE (FRANCIS), a very conspicuous character during the republican state of England, descended from an ancient family in Devonshire, was the younger son of sir Anthony Rous, knight, by Elizabeth, his first wife, daughter of Thomas Southcote, gent. He was born at Halton, in Cornwall, in 1579, and entered a commoner of Broadgate-hall, now Pembroke-college, Oxford, where he took a bachelor's degree in arts. He afterwards studied the law, and there is a report that he took orders, and preached at Saltash; but for this there was probably no other foundation than what his works afforded, which would not have disgraced many of the divines of that period. It is evident that he had studied religious controversy with more attention than laymen usually bestow on such subjects. His destination, however, was to make a figure in political history. In the first parliament called by Charles I. he was returned for Truro in Cornwall, for Tregony in the third, and for Truro again in the 15th and 16th of that reign; in all which he proved one of the most zealous enemies to the established church, and a vehement declaimer against what he termed innovations and abuses both in church and state, and particularly against Arminianism, which was also the subject of some of his works. He was one of the few laymen appointed by the Commons to sit in the Assembly of Divines at Westminster. In the parliament called in 1653, he was one of the representatives for Devonshire, and at that time was first chosen chairman, and then speaker for a month; but continued, during the whole sitting, to forward Cromwell's plans. He procured a vote, that Cromwell, Lambert, Harrison, Disbrowe, and Tomlinson, should sit in that house as members; and afterwards proposed, that the parliament should resign the govertment into Cromwell's hands, with the title of Protector. His original intention was to form the English commonwealth after the model of the Jewish; but as a theocracy was rejected, he made the above proposal in favour of Cromwell, whom he affected to look upon as a compound of the characters of Moses and Joshua. In gratitude for this, he was declared one of his highness's privy-council. In 1656, he was returned one of the members for Cornwall; and in the year following was seated in the House of Lords. He had been made provost of Eton in 1643, and had a college-lease, which together were worth 1200*l.* per annum. He died at Acton, near London, Jan. 7, 1659,

and was buried with great pomp at Eton, and a standard-pennon, with other things relating to a baron, were erected over his grave, but these were taken away at the Restoration. We have omitted to notice, that he was principal trier and approver of public preachers, and a commissioner for the ejectment of "scandalous and ignorant ministers." He founded three fellowships in Pembroke college, and bequeathed other property to pious uses. Lord Clarendon and other contemporaries undervalue his abilities, which certainly did not appear to much advantage in parliament, where his speeches were rude, vulgar, and enthusiastic, both in style and sentiment, yet perhaps not the worse adapted to the understandings of his hearers. Wood has given a long catalogue of his writings, the principal of which relating to subjects of religious controversy, or general piety, were collected in a folio printed at London in 1657, under the title of "The Works of Francis Rous, esq. or treatises and meditations dedicated to the saints, and to the excellent throughout the three nations." This has Faithorne's fine print from the picture in Pembroke college. He published also, a tract, "The Lawfulness of obeying the present Government," 1649, 4to, and "Mella Patrum," a thick octavo, 1650, containing what may be termed the beauties of the fathers of the first three centuries; "Interiora regni Dei," 1665, 12mo, and a translation of the Psalms into English metre, printed in 1645, by order of the House of Commons. His son FRANCIS was a young physician of great talents, but died early in life in 1643. When at Merton college, he was distinguished for classical attainments, and published a work on Greek antiquities, "Archæologiæ Atticæ libri tres," Oxon. 1637, which Wood says went through several impressions.[1]

ROUSE, or ROSS (JOHN), usually called the antiquary of Warwick, was born in that town, and educated there until fit for the university. He then went to Oxford, and studied at Baliol college, where he took his master's degree in arts, and became soon afterwards a canon of Osney. English antiquities became early his favourite pursuit, and he had all the zeal, if not all the judgment of a true antiquary. Besides examining closely into the written records in both universities, he travelled over the greater

[1] Ath. Ox. vol. II.—Noble's Memoirs of Cromwell, vol. I. p. 400.—Lysons's Environs, vol. II.—Granger, vol. III.

part of the kingdom to acquire information on the spot where memorable events occurred, or any memorials were preserved. He then took up his residence at Guy-Cliffe in Warwickshire, where he had a possession granted him either by the earls of Warwick or by Edward IV, and died Jan. 14, 1491. He wrote much on the civil and ecclesiastical antiquities of Warwick, and a history of our kings, which is extant in the Cotton library, and that of Bene't college, Cambridge, and was published by Hearne in 1716. In this are many collections relative to the antiquities of our universities. There is a noble MS. of his history of the earls of Warwick in the Bodleian library, with drawings of the several earls, their coats of arms, &c.[1]

ROUSSEAU (JAMES), a distinguished French painter, was born at Paris in 1630. His first studies were under the direction of Swanefelt, but he afterwards visited Italy, and accomplished himself in architecture, perspective, and landscape. On his return to Paris he immediately obtained eminence, and was employed at Marly. He was truly accomplished in painting edifices from his minute attention to the principles of architecture. After being patronized by Louis XIV. he was compelled to leave his native country on account of his religion, being a strict protestant. Rousseau afterwards visited Holland, whence he was invited to England by the duke of Montague, to exert his talents on the magnificent palace at Bloomsbury, now the British museum. Here he painted a great deal; and many of his works are also to be seen at Hampton Court. He died in England in 1694, and was buried in St. Anne's, Soho.

In the choice of his scenes he shews remarkable elegance of taste; his grounds are well broken, his distances well-conducted, his skies finely imagined, as well as judiciously adapted, and there appears great harmony in most of his compositions. He ornamented his landscapes with edifices and ruins, in the Roman taste of architecture, after the manner of Poussin; his figures were placed in such perspective proportions as deluded the eye agreeably to the proper point of sight; and in his architecture we see elegance of fancy united with nature and truth.

The pictures of this master are not frequently to be purchased; and when they are, their estimation is high. He

[1] Tanner.—Leland and Pits.—Nicolson's Hist. Library.

was a man of probity, piety, and benevolence; and at his death he bequeathed the greatest part of his substance to relieve those in England who, like himself, were refugees on account of the French persecution.[1]

ROUSSEAU (JOHN BAPTIST), a celebrated French poet, was born at Paris in 1669: he was the son of a shoe-maker, who, however, being a man of substance, gave him a good education; and Rousseau soon shewed himself worthy of it. He discovered early a turn for poetry; and, at twenty, was distinguished for some little productions, full of elegance, taste, and spirit. In 1688 he attended M. de Bonrepos as page in his embassy to the court of Denmark; and passed thence to England with marshal Tallard in quality of secretary. Yet, he had so little of avarice and ambition in his nature, that he never conceived the notion of making a fortune; and actually refused some places which his friends had procured for him. In 1701 he was admitted into the academy of inscriptions and belles lettres. He had now obtained the reputation of a poet of the first rank, expected a place in the French academy, and was in hopes of obtaining Boileau's pension, which was about to be vacant, when an affair broke out which obliged him to quit his country, and embittered his whole life afterwards. Some verses full of reflections, and of a very exceptionable nature, were produced as Rousseau's. Rousseau denied that they were his, and maintained them to be forgeries, contrived for his ruin by those who envied and hated him. He was tried in form; and, by an arrest of parliament in 1712, banished the kingdom for ever. Voltaire, who certainly has not shewn himself well affected to this poet, yet expresses himself thus upon the affair of his banishment: "Those couplets, which were the cause of his banishment, and are like several which he owned, must either be imputed to him, or the two tribunals, which pronounced sentence upon him, must be dishonoured. Not that two tribunals, and even more numerous bodies, may not unanimously commit very great acts of injustice when a spirit of party prevails. There was a violent party against Rousseau." The truth, however, is, that Rousseau was the author, although he denied it, and the probability is, that the tribunal before which he was tried had proof of this; such at least seems to be the opinion of most French writers.

[1] Pilkington.—Walpole's Anecdotes.—Strutt's Dictionary.

He now withdrew to Switzerland, where he found a protector in the count de Luc, the French ambassador to the Helvetic body; who carried him to Baden, and introduced him to prince Eugene, who was there. He continued with the prince till the conclusion of the peace at Baden; and then accompanying him to Vienna, was introduced by him to the emperor's court. He continued here three years, at the end of which he might have returned to his own country, some powerful friends offering to procure letters of grace for recalling him; but he answered, "that it did not become a man, unjustly oppressed, to seal an ignominious sentence by accepting such terms; and that letters of grace might do well enough for those that wanted them, but certainly not for him who only desired justice." He was afterwards at Brussels, and in 1721 went over to London, where he printed, in a very elegant manner, a collection of his poems, in 2 vols. 4to. The profits hence arising put his finances into good condition; but, placing his money with the emperor's company at Ostend, which failed soon after, he was reduced to the necessity of relying upon private benefactions. The duke of Aremberg gave him the privilege of his table at Brussels; and, when this nobleman was obliged to go to the army in Germany in 1733, he settled on him a handsome pension, and assigned him an apartment in his castle of Enguien near Brussels. Rousseau, losing afterwards the good graces of the duke of Aremberg, as he had before lost those of prince Eugene, for he does not seem to have been happily formed for dependence, listened at length to proposals of returning to France, and for that purpose went incognito to Paris in 1739. He stayed there some little time; but, finding his affairs in no promising train, set out for Brussels. He continued some time at the Hague, where he was seized with an apoplexy; but recovered so far as to be removed to Brussels, where he finished his unfortunate life, March 17, 1741. He now declared upon his death-bed, as he had declared to Rollin at Paris a little before, that he was not the author of the verses which occasioned his banishment.

His executor, conformably to his intentions, gave a complete and beautiful edition of his works at Paris, 1743, in 3 vols. 4to, and also in 4 vols. 12mo. They contain odes, epistles, epigrams, and comedies, in verse; and a collection of letters, in prose; and have procured him the character of the best lyric poet of France. Voltaire, who

is not supposed to have done justice to Rousseau, owns, however, that "his odes are beautiful, diversified, and abound with images; that, in his hymns, he equals the harmony and devotion observable in the spiritual songs of Racine; and that his epigrams are finished with greater care than those of Marot. He was not," continues the critic, "so successful in operas, which require sensibility; nor in comedies, which cannot succeed without gaiety. In both these qualities he was deficient; and therefore failed in operas and comedies, as being foreign to his genius."[1]

ROUSSEAU (JOHN JAMES), an eccentric genius of our own times, has enabled us to give an account of him by a publication which himself left behind him, under the title of "Les Confessions de J. J. Rousseau, suivies des Réveries du Promeneur Solitaire," Geneve, 1783, 2 volumes, 8vo. He was born at Geneva in 1711; his parents were, Isaac Rousseau, an ingenious watch-maker, and Susannah Bernard, the daughter of a clergyman, who was more rich than her husband (he having fifteen brothers and sisters). She had also wisdom and beauty, so that she was no easy prize; but a love, which commenced in their childhood, at length, after many difficulties, produced a happy marriage. And at the same time his mother's brother, Gabriel, an engineer, married one of his father's sisters. After the birth of one son, his father went to Constantinople, and was watch-maker to the seraglio; and ten months after his return our author was born, infirm and sickly, and cost his mother her life. The sensibility which was all that his parents left him, constituted (he says) their happiness, but occasioned all his misfortunes. He was "born almost dying," but was preserved and reared by the tenderness of an aunt (his father's sister). He remembers not how he learned to read, but only recollects that his first studies were some romances left by his mother, which engaged his father, as well as himself, whole nights, and gave him a very early knowledge of the passions, and also wild and romantic notions of human life. The romances ended with the summer of 1719. Better books succeeded, furnished by the library of his mother's father, viz. "Le Sueur's History of the Church and the Empire;" "Bossuet's Discourses on Universal History;" "Plutarch's Lives;" "Nani's History of Venice;" "Ovid's Metamorphoses;" "La Bruyere;"

[1] Moreri.—Dict. Hist.—Voltaire's Siecle de Louis XIV.

"Fontenelle's Worlds, and Dialogues of the Dead;" and some volumes of "Moliere." Of these "Plutarch" was his favourite; and he soon preferred Agesilaus, Brutus, and Aristides, to Oroondates, Artamenes, and Juba; and to these lives, and the conversations that they occasioned with his father, he imputes that free and republican spirit, that fierce and intractable character, which ever after was his torment. His brother, who was seven years older, and followed his father's business, being neglected in his education, behaved so ill, and was so incorrigible, that he fled into Germany, and was never heard of afterwards. On the contrary, the utmost attention was bestowed on John James, and he was almost idolized by all. Yet he had (he owns) all the faults of his age; he was a prater, a glutton, and sometimes a liar; he stole fruit, sweetmeats, and victuals; but he never delighted in being mischievous or wasteful, in accusing others, or in tormenting poor animals. He relates, however, an indelicate trick he played one Madame Clot while she was at prayers, which still, he says, diverts him, because "she was the most fretful old woman he ever knew." His "taste, or rather passion, for music" he owed to his aunt Susan, who sang most sweetly; and he paints her in most pleasing colours. A dispute, which his father had with a French captain obliging him to quit Geneva, our author was left under the care of his uncle Bernard, then employed on the fortifications, who having a son of the same age, these cousins were boarded together at Bossey, at M. Lambercier's, a clergyman, to learn Latin, and other branches of education. In this village he passed two happy years, and formed an affectionate friendship with his cousin Bernard. A slight offence, the breaking the teeth of a comb, with which he was charged, but denied it, and of which now, fifty years after, he avows his innocence, but for which he was severely punished, and a like chastisement, which, for a like offence, was also unjustly inflicted on his cousin, gave both at last a distaste for this paradise, and great pleasure in being removed from it. This incident made a deep and lasting impression upon him, as did another about planting a willow and a walnut tree, for which we must refer to his own account. At his return to Geneva he continued two or three years with his uncle, losing his time, it not being determined whether he should be a watch-maker, an attorney, or a minister. To the last he was most inclined, but that the small remains of his mo-

ther's fortune would not admit. In the mean time he learned to draw, for which he had a taste, and read "Euclid's Elements" with his cousin. Thus they led an idle, but not a vicious life, making cages, flutes, shuttle-cocks, drums, houses, cross-bows, and puppets, imitating Punch, acting plays, and at last making sermons. He often visited his father, who was then settled at Nion, a small town in the country of Vaud, and there he recounts two amours (as he calls them) that he had, at the age of eleven, with two grown misses, whom he archly describes. At last he was placed with M. Massiron, register of the city, to learn his business; but, being by him soon dismissed for his stupidity, he was bound apprentice, not, however, to a watch-maker, but to an engraver, a brutal wretch, who not only treated him most inhumanly, but taught him to lie, to be idle, and to steal. Of the latter he gives some instances. In his sixteenth year, having twice on a Sunday been locked out of the city-gates, and being severely threatened by his master if he stayed out a third time, by an unlucky circumstance this event happening, he swore never to return again, sending word privately to his cousin Bernard of what he proposed, and where he might once more see him; which he did, not to dissuade him, but to make him some presents. They then parted with tears, but never met or corresponded more, "which was a pity, as they were made to love each other." After making some reflections on what would have been his fate if he had fallen into the hands of a better master, he informs us that at Consignon, in Savoy, two leagues from Geneva, he had the curiosity to see the rector, M. de Pontverre, a name famous in their history, and accordingly went to visit him, and was well received, and regaled with such a good dinner as prevented his replying to his host's arguments in favour of holy mother Church, and against the heresy of Geneva. Instead of sending him back to his family, this devout priest endeavoured to convert him, and recommended him to mad. de Warens, a good charitable lady, lately converted, at Annecy, who had quitted her husband, her family, her country, and her religion, for a pension of 1500 Piedmontese livres, allowed her by the King of Sardinia. He arrived at Annecy on Palm-Sunday, 1728; and saw madam de Warens. This epoch of his life determined his character. He was then in the middle of his 16th year; though not handsome, he was well made, had black hair,

and small sparkling eyes, &c. charms, of which, unluckily, he was not unconscious. The lady too, who was then 28, he describes as being highly agreeable and engaging, and having many personal charms, although her size was small, and her stature short. Being told she was just gone to the Cordeliers church, he overtook her at the door, was struck with her appearance, so different from that of the old crabbed devotee which he had imagined, and was instantly proselyted to her religion. He gave her a letter from M. de Pontverre, to which he added one of his own. She glanced at the former, but read the latter, and would have read it again, if her servant had not reminded her of its being church-time. She then bade John James go to her house, ask for some breakfast, and wait her return from mass. Her accomplishments he paints in brilliant colours; considers her as a good Catholic; and, in short, at first sight, was inspired by her with the strongest attachment, and the utmost confidence. She kept him to dinner, and then inquiring his circumstances, urged him to go to Turin, where, in a seminary for the instruction of catechumens, he might be maintained till his conversion was accomplished; and engaged also to prevail on M. de Bernet, the titular bishop of Geneva, to contribute largely to the expence of his journey. This promise she performed. He gave his consent, being desirous of seeing the capital, and of climbing the Alps. She also reinforced his purse, gave him privately ample instructions; and, entrusting him to the care of a countryman and his wife, they parted on Ash-Wednesday. The day after, his father came in quest of him, accompanied by his friend M. Rixal, a watch-maker, like himself, and a good poet. They visited madam de Warens, but only lamented with her, instead of pursuing and overtaking him, which they might, they being on horseback, and he on foot. His brother had been lost by a like negligence. Having some independent fortune from their mother, it seemed as if their father connived at their flight in order to secure it to himself, an idea which gave our author great uneasiness. After a pleasant journey with his two companions, he arrived at Turin, but without money, cloaths, or linen. His letters of recommendation admitted him into the seminary; a course of life, and a mode of instruction, with which he was soon disgusted. In two months, however, he made his abjuration, was baptized at the cathedral, absolved of heresy by the inquisitor, and

then dismissed, with about 20 livres in his pocket; thus, at once, made an apostate and a dupe, with all his hopes in an instant annulled. After traversing the streets, and viewing the buildings, he took at night a mean lodging, where he continued some days. To the king's chapel, in particular, he was frequently allured by his taste for music, which then began to discover itself. His purse, at last, being almost exhausted, he looked out for employment, and at last found it, as an engraver of plate, by means of a young woman, madame Basile, whose husband, a goldsmith, was abroad, and had left her under the care of a clerk, or an Ægisthus, as Rousseau styles him. Nothing, he declares, but what was innocent, passed betwixt him and this lady, though her charms made great impression on him; and soon after, her husband returning, and finding him at dinner with her confessor, the clerk, &c. immediately dismissed him the house. His landlady, a soldier's wife, after this procured him the place of footman to the countess dowager of Vercullis, whose livery he wore; but his business was to write the letters which she dictated, a cancer in her breast preventing her writing them herself; letters, he says, equal to those of madam de Sevigné. This service terminated, in three months, with his lady's death, who left him nothing, though she had great curiosity to know his history, and to read his letters to madam de Warens. He saw her expire with many tears—her life having been that of a woman of wit and sense, her death being that of a sage. Her heir and nephew, the count de la Roque, gave him 30 livres and his new cloaths; but, on leaving this service, he committed, he owns, a diabolical action, by falsely accusing Marion, the cook, of giving him a rose-coloured silver ribbon belonging to one of the chambermaids, which was found upon him, and which he himself had stolen. This crime, which was an insupportable load on his conscience, he says, all his life after, and which he never avowed before, not even to Madam de Warens, was one principal inducement to his writing his "Confessions," and he hopes, "has been expiated by his subsequent misfortunes, and by forty years of rectitude and honour in the most difficult situations." On leaving this service, he returned to his lodgings, and, among other acquaintances that he had made, often visited M. Gaime, a Savoyard abbé, the original of the "Savoyard Vicar," to whose virtuous and religious instructions, he professes the highest obliga-

tions. The count de la Roque, though he neglected to call upon him, procured him, however, a place with the count de Gouvon, an equerry to the queen, where he lived much at his ease, and out of livery. Though happy in this family, being favoured by all, frequently waiting on the count's beautiful grand-daughter, honoured with lessons by the abbé, his younger son, and having reason to expect an establishment in the train of his eldest son, ambassador to Venice, he absurdly relinquished all this by obliging the count to dismiss him for his attachment to one of his countrymen, named Bacle, who inveigled him to accompany him in his way back to Geneva; and an artificial fountain, which the abbé de Gouvon had given him, helped, as their purse was light, to maintain them till it broke. At Annecy he parted with his companion, and hastened to madam de Warens, who, instead of reproaching, lodged him in her best chamber, and "Little One" *(Petit)* was his name, and "Mâma" hers. There he lived most happily and innocently, he declares, till a relation of "Mama," a M. d'Aubonne, suggested that John-James was fit for nothing but the priesthood, but first advised his completing his education by learning Latin. To this the bishop not only consented, but gave him a pension. Reluctantly he obeyed, carrying to the seminary of St. Lazarus no book but Clerambault's cantatas, learning nothing there but one of his airs, and therefore being soon dismissed for his insufficiency. Yet madam de Warens did not abandon him. His taste for music then made them think of his being a musician, and boarding for that purpose with M. le Maitre, the organist of the cathedral, who lived near "Mama," and presided at her weekly concerts. There he continued for a year, but his passion for her prevented his learning even music. Le Maitre, disgusted with the Chapter, and determined to leave them, was accompanied in his flight, as far as Lyons, by John-James; but, being subject to fits, and attacked by one of them in the streets, he was deserted in distress by his faithless friend, who turned the corner, and left him. This is his third painful "Confession." He instantly returned to Annecy and "Mama; but she, alas! was gone to Paris. After this, he informs us of the many girls that were enamoured of him: of his journey with one of them, on foot, to Fribourg; of his visiting his father, in his way, at Nion; and of his great distress at Lausanne, which reduced him to the expedient of teaching music,

which he knew not, saying he was of Paris, where he had never been, and changing his name to Voussore, the anagram of Rousseau. But here his ignorance and his imprudence exposed him to public shame, by his attempting what he could not execute. Being thus discomfited, and unable to subsist at Lausanne, he removed to Neufchatel, where he passed the winter. There he succeeded better, and, at length, by teaching music, insensibly learned it.

At Boudry, accidentally meeting a Greek bishop, Archimandrite of Jerusalem, who was making a collection in Europe to repair the holy sepulchre, our adventurer was prevailed upon to accompany him as his secretary and interpreter; and, in consequence, travelled, alms'-gathering, through Switzerland; harangued the senate of Berne, &c.; but at Soleure, the French ambassador, the marquis de Bonac, having made him discover who he was, detained him in his service, without allowing him even to take leave of his "poor Archimandrite," and sent him (as he desired) to Paris, to travel with the nephew of M. Goddard, a Swiss colonel in the French service. This fortnight's journey was the happiest time of his life. In his ideas of the magnificence of Paris, Versailles, &c. he greatly mistook. He was also much flattered, and little served. Colonel Goddard's proposals being very inadequate to his expectations, he was advised to decline accepting them. Hearing that his dear "Mama" had been gone two months to Savoy, Turin, or Switzerland, he determined to follow her; and, on the road, sent by the post a paper of satirical verses, to the old avaricious colonel, the only satire that he ever wrote. At Lyons he visited mademoiselle du Chatelet, a friend of madam de Warens; but whether that lady was gone to Savoy or Piedmont, she could not inform him. She urged him, however, to stay at Lyons, till she wrote and had an answer, an offer which he accepted, although his purse was almost exhausted, and he was often reduced to lie in the streets, yet without concern or apprehension, choosing rather to pay for bread than a lodging. At length, M. Rolichon, an Antonian, accidentally hearing him sing in the street a cantata of Batistin, employed him some days in copying music, fed him well, and gave him a crown, which, he owns, he little deserved, his transcripts were so incorrect and faulty. And, soon after, he heard news of "Mama," who was at Chambery, and received money to enable him to join her. He found her constant and affectionate, and

she immediately introduced him to the intendant, who had provided him the place of a secretary to the commissioners appointed by the king to make a general survey of the country, a place which, though not very lucrative, afforded him an honourable maintenance for the first time in his life. This happened in 1732, he being then near 21. He lodged with "Mama," in whose affection, however, he had a formidable rival in her steward, Claude Anet; yet they all lived together on the best terms. The succeeding eight or nine years, viz. till 1741, when he set out for Paris, had few or no events. His taste for music made him resign his employment for that of teaching that science; and several of his young female scholars (all charming) he describes and introduces to his readers. To alienate him from other seducers, at length his "Mama" (he says) proposed to him being his mistress, and became so; yet sadness and sorrow embittered his delights, and, from the maternal light in which he had been accustomed to view this philosophical lady, who sinned, he adds, more through error than from passion, he deemed himself incestuous. And let it be remembered that she had a husband, and had had many other gallants. Such is his "good-hearted" heroine, the Aspasia of his Socrates, as he calls her, and such was he. This is another of his "Confessions." Thus madam de Warens, Rousseau, and Anet, lived together in the most perfect union, till a pleurisy deprived him of the latter. In consequence of the loss of this good manager, all her affairs were soon in the utmost disorder, though John-James succeeded to the stewardship, and though he pawned his own credit to support hers. Determining now to compose, and for that purpose, first to learn, music, he applied to the abbé Blanchard, organist of the cathedral of Besançon. But, just as they were going to begin, he heard that his portmanteau, with all his cloaths, was seized at Rousses, a French custom-house on the borders of Switzerland, because he had accidentally, in a new waistcoat-pocket, a Jansenist parody of the first scene of Racine's "Mithridates," of which he had not read ten lines. This loss made him return to Chambery, totally disappointed, and resolved, in future, to attach himself solely to "Mama," who, by degrees, reinstated his wardrobe. And still continuing to study Rameau, he succeeded, at last, in some compositions, which were much approved by good judges, and thus did not lose his scholars. From this æra

he dates his connexion with his old friend Gauffecourt, an amiable man, since dead, and M. de Conzie, a Savoyard gentleman, then living. The extravagance of his mistress, in spite of all his remonstrances, made him absent himself from her, which increased their expences, but at the same time procured him many respectable friends, whom he names. His uncle Bernard was now dead in Carolina, whither he went in order to build Charles-town, as was his cousin, in the service of the king of Prussia. His health at this time visibly, but unaccountably, declined. "The sword cut the scabbard." Besides his disorderly passions, his illness was partly occasioned by the fury with which he studied chess, shutting himself up, for that purpose, whole days and nights, till he looked like a corpse, and partly by his concern and anxiety for madam de Warens, who by her maternal care and attention saved his life. Being ordered by her to drink milk in the country, he prevailed on her to accompany him, and, about the end of the summer of 1736, they settled at Charmettes, near the gate of Chambery, but solitary and retired, in a house whose situation he describes with rapture. "Moments dear and regretted." However, not being able to bear milk, having recourse to water, which almost killed him, and leaving off wine, he lost his appetite, and had a violent nervous affection, which, at the end of some weeks, left him with a beating of his arteries, and tingling in his ears, which have lasted from that time to the present, 30 years after; and, from being a good sleeper, he became sleepless, and constantly short-breathed. "This accident, which might have destroyed his body, only destroyed his passions, and produced a happy effect on his soul." "Mama" too, he says, was religious; yet, though she believed in purgatory, she did not believe in hell. The summer passed amidst their garden, their pigeons, their cows, &c.; the autumn in their vintage and their fruit-gathering; and in the winter they returned, as from exile, to town. Not thinking that he should live till spring, he did not stir out, nor see any one but madam de Warens and M. Salomon, their physician, an honest man, and a great Cartesian, whose conversation was better than all his prescriptions. In short, John-James studied hard, recovered, went abroad, saw all his acquaintance again, and, to his great surprise and joy, beheld the buds of the spring, and went with his mistress again to Charmettes. There, being soon fatigued with digging in the garden, he divided his time between

the pigeon-house (so taming those timid birds as to induce them to perch on his arms and head), bee-hives, and books of science, beginning with philosophy, and proceeding to elementary geometry, Latin (to him, who had no memory, the most difficult), history, geography, and astronomy. One night, as he was observing the stars in his garden, with a planisphere, a candle secured in a pail, a telescope, &c. dressed in a flapped hat, and a wadded *pet-en-l'air* of "Mama's," he was taken by some peasants for a conjurer. In future, he observed without a light, and consulted his planisphere at home. The writings of Port-royal and of the Oratory had now made him half a Jansenist. But his confessor and another Jesuit set his mind at ease, and he had recourse to several ridiculous expedients to know whether he was in a state of salvation. In the mean time, their rural felicity continued, and, contrary to his advice, madam de Warens became by degrees a great farmer, of which he foresaw ruin must be the consequence.

In the ensuing winter he received some music from Italy, and, being now of age, it was agreed that he should go in the spring to Geneva, to demand the remains of his mother's fortune. He went accordingly, and his father came also to Geneva, undisturbed, his affair being now buried in oblivion. No difficulty was occasioned by our author's change of religion; his brother's death not being legally proved, he could not claim his share, and therefore readily left it to contribute towards the maintenance of his father, who enjoyed it as long as he lived. At length he received his money, turned part of it into livres, and flew with the rest to "Mama," who received it without affectation, and employed most of it for his use. His health, however, decayed visibly, and he was again horribly oppressed with the vapours. At length his researches into anatomy made him suspect that his disorder was a polypus in the heart. Salomon seemed struck with the same idea. And having heard that M. Fizes, of Montpellier, had cured such a polypus, he went immediately to consult him, assisted by the supply from Geneva. But two ladies, whom he met at Moirans, especially the elder, Mad. N. at once banished his fever, his vapours, his polypus, and all his palpitations, except those which she herself had excited, and would not cure. Without knowing a word of English, he here thought proper to pass for an Englishman

and a Jacobite, and called himself Mr. Dudding. Leaving the other lady at Romans, with madam N. and an old sick marquis, he travelled slowly and agreeably to Saint Marcellin, Valence, Montelimar (before which the marquis left them), and at length, after having agreed to pass the winter together, these lovers (for such they became) parted with mutual regret. Filled with the ideas of madam N. and her daughter, whom she idolised, he mused from Pont St. Esprit to Remoulin. He visited Pont-du-Gard, the first work of the Romans that he had seen, and the Arena of Nimes, a work still more magnificent; in all these journeys forgetting that he was ill till he arrived at Montpellier. From abundant precaution he boarded with an Irish physician, named Fitz-Moris, and consulted M. Fizes, as madam N. had advised him. Finding that the doctors knew nothing of his disorder, and only endeavoured to amuse him and make him "swallow his own money," he left Montpellier at the end of November, after six weeks or two months stay, leaving twelve louis there for no purpose, save for a course of anatomy, just begun under M. Fitz-Moris; but which the horrible stench of dissected bodies rendered insupportable. Whether he should return to "Mama," or go (as he had promised) to madam N. was now the question. Reason, however, here turned the scale. At Pont St. Esprit he burnt his direction, and took the road to Chambery, "for the first time in his life indebted to his studies, preferring his duty to pleasure, and deserving his own esteem." At his return to madam de Warens, he found his place supplied by a young man of the Pays de Vaud, named Vintzenried, a journeyman barber, whom he paints in the most disgusting colours. This name not being noble enough, he changed it for that of M. de Courtilles, by which he was afterwards known at Chambery, and in Maurienne, where he married. He being every thing in the house, and Rousseau nothing, all his pleasures vanished like a dream, and at length he determined to quit this abode, once so dear, to which his "Mama" readily consented. And being invited to educate the children of M. de Malby, grand provost of Lyons, he set out for that city, without regretting a separation of which the sole idea would formerly have been painful as death to them both. Unqualified for a preceptor, both by temper and manners, and much disgusted with his treatment by the provost, he quitted his

family in about a year; and sighing for madam de Warens; flew once more to throw himself at her feet. She received him with good-nature, but he could not recover the past. His former happiness, he found, was dead for ever. He continued there, however, still foreseeing her approaching ruin, and the seizure of her person; and to retrieve her affairs, forming castles in the air, and having made an improvement (as he thought) in musical notes, from which he had great expectations, he sold his books, and set out for Paris, to communicate his scheme to the academy.

"Such (he concludes) have been the errors and the faults of my youth. I have given a history of them with a fidelity with which my heart is satisfied. If, in the sequel, I have honoured my mature age with some virtues, I should have told them as frankly, and such was my design—But I must stop here. Time may undraw the curtain. If my memoir reaches posterity, one day or other it will perhaps learn what I had to say. Then it will know why I am silent."

An account of the last moments of this celebrated man may be an acceptable addition to his life. He rose in perfect health, to all appearance, on Thursday morning at five o'clock (his usual hour in summer), and walked with a young pupil, son to the marquis de Girardin, lord of Ermenonville in France. About seven he returned to his house alone, and asked his wife if breakfast was ready. Finding it was not, he told her he would go for some moments into the wood, and desired her to call him when breakfast was on the table. He was accordingly called, returned home, drank a dish of coffee, went out again, and came back a few minutes after. About eight, his wife * went down stairs to pay the account of a smith; but scarcely had she been a moment below, when she heard him complain. She returned immediately, and found him sitting on a chair, with a ghastly countenance, his head reclining on his hand, and his elbow sustained by a desk. "What is the matter, my dear friend," said she, "are you indisposed?" "I feel," answered he, "a painful anxiety, and the keen pains of a cholic." Upon this Mrs. Rousseau left the room, as if she intended to look for something, and sent to the castle an account of her husband's illness. The marchioness, on this alarming news,

* This lady he married in 1769, after having lived with her some years, and had by her five children, all of whom he basely sent to the hospital. Such was the man who talked of morality, and wrote upon education!

ran with the utmost expedition to the cottage of the philosopher; and, that she might not alarm him, she said she came to inquire whether the music that had been perfor ..ed during the night in the open air before the castle, had not disturbed him and Mrs. Rousseau. The philosopher replied, with the utmost tranquillity of tone and aspect, "Madam, I know very well that it is not any thing relative to music that brings you here: I am very sensible of your goodness: but I am much out of order, and I beg it as a favour that you will leave me alone with my wife, to whom I have a great many things to say at this instant." Madam de Girardin immediately withdrew. Upon this, Rousseau desired his wife to shut the door, to lock it on the inside, and to come and sit by him. "I shall do so, my dear friend," said she; "I am now sitting beside you—how do you find yourself?"

Rousseau. "I grow worse—I feel a chilly cold—a shivering over my whole body—give me your hands, and see if you can warm me—Ah!—that gentle warmth is pleasing—but the pains of the colic return—they are very keen."

Mrs. Rousseau. "Do not you think, my dear friend, that it would be proper to take some remedy to remove these pains?"

Rousseau. "My dear—be so good as to open the windows, that I may have the pleasure of seeing once more the verdure of that field—how beautiful it is! how pure the air! how serene the sky!—What grandeur and magnificence in the aspect of nature!"

Mrs. Rousseau. "But, my good friend, why do these objects affect you so particularly at present?"

Rousseau. "My dear—It was always my earnest desire that it would please God to take me out of the world before you—my prayer has been heard—and my wish will soon have its accomplishment. Look at that sun, whose smiling aspect seems to call me hence! There is my God—God himself—who opens to me the bosom of his paternal goodness, and invites me to taste and enjoy, at last, that eternal and unalterable tranquillity, which I have so long and so ardently panted after. My dear spouse—do not weep—you have always desired to see me happy. I am now going to be truly so! Do not leave me: I will have none but you to remain with me—you, alone, shall close my eyes."

Mrs. Rousseau. "My dear—my good friend—banish those apprehensions—and let me give you something—I hope that this indisposition will not be of a long continuance!"

Rousseau. "I feel in my breast something like sharp pins, which occasions violent pains—My dear—if I have ever given you any uneasiness and trouble, or exposed you, by our conjugal union, to misfortunes, which you would otherwise have avoided, I hope you will forgive me."

Mrs Rousseau. "Alas! my dear friend, it is rather my duty to ask your pardon for any uneasy moments you may have suffered on my account, or through my means."

Rousseau. "Ah! my dear, how happy a thing is it to die, when one has no reason for remorse or self-reproach! —Eternal Being! the soul that I am now going to give thee back, is as pure, at this moment, as it was when it proceeded from thee: render it partaker of thy felicity! My dear—I have found in the marquis of Girardin and his lady the marks of even parental tenderness and affection: tell them that I revere their virtues, and that I thank them, with my dying breath, for all the proofs I have received of their goodness and friendship: I desire that you may have my body opened immediately after my death, and that you will order an exact account to be drawn up of the state of its various parts: tell monsieur and madame de Girardin, that I hope they will allow me to be buried in their gardens, in any part of them that they may think proper."

Mrs. Rousseau. "How you afflict me—my dear friend! I intreat you, by the tender attachment you have always professed for me, to take something."

Rousseau. "I shall—since you desire it—Ah! I feel in my head a strange motion! a blow which—I am tormented with pains—Being of Beings! God! (here he remained for a considerable time with his eyes raised to heaven)—my dear spouse! let me embrace you! help me to walk a little."

Here his extreme weakness prevented his walking without help; and Mrs. Rousseau being unable to support him, he fell gently on the floor, where, after having remained for some time motionless, he sent forth a deep sigh, and expired, July 1778. Next day his body was opened in presence of a competent number of witnesses; and an inquest being held by the proper officers, the surgeons declared

upon oath, that all the parts of the body were sound, and that a serous apoplexy, of which palpable marks appeared in the brain, was the cause of his death *. The marquis de Girardin ordered the body to be embalmed; after which it was laid in a coffin of oak, lined with lead, and was buried.

Such is the private life of Rousseau, as given by himself in his "Confessions." These Confessions, M. Sennebier, author of the literary history of Geneva, very justly says, "appear a very dangerous book, and paint Rousseau in such colours as we should never have ventured to use in his portrait. The excellent analyses which we meet with of some sentiments, and the excellent anatomy which he gives of some actions, are not sufficient to counterbalance the detestable matter which is found in them, and the unceasing obliquities every where to be met with." What renders this book the more pernicious is, not only the baseness of the vices which he has disclosed, but the manner in which he endeavoured to unite them with the virtues.

It becomes necessary now to recur to some particulars of Rousseau's more public and literary life, which was in many respects as censurable as his private. The commencement of his literary career was in 1750. The academy of Dijon had proposed the question, "Whether the revival of the arts and sciences has contributed to the refinement of manners." Rousseau, it is said, at first inclined to the affirmative side of the question; but Diderot told him it was a kind of *pons asinorum*, and advised him to support the negative, and he would answer for his success. Nor was he disappointed, for this paradoxical discourse was allowed to be admirably written, and replete with the deepest reasoning, and was publicly crowned with the approbation of the academicians. Several answers appeared against it, one of which was written by Stanislaus, king of Poland, who was, however, so much an admirer of Rousseau, that when the latter was ridiculed on the stage of Nancy, by Palissot, in his "Comedie des Philosophes," the king, then duke of Lorraine, deprived Palissot of his place at the academy of Nancy. On this occasion Rousseau, with far more sense, interceded for him, and obtained his restoration.

* There was a current report that Rousseau had poisoned himself, which has been repeated more recently by the baroness Staehl and others.

In 1752 Rousseau wrote a comedy entitled "Narcisse, ou l'Amant de lui-même." He also composed a musical entertainment of "Le Devin du Village," which was represented with the greatest success at Paris. His next piece was "Lettre sur la Musique Françoise," which was to prove that the French had no such thing as vocal music, and that, from the defects in their language, they could not have it. This able work so excited the resentment of the French, that he is said to have been burnt in effigy. In 1754 he returned to Geneva, where he abjured the catholic faith, and was restored to the rights of citizenship. He now wrote his "Discours sur les Causes de l'Inégalité parmi les Hommes, et sur l'Origine des Sociétés." This endeavour to prove that all mankind are equal has (in the opinion of a modern critic, by no means partial to Rousseau's character) been much misunderstood by critics, and misrepresented by wits. Even by the author's confession, it is rather a jeu d'esprit than a philosophical inquiry; for he owns that the natural state, such as he represents it, did probably never take place, and probably never will; and if it had taken place, he seems to think it impossible that mankind should ever have emerged from it without some very extraordinary alteration in the course of nature. He also says that this natural state is not the most advantageous for man; for that the most delightful sentiments of the human mind could not exert themselves till man had relinquished his brutal and solitary nature, and become a domestic animal. At this period, and previous to the establishment of property, he places the age most favourable to human happiness; which is precisely what the poets have done before him, in their descriptions of the golden age. After publishing this rhapsody, Rousseau did not remain long at Geneva, but returned to France, and lived some time at Paris, after which he retired to Montmorency, and published, in 1758, his "Lettre" to M. D'Alembert on the design of establishing a theatre at Geneva, which he proved could not be necessary in a place circumstanced as Geneva was. D'Alembert and Marmontel, however, replied, and Voltaire appears from this time to have begun his hatred for Rousseau, with whom he and the rest of the philosophers had hitherto cordially co-operated against the Christian religion. Rousseau wanted that uniform hatred to revealed religion which the others called consistency, and his fancy was apt to ramble beyond the limits they had set.

In 1760 he published his celebrated novel entitled "Lettres de deux Amans," &c. but generally known by the title of "Julie, ou la Nouvelle Heloise." This epistolary romance, of which the plot is ill-managed, and the arrangement bad, like all other works of genius, has its beauties as well as its defects. Some of the letters are, indeed, admirable, both for style and sentiment, but none of the personages are really interesting. The character of St. Preux is weak, and often forced. Julia is an assemblage of tenderness and pity, of elevation of soul, and of coquetry, of natural parts and pedantry. Wolmar is a violent man, and almost beyond the limits of nature. In fine, when he wishes to change his style, and adopt that of the speaker, he does not long support it, and every attempt embarrasses the author and cools the reader. In this novel, however, Rousseau's talent of rendering every thing problematical, appears very conspicuous, as, in his arguments in favour of, and against, duelling, which afford an apology for suicide, and a just condemnation of it; of his facility in palliating the crime of adultery, and his strong reasons to make it abhorred; on the one hand, in declamations against social happiness, on the other in transports in favour of humanity; here in violent rhapsodies against philosophers; there by a rage for adopting their opinions; the existence of God is attacked by sophistry, and atheists confuted by the most irrefragable arguments; the Christian religion combated by the most specious objections, and celebrated by the most sublime eulogies. Yet in the preface to this work the author attempts to justify his consistency; he says public spectacles are necessary for great cities, and romances for a corrupted people. "I have," he adds, "viewed the manners of my age, and have published these letters. Why did I not live at a time when I ought to have thrown them into the fire?" He affects also to say that they were not intended for an extensive circulation, and that they will suit but few readers. With regard to their effects on the female sex, he pretends to satisfy his conscience with saying "No chaste young woman ever reads romances; and I have given this book a decisive title, that on opening it a reader may know what to expect. She who, notwithstanding, shall dare to read a single page, is undone; but let her not impute her ruin to me—the mischief was done before."

Such is the impudence of this man, who had made his work as seductive as possible, and would have been greatly mortified if it had not produced its effect. Whoever, indeed, reads his "Confessions" will see that sensuality was, first and last, his predominant vice, and that moral corruption became early familiar to him. The only wonder is, that he should ever have been considered as a moral teacher, because, in order to introduce his depraved sophistry with more effect, he mixed with it some moral lessons. Yet there was a time when this was a favourite work even in our country, and it is to be feared, has been the pattern of many others, which, although written with less ability, have been encouraged in the same circles which once gave a fashion to Rousseau. His next attempt was to recommend republicanism in a work entitled "Du Contrât Social, ou Principes du Droit Politique," in which he bore his part, along with the Encyclopædists, in exciting those awful delusions which produced the French revolution and all its disastrous consequences. It was, however, less cautious than some of his former productions, and was immediately prohibited in France and Switzerland; and hence his lasting enmity to all existing establishments, civil and religious, which brought on what he and his friends were pleased to consider as persecution. This appeared particularly in his "Emilie, ou de l'Education," which was published in 1762. In this work, with many remarks that may be useful, there are others so mischievous and impious, that whenever it produces an effect, it must be of the worst kind. It was not, however, his dogmas on education only, which excited the public hostility to this work, so much as his insolent declamation against all which the world had agreed to hold sacred, mixed, as in his former novel, with an affected admiration of the morals of the gospel, and the character of its founder; and it is remarkable that, in this last *condescension*, he so much displeased his former colleagues, Voltaire, D'Alembert, &c. that they joined the public voice, although from different and concealed motives. In truth, they thought, like others, that there was too much of an insane inconsistency about Rousseau, and that no party could rank him among its supporters. In the mean time, as soon as published, the French parliament condemned this book, and entered into a criminal prosecution against the author, which forced him to a precipitate retreat. He directed his steps to his native country, but Geneva shut

her gates against him, and both at Paris and Geneva, the "Emile" was burnt by the common hangman. At length he was for a time allowed to take shelter in Switzerland, where he published a letter to the archbishop of Paris, in answer to his *mandement* for the burning of the "Emile:" and also his "Lettres de la Montagne," in which occurs the following almost blasphemous paragraph:—"How," says he, "can I enter into a justification of this work? I, who think that I have effaced by it the faults of my whole life; I, who place the evils it has drawn upon me as a balance to those which I have committed; I who, filled with confidence, hope one day to say to the supreme Arbiter, 'Deign in thy clemency to judge a weak mortal:' I have, it is true, done much ill upon earth, but I have published this writing." In these letters too, he continued his hostility to revealed religion, in a manner that excited against him great indignation among the clergy of Neufchatel; and in September 1765, the populace attacked his house and his person, and with much difficulty he reached Strasburg in a very destitute condition, where he waited till the weather permitted, and then set out for Paris, and appeared in the habit of an Armenian. The celebrated Hume at this time resided in Paris, and being applied to in favour of Rousseau, undertook to find him an asylum in England, to which he accordingly conducted him in the beginning of the year 1766, and provided him with an agreeable situation. But Rousseau, whose vanity and perverse temper were ungovernable, and who thought he was not received in this country with the respect due to the first personage in Europe, which he conceived himself to be, took it in his head that Hume was in league with the French philosophers to injure his fame, and after abusing his benefactor in a letter, in the most gross manner, and even refusing a pension from the crown, left England in 1767, and went to France. At this period he published his "Dictionnaire de Musique." Of this work Dr. Burney, after pointing out some defects, says, that "more good taste, intelligence, and extensive views are to be found in his original articles, not only than in any former musical dictionary, but in all the books on the subject of music which the literature of France can boast. And his 'Lettre sur la Musique Françoise,' may be safely pronounced the best piece of musical criticism that has ever been produced in any modern language. It must, however, be confessed, that his treatment

of French music is very sarcastic, not to say contemptuous; but the music, the national character *avantageux*, and exclusive admiration of their own music, required strong language. It had been proved long since, that they were not to be laughed out of their bad taste in any one of the fine arts: the national architecture, painting, and sculpture, were, in general, bad, and not what a traveller returning from Italy could bear to look at: though there have been now and then individual French artists of every kind, who have travelled and studied antiquity as well as the great masters of the Italian school; and it is now said, that at the Institute they are trying seriously to correct their errors, and to establish a classical taste throughout the empire."

In 1768, he resumed his botanical pursuits, which he conducted with equal taste and judgment, by collecting and studying the plants on the mountains of Dauphiné. During the year 1770, he appeared at a coffee-house in Paris in his ordinary dress, and took much pleasure in the admiration of the surrounding crowd. This seems always to be his ambition, and he was never content unless when occupying the public attention, even while he seemed conscious he could not draw the public respect. The conclusion of his life we have given before. The influence of his opinions was once most extensive in France, and reached even this country in a greater degree than could have been wished. One reason might be, that in England, for many years we were accustomed to contemplate Rousseau only as a man persecuted for freedom of opinion, and this excited a sympathy which tolerated more than mature reflection could justify. Rousseau was naturally a man of great talents, and might have been one of the first of philosophers, if his genius had not been perverted in early life. He does not appear to have been a man of learning: his education, we have seen, was neglected, and irregular: but imagination was his forte; and this, under the guidance of a sensual appetite, which never forsook him, led him to be the great master of seduction in morals, while his early association with Voltaire, D'Alembert, and Diderot, tempted him to rival them in impiety; and even when he quarrelled with them, as he did with all his contemporaries, he still pursued the object by himself; and his sophistries, perhaps more than the wit and argument of his former colleagues, powerfully contributed to that delusion which afflicted the continent with so much misery.—Although Rousseau's works

are less read now, he must ever be considered by the French as one of their first writers: and they continue to print very splendid editions of his works, the last and finest of which is that printed by Didot, 1796—1801, 25 vols. royal eighteens, of which only 100 copies were struck off.[1]

ROUSSEL (WILLIAM), a learned Benedictine of the congregation de St. Maur, was born at Conches in Normandy in 1658. He made profession, September 23, 1680, and distinguished himself in his order, by his genius and talents for the pulpit; but preferring the tranquillity of a private life, retired to Rheims, where he made a good French translation of St. Jerome's "Letters," which was reprinted, 1713, 3 vols. 8vo; and an elegant "Eulogy on Pere Mabillon." He undertook also the Literary History of France, but had scarcely traced out his plan, and collected some materials on that subject, when he died at Argenteuil, October 5, 1717, aged fifty-nine. The plan was completed by father Rivet.[2]

ROUSSEL (PETER), a French physician, was born at Ax, in the diocese of Pamier, and after a course of medical studies, took his degree at Montpellier, and afterwards practised for some time at Paris. But he became at length averse to practice, and employed his time chiefly in study, which produced a work very highly praised by La Harpe, entitled, "System physique et moral de la Femme," 1777, 12mo. This, however, may not be thought very complimentary to the ladies, as his principal object is to prove that they are to be considered as children, and consequently as having the same vivacity and the same inconstancy, the same fickleness of temper, the same caprices of liking and disliking, &c. La Harpe praises the style and philosophy of this work, which the author intended to have followed up by a "Systeme physique et moral de l'Homme," but did not live to complete it. He was a man of singular diffidence and mildness of manner, and so much courted obscurity and retirement, that he used to say, that two ages of fame were not worth two days of quiet. He wrote the eloge on Bordeu, which was published in 1772, and afterwards prefixed to the works of that physician, and he contributed some memoirs to the literary journals. He died

[1] Rousseau's Confessions.—Dict. Hist.—Senebier Hist. Lit. de Geneve.—Rees's Cyclopædia.—Barruel's Memoirs.

[2] Moreri.—Dict. Hist.

Sept. 18, 1802, at Chateaudun, on the Loire, to which he had retired a few months before, on account of bad health.[1]

ROUSSET (JOHN DE MISSY), a voluminous French writer, was born at Laon, in Picardy, Aug. 26, 1686. His father and mother were of good families, both protestants, and sufferers for their religion. His mother's body was ordered to be drawn upon a hurdle, because she died in the protestant faith, and his father was condemned to be hanged for endeavouring to escape into Holland, but was saved at the intercession of the chancellor Voisin, who prevailed on the Jesuit La Chaise to obtain his pardon. His son was educated first at the college of Laon, and afterwards in that of Du Plessis at Paris. Having finished his philosophical studies, some family discontents, owing to the introduction of a step-mother, determined him to go to Holland, where he entered into the company of the French cadets attached to the regiment of guards belonging to the States-general. He served with reputation until after the battle of Malplaquet, when he returned to his studies, and married. In order to maintain himself and family, he commenced the business of teaching for fourteen or fifteen years at the Hague, and educated in that time above fifty young men of family, who afterwards rose to offices of distinction in the republic. This employment, however, he relinquished in 1723, in order to devote his time to the study of politics and history, and became editor or contributor to various literary and political journals, in which he was assisted by some Frenchmen of talents, who, like himself, had taken refuge in Holland. Political writers are not always safe, even in republics; and Rousset, in 1747, having written some pamphlets against the magistrates, and in favour of the prince of Orange, was arrested at Amsterdam, and confined for some weeks there or at the Hague; but when the prince was made Stadtholder, by the name of William IV. he not only released Rousset, but soon after conferred on him the title of counsellor extraordinary, and appointed him his historiographer. Returning now to Amsterdam, he plunged farther into politics by becoming one of the chiefs of the party known in that country by the name of Doelisten, from Doele, the name of a hotel where they assembled. This party obtained what they demanded, but the stadtholder wishing to unite all parties in the common

[1] Dict. Hist.

cause, and the Doelisten having become obnoxious to the public, he dismissed Rousset, in 1749, from the places he had conferred on him, and forbid the publication of a work he had written against the French court. Rousset being at the same time informed that he was in danger of being taken up, went to Brussels, where his pen was his chief resource, and there he died in 1762.

The principal works of this laborious writer were, 1. "Description geographique, historique, et politique, du royaume de Sardaigne," Cologn, 1718, 12mo. 2. "Histoire de cardinal Alberoni," translated from the Spanish, Hague, 1719, 12mo, and in 1720 enlarged to 2 vols. 3. "Mercure historique et politique," 15 vols. from August 1724 to July 1749. 4. "Histoire du prince Eugene, du duc de Marlborough, du prince d'Orange," Hague, 1729—1747, 3 vols.; fol. the first volume was by Dumont. The whole is valued chiefly for its fine plates and plans. 5. "Supplement au Corps Diplomatique de J. Dumont," new arranged with large additions by Rousset, Amst. and Hague, 1739, 5 vols. fol. 6. "Interets des Puissances de l'Europe," founded on the treaties concluded *at* the peace of Utrecht, Hague, 1733, 2 vols. 4to, reprinted with additions, &c. four times; but the last edition of Trevoux, 1736, 14 vols. 12mo, is said to have been mutilated. 7. "Recueil Historique d'Actes et de Negociations," *from* the peace of Utrecht, Hague, 1728, Amst. 1755, 21 vols. 12mo; but with the addition of some other political tracts and collections by our author, is generally to be found in 25 vols. 8. "Relation historique de la grande Revolution arrivée dans la republique des Provinces-Unies en 1747," Amst. 4to, without date. Rousset was also editor of Mably's "Droit Public;" the abbé Raynal's history of the Stadholderate, in which he attacks the abbé and his country; St. Maur's French translation of Milton; Mrs. Manley's "Atalantis," &c. In all his works, his ambition was to pass for a man of such impartiality that the reader could discover neither his country nor his religion. In this, however, he has not always succeeded, although it is apparent that his attachment to both had been considerably weakened.[1]

ROWE (ELIZABETH), an English lady, celebrated for personal accomplishments, and her elegant writings both in verse and prose, was the daughter of Mr. Walter Singer, a dissenting minister, and born at Ilchester in Somerset-

[1] Dict. Hist.

shire, Sept. 11, 1674. Her father was possessed of a competent estate near Frome in that county, where he lived; but, being imprisoned at Ilchester for nonconformity, married and settled in that town. The daughter, whose talents in other respects appeared very early, began to write verses at twelve years of age. She was also fond of the sister-arts, music and painting; and her father was at the expence of a master, to instruct her in the latter. She was also early accustomed to devout exercises, in which her mind was sincere, ardent, and unconstrained: and this habit, which grew naturally from constitution, was also powerfully confirmed by education and example. She was early acquainted with the pious bishop Ken, who had a very high opinion of her; and, at his request, wrote her paraphrase on the 38th chapter of Job. In 1696, the 22d of her age, a collection of her poems was published: they were entitled "Poems on several occasions, by Philomela," her name being concealed, but they contributed to introduce her to the public with great advantage.

She understood the French and Italian tongues well; for which, however, she had no other tutor than the hon. Mr. Thynne, son to lord Weymouth, who kindly took upon him the task of teaching her. Her uncommon merit, and the charms of her person and conversation, procured her many admirers; and, among others, it is said that Prior the poet made his addresses to her. There was certainly much of friendship, if not of love, between them; and Prior's answer to Mrs. Rowe's, then Mrs. Singer's, pastoral on those subjects, gives room to suspect that there was something more than friendship on his side. In the mean time, Mr. Thomas Rowe, the son of a dissenting clergyman, a gentleman of uncommon parts and learning, and also of some talents for poetry, was the successful suitor. She was advanced to the age of thirty-six, before their interview at Bath in 1709, and he was ten or twelve years younger. It appears, however, to have been a match of affection on both sides. Some considerable time after his marriage, he wrote to her under the name of Delia a very tender ode, full of the warmest sentiments of connubial friendship and affection: five years constituted the short period of their happiness. Mr. Rowe died of a consumption in May 1715, aged twenty-eight years, and was unfeignedly lamented by his amiable partner. The elegy she composed upon his death is one of her best poems.

It was only out of a regard to Mr. Rowe, that she had hitherto endured London in the winter-season, and therefore, on his decease, she retired to Frome, where her property chiefly lay, and where she wrote the greatest part of her works. Her "Friendship in Death, in twenty letters from the dead to the living," was published in 1728; and her "Letters Moral and Entertaining" were printed, the first part in 1729, the second in 1731, and the third in 1733, 8vo, both written with the pious intention of exciting the careless and dissipated part of the world to an attention to their best interests, and written in a style considerably elegant, and perhaps at that time new, striking, copious, and luxuriant. In 1736, she published "The History of Joseph," a poem, which she had written in her younger years. She did not long survive this publication; for she died of an apoplexy, as was supposed, Feb. 20, 1736-7, in the sixty-third year of her age. In her cabinet were found letters to several of her friends, which she had ordered to be delivered immediately after her decease, that the advice they contained might be the more impressive. The rev. Dr. Isaac Watts, agreeably to her request, revised and published her devotions in 1737, under the title of "Devout Exercises of the heart in Meditation and Soliloquy, Praise, and Prayer;" and, in 1739, her "Miscellaneous Works in prose and verse" were published in 2 vols. 8vo, with an account of her life and writings prefixed. These have often been reprinted, and still retain a considerable share of popularity. Her person is thus described: Although she was not a regular beauty, she possessed a large share of the charms of her sex. She was of a moderate stature, her hair of a fine colour, her eyes of a darkish grey inclining to blue, and full of fire. Her complexion was very fair, and a natural blush glowed in her cheeks. She spoke gracefully, her voice was exceedingly sweet and harmonious; and she had a softness in her aspect, which inspired love, yet not without some mixture of that awe and veneration which distinguished sense and virtue, apparent in the countenance, are wont to create.[1]

ROWE (NICOLAS), an eminent dramatic poet, was the son of John Rowe, esq. serjeant at law, and born at Little Berkford in Bedfordshire in 1673. His family had long possessed a considerable estate, with a good house, at Lam-

[1] Life prefixed to her Works.—Biog. Brit.

bertoun in Devonshire. His ancestor from whom he descended in a direct line, received the arms borne by his descendants for his bravery in the holy war. His father, JOHN Rowe, who was the first that quitted his paternal acres to practise any part of profit, professed the law, and published Benlow's and Dallison's Reports in the reign of James the Second, when, in opposition to the notions then diligently propagated, of dispensing power, he ventured to remark how low his authors rated the prerogative. He was made a serjeant, and died April 30, 1692. He was buried in the Temple church.

Nicholas was sent for education to a grammar-school in Highgate; whence he was removed to Westminster in 1688, where he acquired great perfection in classical literature, under Dr. Busby. To his skill in Greek and Latin he is said to have added some knowledge of the Hebrew; but poetry was his early bent and darling study. His father, designing him for his own profession, took him from that school, when he was about sixteen, and entered him a student in the Middle Temple. Being capable of attaining any branch of knowledge, he made a great progress in the law; and would doubtless have arrived at eminence in that profession, if the love of the belles lettres, and of poetry in particular, had not predominated. At the age of nineteen, he was, by the death of his father, left more to his own direction, and probably from that time gave up all thoughts of the law. When he was five and twenty, he wrote his first tragedy, called "The Ambitious Step-Mother;" and this meeting with universal applause, induced him to devote himself wholly to elegant literature. Afterwards he wrote these following tragedies: "Tamerlane," "The Fair Penitent," "Ulysses," "The Royal Convert," "Jane Shore," "Lady Jane Grey;" and a comedy called "The Biter." He wrote also several poems upon different subjects, but mostly of a temporary kind, which have been published under the title of "Miscellaneous Works," in one volume: as his dramatic works have been in two.

Rowe is chiefly to be considered (Dr. Johnson observes) in the light of a tragic writer and a translator. In his attempt at comedy he failed so much, that he wisely gave up the pursuit of the comic muse, and his "Biter" is not inserted in his works; and his occasional poems and short compositions are rarely worthy of either praise or censure; for they seem the casual sports of a mind seeking

rather to amuse its leisure than to exercise its powers. In the construction of his dramas there is not much art; he is not a nice observer of the unities. He extends time, and varies place, as his convenience requires. To vary the place is not (in the opinion of the learned critic from whom these observations are borrowed) any violation of nature, if the change be made between the acts; for it is no less easy for the spectator to suppose himself at Athens in the second act, than at Thebes in the first; but to change the scene as is done by Rowe in the middle of an act, is to add more acts to the play, since an act is so much of the business as is transacted without interruption. Rowe, by this licence, easily extricates himself from difficulties; as in "Lady Jane Gray," when we have been terrified with all the dreadful pomp of public execution, and are wondering how the heroine or poet will proceed, no sooner has Jane pronounced some prophetic rhimes, than—pass and be gone—the scene closes, and Pembroke and Gardiner are turned out upon the stage. "I know not," says Dr. Johnson, "that there can be found in his plays any deep search into nature, any accurate discriminations of kindred qualities, or nice display of passion in its progress; all is general and undefined. Nor does he much interest or affect the auditor, except in "Jane Shore," who is always seen and heard with pity. Alicia is a character of empty noise, with no resemblance to real sorrow or to natural madness." It is concluded, therefore, that Rowe's reputation arises principally from the reasonableness and propriety of some of his scenes, from the elegance of his diction, and the suavity of his verse. He seldom moves either pity or terror, but he often elevates the sentiments; he seldom pierces the breast, but he always delights the ear, and often improves the understanding. Being a great admirer of Shakspeare, he gave the public an edition of his plays; to which he prefixed an account of that great man's life. But the most considerable of Mr. Rowe's performances was a translation of "Lucan's Pharsalia," which he just lived to finish, but not to publish; for it did not appear in print till 1728, ten years after his death. It is said he had another talent, not usual with dramatic authors: Mrs. Oldfield affirmed, that the best school she had ever known was, hearing Rowe read her part in his tragedies.

In the mean time, the love of poetry and books did not make him unfit for business; for nobody applied closer to

it when occasion required. The duke of Queensberry, when secretary of state, made him secretary of public affairs. After the duke's death, all avenues were stopped to his preferment; and, during the rest of queen Anne's reign, he passed his time in study. A story, indeed, is told, rather an improbable one, which shews that he had some acquaintance with ministers. It is said, that he went one day to pay his court to the lord treasurer Oxford, who asked him, "if he understood Spanish well?" He answered, "No:" but, thinking that his lordship might intend to send him into Spain on some honourable commission, he presently added, "that he did not doubt but he could shortly be able both to understand and to speak it." The earl approving what he said, Rowe took his leave; and, retiring a few weeks to learn the language, waited again on the earl to acquaint him with it. His lordship asking him, "if he was sure he understood it thoroughly," and Rowe affirming that he did, "How happy are you, Mr. Rowe," said the earl, "that you can have the pleasure of reading and understanding the history of Don Quixote in the original!" On the accession of George I. he was made poet laureat, and one of the land-surveyors of the customs in the port of London. The prince of Wales conferred on him the clerkship of his council; and the lord chancellor Parker made him his secretary for the presentations. He did not enjoy these promotions long, for he died Dec. 6, 1718, in his 45th year.

Mr. Rowe was twice married, had a son by his first wife, and a daughter by his second. He was a handsome, genteel man; and his mind was as amiable as his person. He lived beloved, and at his death had the honour to be lamented by Mr. Pope, in an epitaph which is printed in Pope's works, although it was not affixed on Mr. Rowe's monument, in Westminster-abbey, where he was interred in the Poet's corner.[1]

ROWLEY (WILLIAM), a physician of some note in his day, was of a family of Irish extraction, but born in London, Nov. 18, 1743. After a liberal education, he determined to the profession of surgery, and became a pupil at St. Thomas's Hospital, under Mr. Thomas Baker. Being duly qualified, he went into the king's service, in which he continued from 1760 to 1763, and was present at the

[1] Biog. Brit.—Johnson's Lives.

siege of Belleisle, and the taking of the Havannah. By the patronage of admiral Keppel he obtained a confidential situation under the administration, and in obedience to their instructions made a voyage, in the course of which he visited Jamaica, Hispaniola, Cuba, and all the Leeward-islands. On his return to England he was liberally rewarded for this service, which he had performed to the entire satisfaction of his employers. In the course of those voyages, as well as during his visits to the continent, he became an excellent French and Italian scholar, and collected many valuable specimens of the fine arts. Having now encouragement to settle in London, he first commenced practice as a surgeon and accoucheur, during which he resided in Holborn, Harley-street, Castle-street, Leicester-fields, and lastly in Savile-row. At what time he digressed so far from practice as to go to Oxford, we know not, but he was entered of St. Alban hall, where he took his degree of M. A. in May 1787, and that of bachelor of medicine in June 1788. He was desirous also of obtaining his doctor's degree in that faculty, but this was refused, owing probably to his not keeping his regular terms. He obtained, however, a doctor's diploma from the university of St. Andrew, in Scotland, and was admitted a licentiate of the college of physicians, and from this time his practice as a physician was considerably extensive and lucrative. He was chosen physician to the St. Mary-le-bone infirmary, and consulting physician to the queen's Lying-in hospital, in both which stations he was distinguished for his humane attention to the poor patients, and his judicious treatment. He died of a cold, caught at a funeral, March 17, 1806.

Dr. Rowley wrote a great many medical pamphlets on various subjects, arising from the practice or peculiar diseases of his day, the titles of which it is unnecessary to specify, as in 1794, he re-published the whole, with corrections and additions, in 4 vols. 8vo. under the title of "The rational practice of Physick of William Rowley." He appears to have been a man of extensive reading; and his practice, if not his theory, was in general conformable to that of his brethren, who did not, however, hold him in the highest regard, as in most of his works he seemed less ambitious of professional fame, than of popularity. When the Cow-pock was introduced, Dr. Rowley joined his learned friend Dr. Moseley, in direct hostility to the plan, and thus added a few more enemies to those he had created

by his former attacks on some of the most eminent physicians of his time, Fothergill, Huxham, Pringle, Fordyce, Wall, Gregory, Cullen, &c. In 1793 he published a work, under the title of "Schola medicinæ universalis nova," 2 vols. 4to, and afterwards a sort of translation of it in one volume 4to. This appears to have excited very little attention, although he was at great expence in engraving anatomical, &c. plates, and referred to it in many of his subsequent pamphlets on "Injections," "The Hydrocephalus," "The Plague," &c. Dr. Rowley had much taste for music, and some for poetry. We are told he wrote light verses, and songs of a humorous cast, with great facility.[1]

ROWNING (JOHN), an ingenious English mathematician and philosopher, was fellow of Magdalen college, Cambridge, and afterwards rector of Anderby in Lincolnshire, in the gift of that society. He was a constant attendant at the meetings of the Spalding Society, and was a man of a philosophical turn of mind, though of a cheerful and companionable disposition. He had a good genius for mechanical contrivances in particular. In 1738 he printed at Cambridge, in 8vo, "A Compendious System of Natural Philosophy," in 2 vols. 8vo; a very ingenious work, which has gone through several editions. He had also two pieces inserted in the Philosophical Transactions, viz. 1. "A Description of a Barometer wherein the Scale of Variation may be increased at pleasure;" vol. 38, p. 39. And 2. "Directions for making a Machine for finding the Roots of Equations universally, with the manner of using it;" vol. 60, p. 240. Mr. Rowning died at his lodgings in Carey-street, near Lincoln's-Inn Fields, the latter end of November 1771, at the age of seventy-two. Though a very ingenious and pleasant man, he had but an unpromising and forbidding appearance: he was tall, stooping in the shoulders, and of a sallow down-looking countenance[2].

ROY (LOUIS LE), in Latin REGIUS, a learned professor, was born at Constance, in Normandy, about the beginning of the 16th century. In the course of his studies he not only became a good Greek and Latin scholar, but particularly cultivated his native language, the French, which he endeavoured to polish and refine. After passing several years in Italy and at court, he settled at Paris, where, in 1570, he was appointed to the professorship of Greek.

[1] Gent. Mag. Vol. LXXVI. [2] Nichols's Bowyer.—Hutton's Dictionary.

After this he studied the law four years at Toulouse; and frequented the bar at the parliament of Paris, in which he exercised some kind of magistracy; but his inattention to domestic affairs reduced him at last to depend upon the liberality of others for his daily subsistence, a misery almost insupportable in him who was naturally of a haughty temper, would never admit of a superior, and treated many of his learned contemporaries with great disdain. He died July 2, 1577. One of his best performances was an elegantly written life of the learned Budæus. His others were good translations into French of part of the works of Plato, Aristotle, and Demosthenes, which he enriched with learned commentaries, and proved his intimate acquaintance with the original language.[1]

ROY (JULIAN DAVID LE), an architect and antiquary, was born at Paris in 1728, and was son of Julian le Roy, a celebrated mechanist, who so excelled in the art of watch-making, that his time-pieces acquired the same celebrity in France as those of Graham in England. He died at Paris in 1759, at the age of 74, leaving four sons; of whom Julian became an eminent architect, and greatly improved the French style of architecture. He wrote, 1. "Ruines des plus beaux Monumens de la Grèce," which obtained for the author admission into the Academy of Inscriptions. This first appeared in 1758, but many errors having been pointed out by our Athenian Stuart, he published a more correct edition in 1770. 2. "Histoire de la disposition et des formes differentes des Temples des Chretiens;" 3. "Observations sur les Edifices des anciens Peuples. 4. "De la Marine des anciens Peuples." 5. "Les Navires des Anciens," 1783, 8vo, and in 1785, another on the same subject; which was followed, in 1796, by a memoir on cutting masts in the Pyrenees. This ingenious man died at Paris in the year 1803, at the age of seventy-five. His brother PETER was watch-maker to the king, and published memoirs for the clock-makers of Paris, "Etrennes Chronometriques," "Treatise on the Labours of Harrison and le Roy for the Discovery of Longitude at Sea." He died in 1785. The English, on account of their numerous discoveries in this art, had enjoyed such a reputation for the excellence of their clocks and watches, that they found every where a market, in preference to any others, and the

[1] Niceron, vol. XXIX.—Moreri.

French themselves were obliged to come to England for their time-pieces, until Julian le Roy, the father, had the honour of removing, in part, this pre-eminence, and of transferring it to the French. He made many discoveries in the construction of repeating-clocks and watches: in second and horizontal watches he invented an universal compass with a sight; an extremely useful and simple contrivance for drawing a meridional line, and finding the declination of the needle; and a new universal horizontal dial. It is to him we are indebted for the method of compensating for the effects of heat and cold in the balances of chronometers, by the unequal expansion of different metals, a discovery which has been brought by our English artists to a state of great perfection, although it had been thrown aside by the inventor's son, Peter.[1]

ROYE (GUY LE), archbishop of Rheims in the fourteenth century, was the son of Matthew le Roye, the fourth of that name, grand master of the French archery, descended from an ancient and illustrious family, originally of Picardy. He was first canon of Noyon, then dean of St. Quintin, and lived at the papal court while the popes resided at Avignon; but followed Gregory XI. to Rome, and afterwards attached himself to the party of Clement VII. and of Peter de Luna, afterwards Benedict XIII. Guy le Roye was successively bishop of Verdun, Castres, and Dol, archbishop of Tours, then of Sens, and lastly, archbishop of Rheims in 1391. He held a provincial council in 1407, and set out to attend the council of Pisa two years after; but on his arrival at Voutre, a town situated five leagues from Genoa, one of his suite happened to quarrel with one of the inhabitants, and killed him. This naturally excited a violent tumult among the populace, who in their fury surrounded the prelate's house; and while he was endeavouring to appease them, one of the mob wounded him from a cross-bow, of which he died June 8, 1409.[1] He founded the college of Rheims at Paris, in 1399. He left a book, entitled "Doctrinale Sapientiæ," written in 1388, and translated into French the year following, by a monk of Clugni, under the title of "Doctrinal de Sapience," printed in 4to, black letter, with the addition of examples and short stories, some of which have a species of simple and rather coarse humour; but not ill adapted to the taste of the

[1] Dict. Hist.—Rees's Cyclopædia.

times. The good archbishop is said to have written it "for the health of his soul, and of the souls of all his people," and had such an opinion of its efficacy, that he gave it the authority of homilies, commanding that every parish in his diocese should be provided with a copy, and that the curates and chaplains of the said parishes, should read to the people two or three chapters, with promises of pardon for certain readings. Caxton, who seems to have entertained almost as high an opinion of this work, translated and printed it in 1489, in a folio size. According to Mr. Dibdin, who has given a minute description, with specimens, of this "Doctrinal of Sapyence," there are not more than four perfect copies extant.[1]

ROZIER (FRANCIS), an eminent agricultural writer, was born at Lyons, Jan. 24, 1734. His father, who was engaged in commerce, dying while he was young, and without property, he entered into the ecclesiastical order; but he had scarce ended his studies, when the soil, cultivation, &c. of the beautiful country near Lyons, began to occupy his attention, and Columella, Varro, and Olivier de Serres, became his favourite authors. In the study of botany he took La Tourette for his guide, who was his countryman and friend. With him, after being appointed director of the school at Lyons, which he soon left, he published, in 1766, "Elementary Demonstrations of Botany," a work that passed through many editions. In 1771 he went to Paris, where he began to publish the "Journal de Physique et d'Histoire Naturelle," which was conducted with greater reputation than in the hands of his predecessor Gauthier d'Agoty. In this work he gave clear and interesting accounts of all new discoveries in physics, chemistry, and natural history. Having been, by the recommendation of the king of Poland, presented to a valuable priory, he had leisure to turn his attention to his favourite project of a complete body, or "Cours d'Agriculture." As Paris was not the place for an object of this kind, he purchased an estate at Beziers, where his studies and observations enabled him to complete his "Cours," in 10 vols. 4to, except the last, which did not appear till after the author's death. In 1788 he went to Lyons, and was admitted a member of the academy, and the government gave him the direction of the public nursery ground. On the

[1] Moreri.—Dict. Hist.—Dibdin's Typographical Antiquities, vol. I.

revolution Rozier was one of its earliest partizans, and one of its victims; for in September 1793, during the siege of Lyons, a bomb falling upon his bed, buried his body in the ruins of his house. He was author of several treatises on the method of making wines, and distilling brandy, on the culture of turnip and cole-seed, on oil-mills, and other machinery.[1]

RUBENS (PETER PAUL), an illustrious artist, was of a distinguished family at Antwerp, where some say he was born in 1577; but according to others he was born at Cologne, to which place his father had retired for security, to avoid the calamities of civil war. On his return to Antwerp, our artist was educated with the greatest care, and as he had shown some turn for design, was placed for instruction under Tobias Verhaecht, a landscape painter of some note, but soon exchanged this master in order to study historical painting under Adam Van Oort. But as the surly temper of this artist was incompatible with the more amiable disposition of Rubens, he soon left him also, and attached himself to Otho Venius, whom he found a man of learning, candour, and congeniality of taste; and although he rose infinitely above this preceptor, he ever preserved the highest esteem for him. From Venius, Rubens probably acquired his taste for allegory, one of his least merits, it is true, but one to which he was indebted for a considerable share of popularity, in an age when allegory was in fashion.

After continuing about four years with Venius, the latter, who admired his progress, candidly told him that he could no farther advance it, and that he must visit Italy. This was Rubens's secret wish, but the means by which he accomplished it have been variously represented. Sandrart, who was intimately acquainted with him, and accompanied him when he travelled through Holland, tells us that the archduke Albert, governor of the Netherlands, conceived so high an opinion of Rubens, from the accounts he had received of his superior talents, that he engaged him in his service, employed him to paint several fine designs for his own palace, and recommended him in the most honourable manner to the duke of Mantua, in whose court he might have access constantly to an admirable collection of paintings and antique statues, and have an opportunity of

[1] Dict. Hist.

improving himself by studying as well as copying the former, and designing after the latter. On his arrival at Mantua he was received with a degree of distinction worthy of his merit; and while he continued there, he added considerably to his knowledge, though he attached himself in a more particular manner to the style of colouring peculiar to the Venetian school. From Mantua he visited Rome, Venice, and other cities of Italy, and studied the works of the greatest painters, from the time of Raphael to his own, and accomplished himself in colouring, by the accurate observations he made on the style of Titian and Paolo Veronese. It has been objected, however, that he neglected to refine his taste as much as he ought by the antique, though most of the memorable artists in painting had sublimed their own ideas of grace, expression, elegant simplicity, beautiful proportion, and nature, principally by their making those antiques their perpetual studies and models.

On his return to Mantua, he painted three magnificent pictures for the church of the Jesuits, which in point of execution and freedom of force in effect, rank nearly among his best productions. His patron, wishing to have copies of some of the most celebrated pictures at Rome, sent Rubens thither for that purpose, which while he performed with great skill, he employed no less diligence in studying the originals. In 1605, he was honoured with one of those mixed commissions, of statesman and artist, with which he was frequently entrusted, and which place the various powers of Rubens in a very singular light. This was no less than an embassy from Mantua to the court of Spain. Carrying with him some magnificent presents for the duke of Lerma, the favourite minister of Philip III. he painted at the same time the picture of this monarch, and received from him such flattering marks of distinction, as probably facilitated the political purpose of his errand. Soon after his return to Mantua, he again visited Rome, and there and at Genoa painted some pictures for the churches, which greatly advanced his reputation. On the death of his mother, whom he appears to have deeply regretted, he formed the design of settling in Italy, but by the persuasion of the archduke Albert and the Infanta Isabella, was induced to take up his residence at Antwerp. Here he married his first wife, Elizabeth Brants, and built

a magnificent house, which he enriched with the choicest specimens of the antique, and with valuable pictures.

His amazing success very naturally created enemies, and among others Abraham Janssens defied him to a trial of strength. Rubens answered, that he would contend with him when he had shewn himself to be a competitor worthy of him. Others more secretly endeavoured to injure him by attributing the best parts of his pictures to his pupils, and Schut and Rombouts abused him for lack of invention; this he answered by relieving their necessities and procuring them employment, while by engaging in those varieties of art, landscapes, lion and crocodile-hunting, and other miscellaneous subjects, he decidedly established his claim to the title of an universal painter, and covered his calumniators with shame and confusion. Amidst so much hostility, from the envy of contemporaries, one friendly offer must not be forgot. A visionary chemist, who had been labouring to produce the philosopher's stone, offered our artist a share of the laboratory and its advantages. Rubens took him to his painting-room, and told him that twenty years before he had discovered the art of making gold by his palette and pencils.

In 1620 he received a commission from Mary de Medici, to adorn the gallery of the palace of the Luxembourg, for which he executed a well-known series of paintings, exhibiting the principal events of the life of that princess. The whole were completed in three years, an astonishing instance both of art and labour. It was at this period he became known to the duke of Buckingham, who was then on a tour with prince Charles. He afterwards became the purchaser of Rubens's rich museum of works of art, for which he is said to have given 10,000*l.* sterling.

On the return of Rubens to Antwerp, he was honoured with several conferences with the Infanta Isabella, and was by her dispatched on a political mission to the court of Madrid, where he arrived in 1628, and was most graciously received by Philip IV. He acquitted himself in his novel capacity to the satisfaction of that monarch, and his minister, the duke de Olivares, by both of whom he was highly esteemed; and while his talents as a diplomatist met with the success they merited, those of the painter were not neglected.

The duke de Olivares had just completed the foundation

of a convent of Carmelites, at the small town of Loeches, near Madrid, and the king, as a mark of his favour to the minister, commissioned Rubens to paint four pictures for their church, which he executed in his grandest style, and the richest glow of his colouring. He also painted eight grand pictures for the great saloon of the palace at Madrid, which are regarded among the most brilliant of his productions. Their subjects were, the Rape of the Sabines; the battle between the Romans and Sabines; the Bath of Diana; Perseus and Andromeda; the Rape of Helen; the Judgment of Paris; Juno, Minerva, and Venus; and the Triumph of Bacchus. He also painted a large portrait of the king on horseback, with other figures; and a picture of the martyrdom of the apostle St. Andrew, which was in the church dedicated to that saint. For these extraordinary productions he was richly rewarded, received the honour of knighthood, and was presented with the golden key as gentleman of the chamber to the king. In 1629 he returned to Flanders, and thus, in the short space of little more than nine months, he designed and executed so extensive a series of pictures; a labour which, to any other artist not possessed of his extraordinary powers, must have required the exertion of many years. When he had rendered the account of his mission to the Infanta, she dispatched him to England, to sound the disposition of the government on the subject of a peace. There for a time he concealed the powers granted to him to negociate upon the subject, which he afterwards produced with success. In the mean time, as Lord Orford observes, neither Charles I. nor Rubens overlooked in the ambassador the talents of the painter. The king engaged him to paint the ceiling of the Banquetting-house, the design the apotheosis of king James I. The original sketch for the middle compartment was long preserved at Houghton. Rubens received 3000*l.* for this work. During his residence here he painted for the king the St. George, four feet high and seven feet wide. His majesty was represented in the Saint, the queen in Cleodelinde: each figure one foot and a half high: at a distance a view of Richmond and the Thames. In England are still several capital works of Rubens, at Blenheim, Wilton, Easton, &c. He was knighted during his residence here, which Lord Orford supposes did not exceed a year. The French, in their late barbarous irruptions into the Netherlands, robbed Flanders of fifty-two of

Rubens's best pictures, which however have probably since found their way to their former destination.

Rubens continued to enjoy his well-earned fame and honours, with uninterrupted success, till he arrived at his fifty-eighth year, when he was attacked with strong fits of gout, which debilitated his frame, and unfitted him for great exertions: he abandoned, therefore, all larger works, and confined himself to easel painting. Yet he continued to exercise his art until 1640, when he died at the age of sixty-three. He was buried, with extraordinary pomp, in the church of St. James at Antwerp, under the altar of his private chapel, which he had previously decorated with a very fine picture. A monument was erected to him by his wife and children, with an epitaph in Latin, eulogizing his talents and virtues, and displaying their success.

He left a son ALBERT RUBENS, who was born at Antwerp in 1614, and succeeded his father in his post as secretary to the council, devoting his leisure to literary pursuits. He died in 1657, leaving behind him many works, as monuments of his great learning and sound judgment, of which the following may be mentioned. "Regum et Imperatorum Romanorum Numismata," which is a commentary on the medals of the duke of Arschot: "De Re Vestiaria Veterum:" "Dissertatio de Gemma Tiberiana et Augustea—de Urbibus Neocoris—de natali Die Cæsaris Augusti," which were published by Grævius in the "Thesaurus Antiq. Roman."

Lord Orford has observed that "one cannot write the life of Rubens, without transcribing twenty authors;" and certainly twice twenty critics may be quoted who have dilated on his merits as an artist, with more or less discrimination. In concluding his article, however, we shall confine ourselves to the opinion of sir Joshua Reynolds, from its acknowledged superiority.

"The elevated situation," says our great artist, "on which Rubens stands in the esteem of the world, is alone a sufficient reason for some examination of his pretensions. His fame is extended over a great part of the Continent, without a rival; and it may be justly said, that he has enriched his country, not in a figurative sense only, by the great examples of art which he left, but by what some would think a more solid advantage, the wealth arising from the concourse of strangers whom his works continually invite to Antwerp, which would otherwise have little to reward

the visit of a connoisseur. To the city of Dueseldorp he has been an equal benefactor. The gallery of that city is considered as containing one of the greatest collections of pictures in the world; but if the works of Rubens were taken from it, I will venture to assert, that this great repository would be reduced to at least half its value. To extend his glory still farther, he gives to Paris one of its most striking features, the Luxembourg gallery; and if to these we add the many towns, churches, and private cabinets, where a single picture of Rubens confers eminence, we cannot hesitate to place him in the first rank of illustrious painters.

"Though I still entertain the same general opinion both in regard to his excellencies and his defects, yet having now seen his greatest compositions, where he has more means of displaying those parts of his art in which he particularly excelled, my estimation of his genius is of course raised. It is only in large compositions that his powers seem to have room to expand themselves. They really increase in proportion to the size of the canvas on which they are to be displayed. His superiority is not seen in easel pictures, nor even in detached parts of his greater works; which are seldom eminently beautiful. It does not lie in an attitude, or in any peculiar expression, but in the general effect, in the genius which pervades and illuminates the whole.

"I remember to have observed in a picture of Diatreci, which I saw in a private cabinet at Brussels, the contrary effect. In that performance there appeared to be a total absence of this pervading genius; though every individual figure was correctly drawn, and to the action of each as careful an attention was paid, as if it were a set academy figure. Here seemed to be nothing left to chance; all the nymphs (the subject was the Bath of Diana) were what the ladies call *in attitudes;* yet, without being able to censure it for incorrectness, or any other defect, I thought it one of the coldest and most insipid pictures I ever beheld.

"The works of Rubens have that peculiar property always attendant on genius, to attract attention, and enforce admiration, in spite of all their faults. It is owing to this fascinating power that the performances of those painters with which he is surrounded, though they have, perhaps, fewer defects, yet appear spiritless, tame, and insipid; such as the altar-pieces of Crayer, Schutz, Segers, Hey-

sens, Tysens, Van Bulen, and the rest. They are done by men whose hands, and indeed all their faculties, appear to have been cramped and confined; and it is evident that every thing they did was the effect of great labour and pains. The productions of Rubens, on the contrary, seem to flow with a freedom and prodigality, as if they cost him nothing; and to the general animation of the composition, there is always a correspondent spirit in the execution of the work. The striking brilliancy of his colours, and their lively opposition to each other, the flowing liberty and freedom of his outline, the animated pencil with which every object is touched, all contribute to awaken and keep alive the attention of the spectator; awaken in him, in some measure, correspondent sensations, and make him feel a degree of that enthusiasm with which the painter was carried away. To this we add the complete uniformity in all the parts of the work, so that the whole seems to be conducted, and grow out of one mind; every thing is of a piece, and fits its place. Even his taste of drawing and of form appears to correspond better with his colouring and composition, than if he had adopted any other manner, though that manner, simply considered, might be better; it is here as in personal attractions: there is frequently found a certain agreement and correspondence in the whole together, which is often more captivating than mere regular beauty.

"Rubens appears to have had that confidence in himself, which it is necessary for every artist to assume, when he has finished his studies, and may venture, in some measure, to throw aside the fetters of authority; to consider the rules as subject to his controul, and not himself subject to the rules; to risk and to dare extraordinary attempts without a guide, abandoning himself to his own sensations, and depending upon them. To this confidence must be imputed that originality of manner by which he may be truly said to have extended the limits of the art. After Rubens had made up his manner, he never looked out of himself for assistance: there is consequently very little in his works, that appears to be taken from other masters. If he has borrowed any thing, he has had the address to change and adapt it so well to the rest of his work, that the theft is not discoverable.

"Besides the excellency of Rubens in these general powers, he possessed the true art of imitating. He saw the

objects of nature with a painter's eye; he saw at once the predominant feature by which every object is known and distinguished; and as soon as seen, it was executed with a facility that is astonishing: and let me add, this facility is, to a painter, when he closely examines a picture, a source of great pleasure. How far this excellence may be perceived or felt by those who are not painters, I know not; to them certainly it is not enough that objects be truly represented; they must likewise be represented with grace; which means here, that the work is done with facility, and without effort. Rubens was, perhaps, the greatest master in the mechanical part of the art, the best workman with his tools that ever exercised a pencil. This part of the art, though it does not hold a rank with the powers of invention, of giving character and expression, has yet in it what may be called genius. It is certainly something that cannot be taught by words, though it may be learned by a frequent examination of those pictures which possess this excellence. It is felt by very few painters; and it is as rare at this time among the living painters, as any of the higher excellencies of the art.

"This power, which Rubens possessed in the highest degree, enabled him to represent whatever he undertook better than any other painter. His animals, particularly lions and horses, are so admirable, that it may be said they were never properly represented but by him. His portraits rank with the best works of the painters who have made that branch of the art the sole business of their lives; and of those he has left a great variety of specimens. The same may be said of his landscapes; and though Claude Lorrain finished more minutely, as becomes a professor in any particular branch, yet there is such an airiness and facility in the landscapes of Rubens, that a painter would as soon wish to be the author of them, as those of Claude, or any other artist whatever.

"The pictures of Rubens have this effect upon the spectator, that he feels himself in no wise disposed to pick out and dwell on his defects. The criticisms which are made on him are indeed often unreasonable. His style ought no more to be blamed for not having the sublimity of Michael Angelo, than Ovid should be censured because he is not like Virgil.

"However, it must be acknowledged, that he wanted many excellencies, which would have perfectly united with

his style. Among those we may reckon beauty in his female characters: sometimes, indeed, they make approaches to it; they are healthy and comely women, but seldom, if ever, possess any degree of elegance: the same may be said of his young men and children: his old men have that sort of dignity which a bushy beard will confer; but he never possessed a poetical conception of character. In his representations of the highest characters in the Christian or the fabulous world, instead of something above humanity, which might fill the idea which is conceived of such beings, the spectator finds little more than mere mortals, such as he meets with every day.

"The incorrectness of Rubens, in regard to his outline, oftener proceeds from haste and carelessness, than from inability: there are in his great works, to which he seems to have paid more particular attention, naked figures as eminent for their drawing as for their colouring. He appears to have entertained a great abhorrence of the meagre dry manner of his predecessors, the old German and Flemish painters; to avoid which, he kept his outline large and flowing: this, carried to an extreme, produced that heaviness which is so frequently found in his figures. Another defect of this great painter is, his inattention to the foldings of his drapery, especially that of his women: it is scarcely ever cast with any choice or skill.

"Carlo Maratti and Rubens are, in this respect, in opposite extremes; one discovers too much art in the dispositions of drapery, and the other too little. Rubens's drapery, besides, is not properly historical; the quality of the stuff of which it is composed, is too accurately distinguished; resembling the manner of Paul Veronese. This drapery is less offensive in Rubens than it would be in many other painters, as it partly contributes to that richness which is the peculiar character of his style, which we do not pretend to set forth as of the most simple and sublime kind.

"The difference of the manner of Rubens from that of any other painter before him, is in nothing more distinguishable than in his colouring, which is totally different from that of Titian, Corregio, or any of the great colourists. The effect of his pictures may be not improperly compared to clusters of flowers; all his colours appear as clear and as beautiful: at the same time he has avoided that tawdry effect which one would expect such gay colours

to produce; in this respect resembling Barocci more than any other painter. What was said of an ancient painter may be applied to those two artists—that their figures look as if they fed upon roses.

"It would be a curious and a profitable study for a painter, to examine the difference, and the cause of that difference of effect in the works of Corregio and Rubens, both excellent in different ways. The preference probably would be given according to the different habits of the connoisseur: those who had received their first impressions from the works of Rubens, would censure Corregio as heavy; and the admirers of Corregio would say Rubens wanted solidity of effect. There is lightness, airiness, and facility in Rubens, his advocates will urge, and comparatively a laborious heaviness in Corregio; whose admirers will complain of Rubens's manner being careless and unfinished, whilst the works of Corregio are wrought to the highest degree of delicacy; and what may be advanced in favour of Corregio's breadth of light, will, by his censurers, be called affected and pedantic. It must be observed, that we are speaking solely of the manner, the effect of the picture; and we may conclude, according to the custom in pastoral poetry, by bestowing on each of these illustrious painters a garland, without attributing superiority to either.

"To conclude, I will venture to repeat in favour of Rubens, what I have before said in regard to the Dutch school—that those who cannot see the extraordinary merit of this great painter, either have a narrow conception of the variety of art, or are led away by the affectation of approving nothing but what comes from the Italian school." [1]

RUCCELLAI (BERNARD), in Latin ORICELLARIUS, a learned writer of the fifteenth century, was born in 1449. His mother was daughter of the celebrated Pallas Strozzi, one of the most powerful and opulent citizens of Florence, a great patron of literature, and who in his collections of books and antiquities, was the rival of Niccoli, and even of the Medicis themselves. To this last mentioned illustrious family Bernard became allied, in his seventeenth year, by his marriage with the sister of Lorenzo, which joyful occasion his father John Ruccellai is said to have celebrated with princely magnificence, at the expence of 37,000 florins.

[1] Pilkington.—Argenville.—Descamps.—Sir J. Reynolds's Works.—Rees's Cyclopædia.

Bernard after his marriage pursued his studies with the same avidity as before; and after Lorenzo de Medici's death, the Platonic academy found in him a very generous protector. He built a magnificent palace, with gardens and groves convenient for the philosophic conferences held by the academicians, and ornamented it with the most valuable specimens of the antique, collected at an immense expence.

Like many other scholars of that day, he added political skill to his literary accomplishments, and held some offices of trust and importance. In 1480 he was chosen gonfalonier of justice; and four years after, the republic appointed him ambassador to the state of Genoa, which was followed by three other embassies, one to Ferdinand king of Naples, and two to Charles VIII. king of France. During the revolutions which took place at Naples about the end of the fifteenth century, Ruccellai took a part, for which some Florentine historians censure him; but whether his conduct was patriotic or factious, is not very clear, although the former is most probable. He died in 1514, and was interred in the church of St. Maria Novella, the façade of which, begun by his father, he finished with great magnificence.

Ruccellai's principal work "De Urbe Roma," contains an accurate account of what the ancient writers have handed down respecting the magnificent edifices of that city, and was in all respects the best work of the kind that had then appeared. It was first published in the collection entitled "Rerum Ital. Scriptores Florentini." He left also a history of the war of Pisa, and another of the descent of Charles VIII. into Italy, "De Bello Pisano," and "De Bello Italico;" the latter of which is said to have been first printed at London, by Brindley in 1724, and both by Bowyer in 1733; but this last edition we do not find mentioned in Mr. Nichols's very accurate and elaborate list of the productions of Bowyer's press. In 1752 was published at Leipsic a treatise on the Roman magistracy, "De magistratibus Romanis," written by Ruccellai, and sent to the editor by the learned antiquary Gori, who discovered it at Florence. Ruccellai was also a poet, and appears in the "Canti Carnascialeschi" as the author of the "Trionfo della calunnia." In poetry, however, he was eclipsed by his son, the subject of our next article.[1]

[1] Tiraboschi.—Ginguené Hist. Lit. d'Italie.—Roscoe's Lorenzo de Medici.

RUCCELLAI (JOHN), fourth son to the preceding, was born at Florence, Oct. 20, 1475, at a time when his family was in the plenitude of its power. By what masters he was educated we have not been told, but it may be presumed, from his father's character, that he procured him the best which Florence could afford; and it is said that he became very accomplished in the Greek and Latin languages, as well as in his own. In 1505 he was sent as ambassador from Florence to Venice. In the tumult raised by the younger citizens of Florence on the return of the Medici in 1512, and which contributed so greatly to facilitate that event, he and his brother Pallas took a principal part, apparently in opposition to the wishes of their father, who was on the popular side. On the elevation of Leo X. and the appointment of his nephew Lorenzo to the government of Naples, Ruccellai is supposed to have accompanied the latter to Rome, when he went to assume the insignia of captain-general of the church. In 1515 he attended Leo on his visit to Florence, on which occasion the pontiff was entertained in the gardens of the Ruccellai with the representation of the tragedy of "Rosmunda," written by our author in Italian blank verse. As Ruccellai entered into the ecclesiastical order, it has appeared surprising that Leo did not raise him to the purple; but political reasons, and not any want of esteem, seem to have prevented this, for he sent him, at a very important crisis, as his legate to Francis I. in which station he continued until Leo's death. After this event he returned to Florence, and was deputed, with five other principal citizens, to congratulate the new pope Adrian VI. which he performed in an oration yet extant. The succeeding pope Clement VII. appointed Ruccellai keeper of the castle of St. Angelo, whence he obtained the name of IL CASTELLANO. He died in 1526. His fame rests chiefly on his poem of the "Api," or Bees, which was published in 1539, and will secure to its author a high rank among the writers of didactic poetry. "His diction," says Mr. Roscoe, "is pure without being insipid, and simple without becoming vulgar; and in the course of his work he has given decisive proofs of his scientific acquirements, particularly on subjects of natural history." Besides the tragedy of "Rosmunda," already noticed, he wrote another, "Oreste," which remained in manuscript until published by Scipio Maffei in his "Teatro Italiano," who considers it as superior to his "Rosmunda." They are both imita-

tions of Euripides. An edition of all his works was printed at Padua in 1772, 8vo, and his poem of the "Bees" was translated into French by Pingeron, in 1770.[1]

RUDBECK (OLAUS or OLOF), one of the earliest cultivators of natural science in Sweden, was the son of John Rudbeck, bishop of Vesteras, a considerable patron of letters, and by whose exertions the Swedish Bible was published in 1618. He was born in 1630, and educated at Upsal. Anatomy was his early study, and he prosecuted it with such success, that at the age of nineteen or twenty he made the important discovery of the lymphatic vessels in the liver, and soon afterwards, of those of other parts of the body. In Bartholine he had a rival in this discovery, which indeed both appear to have made independent of each other; but Haller gives the priority, in point of time, to Rudbeck. Rudbeck, having also made botany a part of his pursuits, contributed, out of his own means, to the advancement of that science, by founding a garden, which he afterwards gave to the university of Upsal. After a visit to Holland in 1653, he devoted himself to medicine, and to the instruction of his pupils in anatomy. In 1658 he was appointed professor of medicine, and was fixed at Upsal for the remainder of his life. Besides the attention which he gave to the above-mentioned pursuits, he very early addicted himself to the study of languages, history, antiquities, architecture, and music, as well as the practical art of drawing, and was so much regarded as a man of taste, that the public festivals and decorations, at the coronation of the young king Charles XI. in 1660, were put entirely under his direction.

The first botanical publication of Rudbeck seems to have been his "Catalogus plantarum horti Upsaliensis," printed at Upsal in 1658, the year after the establishment of that collection. To this little volume a preface in Latin and Swedish is prefixed, treating of practical horticulture, and recommending botany for its agreeableness and utility. The list is of course not very ample, but contains several exotic species and varieties. An appendix to this catalogue was printed in 1666, the garden having been, by that time, considerably enriched. The same year, 1666, another similar work appeared, "Deliciæ Vallis Jacobææ;" a catalogue, alphabetical like the former, of a garden at

[1] Tiraboschi.—Ginguené Hist. Lit. d'Italie, vol. VI.—Roscoe's Leo.

Jacob's Dahl, near Stockholm. This, which was anonymous, is a little book of extreme rarity, insomuch that Haller speaks of it by report only. A Latin poem is prefixed to the work, describing the beauty of this villa, its orangery, aviary, plantations, and fountains.

It is uncertain at what period of his life Rudbeck first conceived the vast project of his "Campi Elysii," in which all the plants in the world, as far as they had been discovered, were to be represented by wooden cuts, in twelve folio volumes, disposed according to Bauhin's "Pinax." For this stupendous work he is said to have prepared ten or eleven thousand figures, and the first and second volumes were already printed, when a dreadful fire reduced almost the whole town of Upsal to ashes, in 1702. Three copies only of the first volume escaped the fire, two of which remain in Sweden, and the third is preserved in the Sherardian library at Oxford. A few leaves, wanting in this last copy, are supplied in manuscript. A number of the blocks of this very volume, which consists of grasses and their allies, came into England with the Linnæan collection; and having been compared with the Oxford copy, an impression of them was given to the public in 1789, by sir James Edward Smith, president of the Linnæan society, under the title of "Reliquiæ Rudbeckianæ," the appropriate letter-press of each figure, and the Linnæan names, being subjoined. An historical preface is prefixed to this edition, as well as a dedication to Dr. John Gustavus Acrel, professor of medicine at Upsal, who was entrusted with the sale of the Linnæan museum and library.

The second volume of the "Campi Elysii" came from the press a little before the former; so that several copies having got abroad, escaped the destruction of the rest. Even this, however, is a very rare book, the price of which can hardly be estimated. A copy was bought by professor Jacquin in Germany, many years ago, for about 30 guineas. This volume is in the Linnæan, Banksian, and Sherardian libraries. Containing liliaceous plants, and the Orchis tribe, it is much more splendid than the first. The figures are copied from all quarters, though several are original, and amount to about 600 in all, many of them executed with great correctness and elegance. The preface attributes the anticipated publication of this volume to the greater popularity and attraction of its contents; and speaks of many of the intended figures of the whole work,

as to be executed from drawings made by the author himself, after original specimens, either preserved in Burser's fine Swiss herbarium, or obtained from other quarters. The author speaks of his son and nephew, each of the same name with himself, as his coadjutors, and the destined continuators of this laborious undertaking. The destruction of his materials is extremely to be regretted; for such a repository of the botanical knowledge of the time would have been highly valuable to succeeding writers; particularly as illustrating the plants of Bauhin, so many of which are to be determined from Burser's herbarium only.

The author's other work, as scarce as the preceding, having shared the same fate, is entitled "Atlantica, sive Manheim vera Japheti posterorum sedes ac patria, &c." 1698—1702, 4 vols. folio. This work was written in the Swedish language, but is accompanied by a Latin translation. The fourth volume was put to press in 1702, and the printer was in the second alphabet, when the fire above mentioned took place, and consumed this volume as well as the others, with all the author's copy, except two or three sets of the printed sheets, which have, if we mistake not, been supplied by manuscript in the few copies extant. The president of the Linnæan society has one of the preceding volumes, composed of wooden cuts; but the whole work, which Brunet has accurately described, has copper-plate frontispieces and other finished engravings, maps, &c. The aim of this singular performance was to prove that Sweden had been the terrestrial paradise of our first parents, the Atlantis of Plato, the place whence the Germans, French, English, Danes, Greeks, and Romans, and all nations came, and the source of all learning, ancient mythology, arts and sciences; but all that the author has really proved is, how much profound learning may be brought to bear upon a wild and untenable hypothesis.

Rudbeck died a few months after the destruction of his works, Sept. 2, 1702, in the seventy-second year of his age, having nine years before resigned the professorships of botany and anatomy to his son. He is said to have been a man of a mild and amiable character, and as much esteemed for his personal qualities as for his learning.[1]

RUDBECK (OLAUS), son of the preceding, was born at Upsal in 1660, and under his father's direction studied

[1] Rees's Cyclopædia, by Sir J. E. Smith.—Stoever's Life of Linnæus, p. 23.—Saxii Onomasticon.—Brunet's Manuel du Libraire.—Eloy, Dict. Hist. de Medecine.

medicine, botany, and antiquities. He took his doctor's degree at Utrecht, in 1690, publishing on that occasion an able dissertation, "De fundamentali Plantarum Notitiâ ritè acquirendâ." In this he asserts the necessity of arranging and distinguishing the genera of plants by their fructification alone, and prefers such leading principles as are derived from the fruit, rather than from the corolla. He rejects habit, colour, sensible qualities, time of flowering, &c. on which so much stress has been laid by superficial observers; while, on the other hand, he declines being implicitly led by the more abstruse principles of certain more philosophical botanists. He had previously, at Upsal, in 1686, defended a thesis "De Propagatione Plantarum," which is less original, though highly creditable as a school exercise. In 1695, he set out from Upsal on a tour to Lapland, accompanied by two sons of count Gyllenborg. After his return he prepared a very ample account of his journey, having made a number of drawings for the purpose. The first part, published in 1701, in Latin and Swedish, is dedicated to king Charles XII. in a Latin, as well as Swedish, poem, and ornamented with a magnificent wood-cut of the *Pedicularis Sceptrum-Carolinum*. But this volume, a thin 4to, goes no further than the province of Upland. The rest of the materials, except a collection of drawings of plants, which still exist, and perhaps rather belong to the "Campi Elysii," seem to have perished in the fire of Upsal. Such indeed was the fate of most of the copies of the work just mentioned, entitled "Laponia illustrata," which is therefore an extremely scarce book.

In 1720 Rudbeck, in conjunction with Benzelius, afterwards archbishop of Upsal, founded the Swedish academy of sciences, as it was then called, though subsequently, when other similar establishments arose at Stockholm, Lund, &c. the original one was entitled the Royal Academy of Upsal. This institution still flourishes, and has produced several volumes of Transactions in Latin. In the first, printed in 1720, is a catalogue of plants, observed by Rudbeck in Lapland. He published several curious dissertations from time to time, which evince his deep erudition, though he betrays, like his father, somewhat of a paradoxical turn. He was particularly skilled in oriental literature, and was hence led to undertake the explanation of some of the most obscure subjects of natural history in the sacred scriptures. He contends that *Borith*, mentioned

by some of the prophets, is neither an herb, nor any kind of soap, but a purple dye. He also undertook to demonstrate that the *Dudaim* were raspberries. The two dissertations which contain these opinions appeared in 1733, in 4to, but the author had previously given to the world three others, the inaugural essays of some of his pupils, on *Hedera*, in 1707, 4to; on *Mandragora*, in 1702; and on the *Rubus arcticus* of Linnæus, in 1716, both in 8vo, with good cuts. His most elaborate and eccentric performance of all, perhaps, is a dissertation on the bird *Selav*, which our translation of the Bible renders a quail. Some have thought it a locust, but Rudbeck will have it a flying-fish. He intended to publish a great philological work entitled "Lexicon Harmonicum," when death arrested his career, March 23, 1740. In his latter days, finding himself unable to leave home and lecture as usual, he fixed his choice, as an assistant, on Linnæus, then in his twenty-third year, who first supplied Rudbeck's place in 1730, with much approbation.[1]

RUDBORNE, or RODBURNE (THOMAS), bishop of St. David's in the fifteenth century, was, according to Fuller, a native of Hertfordshire, and took his name from Rudborne, a village near St. Alban's; but Wood says he was born at Rodburne in Wiltshire. He studied at Merton college, Oxford, and became one of the greatest mathematicians of his day, and an able architect. He built the gateway and fine tower of Merton college, and probably the chapel, for that seems improperly given to bishop Rede. He was so much esteemed, that Henry V. who became acquainted with him when a student at Queen's college, afterwards appointed him his chaplain, on his going to France previous to the battle of Agincourt. He received some ecclesiastical preferments, as the prebend of Horton in the church of Salisbury, the living of East Deping in Lincolnshire, and the archdeaconry of Sudbury. He served the office of proctor in the university, and was elected chancellor, but Wood thinks that if he accepted this office, he did not retain it long. In 1426 he was admitted warden of Merton college, which he appears to have resigned the following year. In 1433 he was promoted to the see of St. David's, from which the king, Henry VI. would have translated him to Ely; but Wood says, "could not effect it."

[1] Rees's Cyclopædia.—Haller Bibl. Bot.—Stoever's Linnæus, p. 24.

He died about 1442. The tower and chapel of Merton will long remain monuments of his skill and taste. He was also a benefactor to the first public library in Oxford. Like the majority in his day, he was an opponent of the first attempts at reformation in religion, and in 1411 was one of the commissioners for suppressing Wickliff's doctrines and writings. He wrote, according to Bale, a "Chronicle," and some epistles "ad Thomam Waldenem et alios." He must be distinguished from the THOMAS Rudborne, whose "Historia Major Wintoniensis" is printed by Wharton in vol. I. of his "Anglia Sacra," who was, however, a monk of Winchester about the middle of the same century, but survived bishop Rudborne.[1]

RUDDIMAN (THOMAS), a very eminent grammarian and critic, was born in October 1674, at Raggel, in the parish of Boyndie and county of Banff, Scotland. His father, James Ruddiman, was a farmer, and so strongly attached to the house of Stuart, as to shed tears on the death of Charles II. His son was educated in Latin grammar at the parish-school of Boyndie, and quickly surpassed his class-fellows in vigour of application. At the age of sixteen he was desirous of going to the university, and when his father opposed this inclination, because he thought him too young, he set out, without his knowledge, to King's college, Aberdeen, and obtained by his skill in Latin, the first exhibition, or bursary, as it is there called, of that year. After studying at this college for four years, he obtained the degree of master of arts. Though he was only twenty years of age when he left Aberdeen, it appears from a book entitled, "Rhetoricorum Libri tres," composed before this period, but never published, that he had then read the Roman classics with uncommon attention and advantage.

He was soon after engaged as a tutor in a gentleman's family, which situation he quitted in about a year for that of schoolmaster in the parish of Lawrence-Kirk. After passing three years and a half in this employment, he had a favourable opportunity of removing to advantage, owing to an accidental introduction to the celebrated Dr. Pitcairne. This gentleman happening to pass through Lawrence-Kirk, was detained by a violent storm, and wanting

[1] Bale, Pits, and Tanner.—Godwin de Præsulibus.—Wood's History of Colleges and Halls.

amusement, inquired of his hostess whether she could procure him any agreeable companion at dinner. She replied, that the parish schoolmaster, though young, was said to be learned, and, though modest, she was sure could talk. Pitcairne was delighted with the conversation and learning of his new companion, and invited him to Edinburgh, with a promise of his patronage. Ruddiman accordingly quitted Lawrence-Kirk, and soon after his arrival at Edinburgh was appointed assistant-keeper of the advocates' library. The emoluments of this place were trifling, but it made him known and made him learned; and after the regular hours of attendance at the library (from 10 to 3) he occupied his leisure hours as a private tutor in the Latin language to various young gentlemen. As his merits became better known, his assistance was anxiously solicited by those who were engaged in literary publications. His first employment of this kind was as editor to sir Robert Sibbald's "Introductio ad historiam rerum a Romanis gestarum in ea Borealis Britanniæ parte quæ ultra murum Picticum est," and he likewise contributed his aid to Sir Robert Spottiswood's "Practiques of the Laws of Scotland." So little was literary labour rewarded at that time, that for the former of these works he received only *3l.* and for the latter *5l.* Such poor encouragement obliged him, in 1707, to commence auctioneer. The same year he published an edition of "Volusenι de Animi Tranquillitate Dialogus," to which he prefixed a life of Volusenus, or Wilson, a learned countryman, who had been patronized by cardinal Wolsey. In 1709, he published "Johnstoni Cantici Solomonis, Paraphrasis Poetica," and "Johnstoni Cantica," with notes, which he dedicated to his friend and patron Dr. Pitcairne. The edition consisted of two hundred copies, which he sold at one shilling each. The expence of printing amounted to *5l.* 10*s.* He was next employed by Freebairne, the bookseller, on a new edition of Gawin Douglas's "Virgil's Æneid," which he corrected throughout, added the glossary, and probably the forty-two general rules for understanding the language, for all which he received the sum of *18l.* 6*s.* 8*d.*

His reputation having now reached distant parts, he was invited by the magistrates of Dundee to be rector of the grammar-school there, but his salary as librarian having been increased to 30*l.* 6*s.* 8*d.* he was induced to decline the offer. In 1711 he assisted bishop Sage in publishing the folio edition of "Drummond of Hawthornden's Works;"

and Dr. Abercrombie, in preparing for the press his "Martial Atchievements." In 1713 he lost his friend Dr. Pitcairne, for whom he composed an epitaph, and conducted the sale of his library, which was disposed of to the Czar Peter the Great. In 1714, he published his "Rudiments of the Latin tongue," which soon superseded all other books of the kind, and is still taught in all the grammar-schools in Scotland. He lived to see fifteen editions of it sold.

His next publication was the Works of Buchanan, in two volumes 1715, fol. His account of his life, and opinion of that history, so different from that (till then) entertained by his countrymen, drew on him many enemies. A *counter* edition of Buchanan's works was set about by a society who formed themselves for that purpose, and, after promising their aid to Burman as their editor, disappointed him, and left him to publish it in 1725, with Ruddiman's preface and notes, and a few of his own. Ruddiman's edition opens with a preface pretendedly of Freebairn, which had plainly been written by Ruddiman. He gave also an elaborate statement of the various editions of Buchanan's separate works, exposed the chronological errors and spirit of the History, and laid open the sources whence he drew the documents which enabled him to rectify both. He acknowledged, with the warmest thankfulness, the obligations he owed to several men of learning for their able assistance in this difficult task. Sir David Dalrymple, the lord-advocate of Scotland, contributed his intelligent help with the kindness of a friend. Fletcher of Saltoun, the "Cato of the age," promoted the design with the usual ardour of his spirit; and Pitcairne gave his continual aid while he lived. He mentions also John Drummond, M. D. Laurence Dundas, professor of languages in the college at Edinburgh, John Macdonald, James Anderson, a whig, and John Gillan, a Jacobite, as two antiquaries who were forward to assist his labours. This preface naturally led on to the life of Buchanan, said to have been written by himself two years before his death; of which assertion Ruddiman expressed his doubts in a note, without perceiving, what appears to have been the fact, that sir Peter Young was the real author of it.

After having been so long accustomed to superintend the press, Ruddiman was led to form the plan of erecting a printing-office himself. Accordingly, in 1715, he com-

menced printer, in partnership with his brother Walter, who had been regularly bred to the business; and some years after he was appointed printer to the university along with James Davidson, a bookseller. In 1718, he became one of the founders of the first literary society in Scotland. In 1725, he published the first part of his "Grammaticæ Latinæ Institutiones," which treats of etymology; and the second part, which explains the nature and principles of syntax, appeared in 1732. He also wrote a third part on prosody, which is said to be more copious and correct than any other publication on the subject, but, for want of encouragement, he published only an abridgment of it. He next engaged in the management of a newspaper, "The Caledonian Mercury," from which he derived more profit than fame, it being a mere dry record of occurrences. This paper continued in his family until 1772, when it was sold to Mr. Robertson, and still exists.

After the death of the principal keeper of the advocates' library, Mr. Ruddiman was appointed his successor, but without any increase of salary. He was, however, now acquiring by his other employments a competence according to his moderate desires, and independent spirit. In 1739, he published what is known by the name of Anderson's "Diplomata Scotiæ," from having been begun by Anderson, but was finished by Ruddiman, who wrote the admirable preface, which displays a greater extent of knowledge than any of his other productions. During the rebellion in 1745, although Ruddiman was firmly attached to the house of Stuart, he took no active part, but employed himself in writing critical observations on Burman's commentary on Lucan.

During the last fourteen years of his life, he was almost incessantly engaged in controversy, first, with auditor Benson, on the comparative merit of Buchanan and Johnston as poets. His next antagonist was Logan, one of the ministers of Edinburgh. Of Benson we have already taken some notice. The subject of Ruddiman's controversy with Logan was, whether the crown of Scotland was strictly hereditary, and whether the birth of Robert III. was legitimate? Ruddiman maintained the affirmative in both points. He was soon after called upon to repel the attacks of Mr. Love, a schoolmaster at Dalkeith, who wrote in defence of Buchanan's character.

About this time he gave his assistance to Mr. Ames, in

his typographical researches. In October 1751, at the age of 77, he was obliged to ask the aid of physicians for preserving his eye-sight, which, however, they did not effect. Yet this misfortune, that to a scholar cannot easily be supplied, did not prevent him from doing kind acts to his relations, and continuing his correspondence with his friends, nor from pursuing his studies, and producing his edition of Livy, in four volumes 12mo, which Harwood declares to be one of the most accurate that ever was published. Glasgow had to boast of the spotless perfection of her Horace, in 1744; Edinburgh had reason, said that critic, to triumph in the immaculate purity of Ruddiman's Livy, in 1751. Ruddiman resigned his place of keeper to the advocates' library in a very handsome English letter; and the celebrated David Hume was appointed to succeed him. Mr. Ruddiman soon gave a fine specimen of his knowledge of the Latin language, in a letter on the subject to Mr. John Garden, of Brechin, 1712, still in MS.; but, with his usual judgment, he concluded his elaborate dissertation by remarking, that, if the Latin tongue be written with Roman accuracy, Roman pronunciation may be left, without much inconvenience, to find its own fashion in the learned world. He had scarcely closed this friendly correspondence when he was called from his favourite studies into an acrimonious contest, by James Man, master of the poor-hospital in Aberdeen, concerning his edition of Buchanan's Works, which had been published 38 years before. Of this we have already taken notice in our account of Mr. Man. Mr. Ruddiman died at Edinburgh, Jan. 19, 1757, when he had advanced into the eighty-third year of his age, and was buried in the cemetery of the Grey Friers. His brother and partner, Walter, died in 1770, aged 83.

Of Ruddiman's talents and learning his works afford the most satisfactory proofs. His memory was tenacious and exact, and he was so great a master of the Latin language, that perhaps he has not been equalled since the days of Buchanan. His personal character was recommended by many virtues, and upon the whole he may justly be considered as an honour to his native country, and a benefactor to classical literature. Many very interesting memorials of him, and of the state of learning and opinions in his time, may be found in the work to which we are chiefly indebted for the materials of this account.[1]

1 "The Life of Thomas Ruddiman," by George Chalmers, Esq. F. R. S. &c. 1794, 8vo.—Encycl. Britannica.

RUE (CHARLES DE LA), a French orator and poet, was born at Paris in 1643, and educated in the Jesuits' college, where he afterwards became professor of humanity and rhetoric. In 1667, when only twenty-four, he wrote a Latin poem, upon the conquests of Lewis XIV. which was thought so excellent, that Peter Corneille translated it into French, and presented it to the king; apologizing, at the same time, for not being able to convey to his majesty the beauties of the original. No introduction could be more favourable, and the king shewed him singular respect ever after. He was one of those who had the care of the Delphine editions of the classics; and Virgil was allotted to him, which he published with good notes, and a correct life of the author, in 1675, 4to. He published also panegyrics, funeral orations, and sermons, which shew him to have been a very great orator: but his master-piece is a funeral oration for the prince of Luxembourg. There are also tragedies of his writing in Latin and French, which had the approbation of Corneille, and therefore cannot be without merit; but he would not suffer them to be performed. A collection of his Latin poems was published at Paris, in 1680, in 12mo, and at Antwerp in 1693. He died at Paris May 27, 1725, in his eighty-second year.[1]

RUE (CHARLES DE LA), was a Benedictine monk, born in 1685, who became so learned in the Greek and Hebrew languages, and in divinity, that Montfaucon took him into his friendship, and made him an associate with him in his studies. Montfaucon had published, in 1713, the remains of "Origen's Hexapla;" and was very desirous, that a correct and complete edition should be given of the whole works of this illustrious father. His own engagements not permitting him, he prevailed with de la Rue, whose abilities and learning he knew to be sufficient for the work, to undertake it: and accordingly two volumes were published by him, in 1733, folio, with proper prefaces and useful notes. A third volume was ready for the press, when de la Rue died in 1739; and though it was published afterwards by his nephew, yet the edition of Origen not being quite completed, some remaining pieces, together with the "Origeniana" of Huetius, were published in 1759, as a fourth volume, and the whole reprinted in 1780 by Oberthur, at Wiselburg, in 15 vols. 8vo.[2]

[1] Moreri.—Dict. Hist. [2] Ibid.

RUFFI (ANTHONY DE), the historian of Marseilles, was born there in 1607, and bred to the law. Being appointed counsellor to the seneschalcy of his native place, he practised in that court for some years, and with a scrupulous integrity rather uncommon; for we are told that on one occasion when, by his own neglect, a client had lost his cause, he sent him a sum of money equivalent to that loss. He was a man of learning, and a good antiquary, and employed much of his time in collecting materials for his "History of Marseilles," which he published in 1642. In 1654 he was made a counsellor of state, and next year published a life of Gaspard de Simiane, known by the name of the chevalier de la Coste, and about the same time a history of the counts of Provence from 934 to 1480. He died April 3, 1689, aged eighty-two. His son LOUIS ANTHONY, who followed similar pursuits, added to his father's History of Marseilles a second volume, in an edition published in 1696, and illustrated with plates of seals, coins, &c. He was author, likewise, of "Dissertations Historiques et Critiques sur l'Origine des Comtes des Provence, de Venaissin, de Forcalquier, et des Vicomtes de Marseille;" and in 1716 he published "Une Dissertation Historique, Chronologique, et Critique sur les Evêques de Marseille." Both these were intended as preludes to more elaborate works on the subject, which he was prevented from completing by his death, March 26, 1724, in the sixty-sixth year of his age.[1]

RUFFINUS, or RUFINUS, a very celebrated priest of Aquileia, called by some TORANIUS, was born about the middle of the fourth century, at Concordia, a small city in Italy. He retired to a monastery in Aquileia, and devoted himself wholly to reading and meditating on the sacred scriptures and the writings of the holy fathers. St. Jerome passing that way became much attached to him, and vowed an indissoluble friendship. When St. Jerome retired into the east some years after, Ruffinus, inconsolable for their separation, resolved to quit Aquileia in search of his friend. He accordingly embarked for Egypt, visited the hermits who inhabited the deserts, and having been told much of the charity of St. Melania *the elder*, had the satisfaction of seeing her at Alexandria, where he went to hear the celebrated Didymus. The piety which Melania observed in

[1] Moreri.—Niceron, vol. I.

Ruffinus induced her to make him her confident, which he continued to be while they remained in the East, which was about thirty years. But the Arians, who ruled in the reign of Valens, raised a cruel persecution against Ruffinus, cast him into a dungeon, and loaded him with chains, where he suffered the torments of hunger and thirst, and they afterwards banished him to the most desolate part of Palestine. Melania ransomed him, with several other exiles, and returned to Palestine with him. It was at this period, that St. Jerome, supposing Ruffinus would go directly to Jerusalem, wrote to a friend in that city to congratulate him on the occasion, in the following terms: "You will see the marks of holiness shine in the person of Ruffinus, whereas I am but his dust. It is enough for my weak eyes, to support the lustre of his virtues. He has lately been further purified in the crucible of persecution, and is now whiter than snow, while I am defiled with all manner of sins." Ruffinus built a monastery on mount Olivet, converted numbers of sinners, re-united to the church above 400 solitaries, who had engaged in the schism of Antioch, and persuaded several Macedonians and Arians to renounce their errors. He, at the same time, translated such Greek books as appeared to him the most interesting; but his translations of Origen's works, particularly "the Book of principles," occasioned that rupture between him and St. Jerome, which made so much noise in the church, and so deeply afflicted St. Augustine, and all the great men of their time. Ruffinus was cited to Rome by pope Anastatius, who is said to have condemned his translation of "the Book of principles." Being accused of heresy, he published some very orthodox apologies, which discover great ingenuity. His chief plea was, "That he meant to be merely a translator, without undertaking to support or defend any thing reprehensible in Origen's works." He went afterwards into Sicily, and died there about the year 410. He translated from Greek into Latin, "Josephus;" "The Ecclesiastical History," by Eusebius, to which he added, two books; several of Origen's writings, with his "Apology" by St. Pamphilius; ten of St. Gregory of Nazianzen's Discourses, and eight of St. Basil's, in all which he has been accused of taking great liberties, and in some of them acknowledges it. He has also left a Tract in defence of Origen; two "Apologies" against St. Jerome; "Commentaries" on Jacob's Benedictions, on Ho-

sea, Joel, and Amos; several "Lives of the Fathers of the desert," and "An Exposition of the Creed," which has always been valued. His works were printed at Paris, 1580, fol.; but the "Commentary on the Psalms," which bears his name, was not written by him. The abbé Gervase has published a "Life of Ruffinus," 2 vols. 12mo.[1]

RUFFHEAD (OWEN), a law and miscellaneous writer, was born about 1723 in Piccadilly, where his father was his majesty's baker, and having bought a lottery ticket for Owen, when in his infancy, which was drawn a prize of 500*l.* he determined to expend it upon his education for the profession of the law. He was accordingly entered of the Middle Temple, and by studying here, as well as at school, with great diligence, became a good general scholar, and an acute barrister, although he never arrived at great eminence in his profession. He endeavoured, however, to form some political connexions; and when, in 1757, Murphy wrote a periodical paper, in favour of Mr. Henry Fox, afterwards lord Holland, called "The Test," Ruffhead set up another, in opposition, called "The Con-Test." Dr. Johnson, who then conducted the "Literary Magazine," after giving a few of both these papers, adds, "Of these papers of the Test and Con-test, we have given a very copious specimen, and hope that we shall give no more. The debate seems merely personal, no one topic of general import having been yet attempted. Of the motives of the author of the Test, whoever he be, I believe, every man who speaks honestly, speaks with abhorrence. Of the Con-test, which, being defensive, is less blameable, I have yet heard no great commendation. The language is that of a man struggling after elegance, and catching finery in its stead; the author of the Con-test is more knowing: of wit neither can boast; in the Test it is frequently attempted, but always by mean and despicable imitations, without the least glimmer of intrinsic light, without a single effort of original thought." Ruffhead wrote other pamphlets on temporary political subjects, the last of which was a defence of the conduct of administration in the affair of Wilkes, entitled "The case of the late Election for the county of Middlesex considered," in answer to sir William Meredith's pamphlet on the same subject. Of his law writings, the first was a continuation of

[1] Cave, vol. I.—Dupin.—Moreri.—Saxii Onomast.

Cay's "Statutes" to the 13 George III. 9 vols. fol.; and the second an edition of the Statutes, which goes under his own name, which he did not live to publish, as it appeared in 1771, but which has been since regularly continued, making 18 vols. 4to. For this, or his political services, he was about to have been promoted to the place of one of the secretaries of the Treasury, when he died Oct. 25, 1769, in his forty-sixth year.

Some time before his death, bishop Warburton, who probably thought the task might involve himself in inquiries not very suitable to the dignity of his order, employed Ruffhead to write the "Life of Pope," but himself revised the sheets, and occasionally contributed a paragraph, although neither was sufficiently attentive to accuracy of dates, which, in Pope's history, are matters of no small importance, nor was the work in general creditable to the subject, for Ruffhead had no taste for poetry or criticism. The public, however, knowing to whom he must be indebted for most of his materials, read the book with some avidity, and it was twice reprinted, but has since been superseded by more able pens. The university of Edinburgh conferred the degree of LL. D. on Ruffhead, in 1766, which, we believe, he never assumed, although in Northouck's dictionary he is called Dr. Ruffhead. Among his other literary engagements, Sir John Hawkins informs us that he was employed as reviewer of books in the Gentleman's Magazine, until employed on Cay's Statutes: and some time before his death the proprietors of Chambers's Cyclopædia engaged him to superintend a new edition of that work: he was paid a considerable sum on account, but, having done nothing, the booksellers recovered the money of his heirs. He left one son, Thomas Ruffhead, who died curate of Prittlewell, in Essex, in 1798.[1]

RUFUS, the Ephesian, a physician and anatomist in the reign of the emperor Trajan, obtained great reputation by his extensive knowledge and experience. Galen esteemed him one of the most able of the physicians who had preceded him. Rufus appears to have cultivated anatomy, by dissecting brutes, with great zeal and success. He traced the origin of the nerves in the brain, and considered some of them as contributing to motion, and others to sensation. He even observed the capsule of the crystalline lens

[1] Northouck's Dictionary.—Gent. Mag. vol. LXIX.

in the eye. He considered the heart as the seat of life, and of the animal heat, and as the origin of the pulse, which he ascribed to the *spirit* of its left ventricle and of the arteries; and he remarked the difference in the capacity and thickness of the two ventricles. He deemed the spleen to be a very useless viscus, and his successors have never discovered its use. He examined very fully the organs of generation, and the kidnies and bladder; he has left, indeed, a very good treatise on the diseases of the urinary organs, and the methods of cure. He also wrote a work on purgative medicines, mentioning their different qualities, the countries from which they were obtained; and a little treatise on the names given by the Greeks to the different parts of the body. Galen affirms also that Rufus was the author of an essay on the *materia medica*, written in verse; and Suidas mentions a treatise of his on the *atra bilis*, with some other essays; but these are lost. What remains of his works are to be found in the "Artis medicæ principes" of Stephens, and printed separately at London, Gr. and Lat. 4to, by W. Clinch, 1726.[1]

RUGGLE (GEORGE), the author of a celebrated dramatic satire, was born at Lavenham in Suffolk, where his father was a clothier, probably in November 1575. He was educated at the free grammar school of Lavenham, and made such progress, that great hopes were entertained of the advantages he might derive from an university education, which his father was encouraged to give him. He was accordingly admitted of St. John's college, Cambridge, June 26, 1589, but foreseeing no chance of a maintenance there, removed to Trinity college, and obtained a scholarship in 1593, about which time he probably took the degree of B. A. as he did that of M. A. in 1597, and entered into holy orders. From Trinity he removed to Clare-hall, and was elected a fellow of that society, to which afterwards he was a benefactor.

Having a taste for polite literature, he studied to acquire a familiar knowledge of the French and Italian languages; but particularly of the Greek and Latin poets, historians, and orators. Among the Italian writers, the productions of John Baptist Porta, were his favourites. This author's comedies, in our account of him, are erroneously said not to be *extant*, instead of *esteemed*. An edition of them was published in 1726, 4to, but there were old editions of them

[1] Eloy, Dict. Hist. de Medicine.—Rees's Cyclopædia.

all in Ruggle's time, and he evidently caught their spirit. His "Ignoramus" owes much to Porta's "Trappolaria." In the mean time, Ruggle's reputation for learning became an inducement with many parents and guardians to place their sons at Clare-hall, under his tuition. In 1604, he was appointed one of the two taxers in the university. This seems the only distinction he obtained, except that in the following year, when king James visited Oxford, he was admitted M. A. It is said to have been in consequence of a litigious dispute carried on, in 1611, between the university, and the mayor and corporation of Cambridge, that he conceived an unfavourable opinion of the gentlemen of the law, and thought some of their practices a fair subject for ridicule. With this view he completed his comedy called "Ignoramus," which was acted at the university before James I. both in March and May 1614, and is said to have highly delighted his majesty; the pleasure, indeed, which it gave him is rather oddly expressed. "Spectando et ridendo rex tantum non cacatus!" The lawyers are said to have felt the force of the ridicule, and to have expressed the warmest resentment against the poet and his performance. A very correct edition of this comedy, with a life of the author, was published in 1787, by Mr. John Sidney Hawkins, 8vo. Two other plays are ascribed to Ruggle, "Club Law," and "Revera, or Verity," but neither have been printed. Mr. Ruggle resigned his fellowship in 1620, probably on succeeding to an estate, and died between Sept. 6, 1621, and Nov. 3, 1622, the former being the date of his will, the latter the day when it was proved. Mr. Hawkins's opinion of the famed "Ignoramus" is, we are afraid higher than modern taste and humour can allow.[1]

RUHNKEN. See RHUNKEN.

RUINART (THIERRY), a French theologian, was born at Rheims, June 10, 1657, and became a Benedictine monk in 1674. He studied the scriptures, the fathers, and ecclesiastical writers, in so masterly a way, that Mabillon chose him for a companion in his literary labours. He shewed himself not unworthy of the good opinion Mabillon had conceived of him, when he published, in 1689, "Acta Primorum Martyrum," &c. 4to, meaning the martyrs of the first four centuries. In a preface to this work, he endeavours to refute a notion, which our Dodwell had advanced in a piece "De paucitate Martyrum," inserted among his

[1] Edition by Mr. Hawkins.

"Dissertationes Cyprianicæ." A new edition of this work, with alterations and additions, was printed in 1713, folio. Ruinart published other learned works, as "Hist. persecutionis Vandalicæ," "Iter Literarium in Alsatiam et Lotharingiam," &c.; and assisted Mabillon, whom he survived, and whose life he wrote, in the publication of the acts of the saints, and annals of their order. He gave also an excellent edition of the works of "Gregory of Tours," at Paris, 1699, in folio. When Mabillon died, in 1707, he was appointed to continue the work in which he had jointly laboured with him; upon which he travelled to Champagne, in quest of new memoirs, but on his return to Paris died Sept. 24, 1707.[1]

RUMFORD. See THOMSON.

RUMPH (GEORGE EVERARD), a doctor of physic in the university of Hanau, and a member of the academy of naturalists, was born at Hanau in 1637. He went to Amboyna, and became consul and senior merchant there, which did not prevent his employing his leisure moments in collecting the plants of that country; being so fond of botany as to acquire great skill in it without any instruction. Although he lost his sight at the age of forty-three, he could discover the nature and shape of a plant by his taste and feeling. He comprised all the plants which he had collected in the country where he settled, in twelve books, and dedicated them to the governor and council of the India company in 1690. They were not, however, printed then; but John Burman published them from 1740 to 1750, 7 vols. fol. which have commonly the date of 1751, under the title of "Herbarium Amboinense," 1755. Burman has added an Auctuarium, with the table usually bound at the end of tom. VI. This work has some of the faults, or rather misfortunes, of a posthumous publication; and the reader must always keep in mind that the figures, far inferior to those of the "Hortus Malabaricus," are generally not more than half the size of nature. The original drawings still in existence are said to be very fine. Rumph also left, "Imagines piscium testaceorum," Leyden, 1711, fol. reprinted 1739; the former is much valued for the plates. He wrote, besides, "The political History of Amboyna," which has never been printed, but a copy is deposited in

[1] Niceron, vol. II.—Moreri.—Du Pin.

the India company's chest at Amsterdam, and another at Amboyna.[1]

RUNCIMAN (ALEXANDER), a Scotch painter, was born at Edinburgh in 1736, where his father, who was an architect, probably taught him some of the principles of his art. Mr. Fuseli says he served an apprenticeship to a coach-painter, and "acquired a practice of brush, a facility of penciling, and much mechanic knowledge of colour, before he had attained any correct notions of design." The Scotch account, on the other hand, says he was placed as an apprentice to John and Robert Norries, the former of whom was a celebrated landscape painter (no-where upon record, however,) and under his instructions Runciman made rapid improvement in the art. From 1755 he painted landscapes on his own account, and in 1760 attempted historical works. About 1766 he accompanied or soon followed his younger brother John, who had excited much livelier expectations of his abilities as an artist, to Rome; where John, who was of a delicate and consumptive habit, soon fell a victim to the climate, and his obstinate exertions in art. Alexander continued his studies under the patronage and with the support of sir James Clerk, a Scottish baronet, and gave a specimen of his abilities before his departure, in a picture of considerable size, representing Ulysses surprising Nausica at play with her maids: it exhibited, with the defects and manner of Giulio Romano in style, design, and expression, a tone, a juice, and breadth of colour, resembling Tintoretto. At his return to Scotland in 1771, Runciman was employed by his patron to decorate the hall at Pennecuik, with a series of subjects from Ossian; in the course of some years he was made master of a public institution for promoting design, and died Oct. 21, 1785. Jacob More, the landscape-painter, who died at Rome, was his pupil; and John Brown, celebrated for design, his friend. One of his capital pictures is the Ascension, an altar-piece in the episcopal chapel, Edinburgh; another a Lear, which, with his Andromeda and "Agrippina landing with the ashes of Germanicus," are highly praised by his countrymen. Edwards mentions having seen two etchings by this artist, the one "Sigismunda weeping over the heart of Tancred;" the other a

[1] Eloy, Dict. Hist.—Rees's Cyclopædia.

view of Edinburgh, which is executed with great spirit and taste.[1]

RUNDLE (THOMAS), LL. D. an English divine, and bishop of Derry in Ireland, was born in the parish of Milton-Abbot, near Tavistock, in Devonshire, about 1686, of what family is not known. He was educated at the free-school of Exeter, under the care of Mr. John Reynolds, uncle to the celebrated painter sir Joshua Reynolds. In 1702 he was removed to Exeter college, Oxford, and about this time his friend and fellow collegian, Joseph Taylor, esq. (father of Thomas Taylor, of Denbury, esq.) introduced him to Mr. Edward Talbot, of Oriel college, the second son of Dr. William Talbot, at that time bishop of Oxford. This event was of great importance in his future life, as it secured him the friendship and patronage of the Talbot family, to whom he owed all his promotion. He commenced bachelor of civil laws in July 1710, and two years afterwards became acquainted with the celebrated Whiston, and was inclined to adopt his notions as to reviving what he called primitive Christianity. Mr. Whiston, who has given us many particulars respecting bishop Rundle in his "Memoirs of his own Life," says that Mr. Rundle, before he entered into holy orders, became so disgusted at the corrupt state of the church, and at the tyranny of the ecclesiastical laws, that he sometimes declared against obeying them, even where they were in themselves not unlawful, which, adds Whiston, "was farther than I could go with him." The truth seems to have been, as stated by bishop Rundle's late biographer, that the singular character of Whiston, his profound erudition, and disinterested attachment to the doctrines of Arius, supported by an ostensible love of truth, were likely to attract the notice of young men who, in the ardour of free inquiry, did not immediately perceive the pernicious tendency of their new opinions.

Soon after Mr. Rundle's acquaintance with bishop Talbot became an intimacy, he was ordained by him in 1718, and published a discourse on Acts x. 34, 35. In 1720 he was promoted by that prelate, on his removal to Salisbury, to the archdeaconry of Wilts; and upon the demise of Mr. Edward Talbot, in the same year, was constituted treasurer of the church of Sarum. These were the first boun-

[1] Stark's Biog. Scot.—Pilkington by Fuseli.

ties of his munificent patron, who retained him from this time as his domestic chaplain, and particularly delighted in his elegant manners and brilliant conversation. When bishop Talbot was translated to Durham, he continued Mr. Rundle of his household, and on Jan. 23, 1721, collated him to the first stall in that cathedral; but on Nov. 12, in the following year, he was removed to the twelfth prebend. He had likewise the valuable mastership of Sherborne hospital, an appointment incompatible with the cure of souls, but which, it will appear from the foregoing list of preferments, he had never undertaken. If any period of his life afforded him more than ordinary satisfaction, it was this. He was esteemed, in a degree far beyond what is usually to be attained in friendships between persons of unequal rank, by the great and good family who patronised him. He had opportunities of gratifying his literary propensities, by frequent conversations with the first in almost every branch of science, and by the most select epistolary correspondences. He became particularly known at this time to the republic of letters by the liberal support he gave to Thomson, upon his publishing his "Winter," whose acquaintance he instantly sought; and whom, having recommended to lord chancellor Talbot as a proper person to superintend his son's education during the grand tour, Thomson found himself on his return rewarded by a lucrative appointment. On July 5, 1723, he had proceeded LL. D. as necessary to the dignities he enjoyed, and was associated with Dr. Secker, afterwards archbishop of Canterbury, as resident chaplain at the palace at Durham.

When bishop Talbot died, in 1730, his son, the lord chancellor, particularly distinguished Dr. Rundle as his friend, and entertained him on the same terms as his father had done. The first effort, however, which his lordship made for his advancement was attended with very extraordinary consequences, and formed the basis of a controversy of considerable warmth, although not of long duration. In Dec. 1733, the see of Gloucester becoming vacant by the death of Dr. Sydall, the lord chancellor solicited that preferment for his friend Dr. Rundle, but was refused. Dr. Edmund Gibson, bishop of London, had at this time the greatest weight in ecclesiastical appointments, and had long entertained doubts of the soundness of Dr. Rundle's principles. This could not have arisen from his former intimacy with Whiston, and his forbearance of Chubb,

the professed foes of modern episcopacy, but is said to have proceeded from information given him by Mr. Venn, minister of St. Antholin's, who reported an improper conversation held by Dr. Rundle in his presence, which Dr. Rundle afterwards declared he never had held, and that the obnoxious words must have been used by some other person in company. Dr. Gibson, however, peremptorily declared against the admission of a suspected deist to the sacred bench, and lord Talbot, we are told, after ably asserting the injustice of the charge, and detecting the sinister means that were made use of to support it, withdrew his petition with disdain.

All this could not be known without exciting considerable interest in the public mind. In a few weeks a pamphlet appeared, entitled "Reasons alledged against Dr. Rundle's promotion to the see of Gloucester," &c. This was written by Dr. Sykes, and followed by several other pamphlets, of which Dr. Disney, in his "Life of Sykes," has given a list of ten. Even Whiston vindicated his old friend in a very candid manner. Perhaps his best vindication is in a letter to Mr. Duncombe, originally published in "Hughes's Correspondence," which Dr. Rundle wrote in the confidence of friendship, and in which he appears to use no disguise. As to Dr. Sykes's pamphlets, they evidently are written more with a view to raise a clamour against Dr. Gibson, than to serve the interest of Dr. Rundle. Dr. Gibson, in his causes for rejecting Dr. Rundle, might have been misinformed, and we trust he was so; but they who accuse him of excessive bigotry, would do well to recollect, that he was the promoter of Dr. Hoadly to the bishopric of Winchester.

The issue of this matter, however, was, that the bishop of London proposed Dr. Benson, the friend of Dr. Rundle, for the vacant see of Gloucester, and Dr. Rundle was soon after promoted to the lucrative bishopric of Derry in Ireland, to which he was consecrated February 1734-5. The aspersions thrown on his character in England had by this time reached Ireland, and created great discontent at the appointment; but a residence of a few years, and repeated acts of public munificence and private generosity, gradually endeared him to the people of Ireland. He died at his palace in Dublin April 14, 1743, scarcely sixty years of age. Having survived the nearer connections of his own family, he left his property, amounting to 20,000*l.*

principally to the hon. John Talbot, second son to the chancellor. His person is said to have been slender, and not inelegantly formed. As to his character as a man, he appears to have been distinguished by many virtues, and by some weaknesses. His biographer says, he was precipitate in forming friendships, and as ready to relinquish them; a character by no means amiable; but for which, perhaps, some excuse might be formed, if we were made acquainted with the nature of his friendships. Unsuspicious men often contract friendships which, upon a closer inspection, they find unworthy and untenable; and this may happen before years have accumulated experience, if not without blame, at least with some excuse; and perhaps Dr. Rundle did not always suffer himself to be deceived. His character as a divine, we see, once laboured under suspicion, and if we except his own declaration, it was principally vindicated by those who were not very friendly to the church.' The attestations of Pope and Swift can add little to his reputation. There was nothing, however, in his public conduct subsequent to the clamour raised against him, which could be censured; and the last letter he appears to have written, a little before his death, to archdeacon S. breathes the language of genuine piety.

Of his works, we have nothing, except four occasional sermons, one of which we have mentioned; a second was preached in England, and the other two in Ireland, in 1734, 1735, and 1736. In 1790, appeared "Letters of the late Thomas Rundle, LL. D," &c. to Mrs. Barbara Sandys, of Miserden, in Gloucestershire, with introductory Memoirs, by James Dallaway, M. A. of Trinity-college, Oxford," 2 vols. 12mo. To these memoirs we are indebted for the facts in this sketch. The letters are entertaining, and display much kindness of disposition; but are not otherwise of superior merit.[1]

RUPERT (PRINCE), third son of the king of Bohemia, by the princess Elizabeth, eldest daughter of James I. of England, was born 1619, and educated, like most German princes, for the army; and those who have been least inclined to favour him, admit that he was well adapted, both by natural abilities and acquired endowments, to form a great commander. On the commencement of the rebellion, which happened when he was scarcely of age, he

[1] Memoirs as above.

offered his services to Charles I. and throughout the whole war behaved with great intrepidity. But his courage was of that kind which is better calculated for attack than defence, and is less adapted to the land service than that of the sea, where precipitate valour, Granger observes, is in its element. He seldom engaged but he gained the advantage, which he generally lost by pushing it too far. He was better qualified to storm a citadel, or even mount a breach, than patiently to sustain a siege, and would have been an excellent assistant to a general of a cooler head. In consideration of his services, for which we refer to the general histories of the times, and on account of his affinity to him, king Charles made him a knight of the garter, and a free denizen, and advanced him to the dignity of a peer of England, by the title of earl of Holdernesse and duke of Cumberland.

When the civil war was over, he went abroad with a pass from the parliament; but when the fleet revolted to the prince of Wales, he readily went on board, and distinguished himself by the vigour of his counsels. His advice, however, was not followed, but on the return of the fleet to Holland, as the command of it was left to him, he sailed to Ireland, where he endeavoured to support the declining royal cause. He was quickly pursued by the superior fleet of the parliament, under Popham and Blake, who, in the winter of 1649, blocked him up in the haven of Kinsale, whence he escaped, by making a bold effort, and pushing through their fleet.

After the Restoration, he was invited to return to England, and had several offices conferred upon him. In April 1662, he was sworn a member of the privy-council; and in December following, was admitted a fellow of the Royal Society. In 1666, the king appointed him, in conjunction with the duke of Albemarle, to command the fleet, and he now exhibited all the qualities that are necessary to constitute a great admiral. By his return to the fleet on June 3d, he wrested from the Dutch the only victory they had the appearance of gaining; and on the 24th of the same month, he beat them effectually, pursued them to their own coast, and blocked up their harbour. The great intrepidity which he displayed, in this naval war, was highly and justly celebrated; and in the last Dutch war of that reign he seemed to retain all the activity and fire of his youth, and defeated the enemy in several engagements.

From this time prince Rupert led a retired life, mostly at Windsor-castle, of which he was governor, and spent a great part of his time in the prosecution of chemical and philosophical experiments, as well as the practice of mechanic arts. He delighted in making locks for fire-arms, and was the inventor of a composition called, from him, Prince's metal. He communicated to the Royal Society his improvements upon gunpowder, by refining the several ingredients, and making it more carefully, which augmented its force, in comparison of ordinary powder, in the proportion of ten to one. He also acquainted them with an engine he had contrived for raising water, and sent them an instrument for casting any platform into perspective, and for which they deputed a select committee of their members to return him their thanks. He was the inventor of a gun for discharging several bullets with the utmost speed, facility, and safety; and the Royal Society received from his highness the intimation of a certain method of blowing up rocks in mines, and other subterraneous places. Dr. Hooke has preserved another invention of his for making hail-shot of all sizes. He devised a particular kind of screw, by the means of which, observations taken by a quadrant at sea were secured from receiving any alteration by the unsteadiness of the observer's hand, or through the motion of the ship. It was said that he had also, among other secrets, that of melting or running black lead, like a metal, into a mould, and reducing it again into its original form.

But there is one invention of which he has the credit, which requires more particular notice. Besides being mentioned by foreign authors with applause for his skill in painting, he was considered as the inventor of mezzotinto, owing, as it is said, to the following casual occurrence. Going out early one morning during his retirement at Brussels, he observed the centinel at some distance from his post, very busy doing something to his piece. The prince asked the soldier what he was about? he replied, the dew had fallen in the night, and made his fusil rusty, and that he was scraping and cleaning it. The prince looking at it, was struck with something like a figure eaten into the barrel, with innumerable little holes closed together like friezed work on gold or silver, part of which the fellow had scraped away. The prince immediately conceived that some contrivance might be found to cover a brass plate with such a grained ground of fine pressed holes, which

would undoubtedly give an impression all black; and that by scraping away proper parts, the smooth superficies would leave the rest of the paper white. Communicating his idea to Wallerant Vaillant, a reputable painter then in the neighbourhood of Brussels, they made several experiments, and at last invented a steel roller with projecting points or teeth like a file, which effectually produced the black ground, and which being scraped away, or diminished at pleasure, left the gradations of light.

Such was the invention of mezzotinto, according to lord Orford, Mr. Evelyn, and Mr. Vertue; but the baron Heinnekin affirms that "it was not prince Rupert who invented the art of engraving in mezzotinto, as Vertue and several other authors pretend to say; but it was the lieutenant colonel de Siegen, an officer in the service of the landgrave of Hesse, who first engraved in this manner; and the print which he produced was a portrait of the princess Amelia Elizabeth of Hesse, engraved as early as the year 1643. Prince Rupert, he adds, learned the secret from this gentleman, and brought it into England when he came over the second time with Charles II." Mr. Strutt, who makes this quotation, says, that he has not seen the print thus spoken of by the baron: and the precise date of prince Rupert's discovery is no where mentioned. But if a mezzotinto engraving dated seventeen years before the restoration can be produced; and the date be genuine, it certainly goes far toward proving Heinnekin's assertion. Vertue acknowledges to have seen an oval head of Leopold William, archduke of Austria, in mezzotinto, that was dated in 1656, which he esteems the earliest. It is inscribed "Theodorus Casparus a Furstenburgh canonicus ad vivum pinxit et fecit;" but this argues little against prince Rupert's discovery, since it is quite within probability that Casparus might have learned the art from the prince or Vaillant during their residence in the Low Countries.

The earliest of Rupert's engravings in mezzotinto, that is now extant, is dated in 1658. It is an half length figure from Spagnoletto: the subject, an executioner holding a sword in one hand, and in the other a head, which is probably intended for that of John the Baptist, and upon the sword are the initials R. P. F. surmounted with a coronet. It is further distinguished by the following inscription on a tablet beneath, "SP in RVP. P. fecit. Francofurti. anno 1658 M. A. P. M."

Prince Rupert died at his house in Spring Gardens, Nov. 29, 1682, and was interred in Henry the VIIth's chapel, regretted as one whose aim in all his actions and all his accomplishments was the public good. He was a great promoter of the trade to Africa, and a principal protector of the Royal African Company; as a proof of which, before the first Dutch war in this reign, he offered his majesty to sail with a squadron to the coast of Guinea, in order to vindicate the honour of the crown, assert the just rights of the company, and redress the injuries done to the nation; but the king, unwilling to hazard his person at such a distance, and in so sickly a climate, though he received the motion kindly, would not consent to it, but contented himself with taking an officer of his recommendation (captain Holmes), under whom the squadron was sent. He was an active member of the council of trade. It was owing to his solicitations, after being at great expence, not only in the inquiry into the value, but in sending ships thither, that the Hudson's Bay Company was erected, of which he was the first governor appointed by the charter. In memory of him, a considerable opening on the east side of that bay, in Terra de Labrador, is called Rupert's river. In general, his highness was a great friend to seamen, and to all learned, ingenious, and public-spirited persons, and assisted them with his purse, as well as afforded them his countenance. He was concerned in the patent for annealed cannon, in a glass-house, and other undertakings for acquiring or improving manufactures. Strict justice has been done to his highness's many virtues, and amiable qualities, in that excellent character of him by bishop Sprat. In respect to his private life, he was so just, so beneficent, so courteous, that his memory remained dear to all who knew him. "This," observes Campbell, "I say of my own knowledge; having often heard old people in Berkshire speak in raptures of prince Rupert."

After his death his collection of pictures was sold by auction; but his jewels, which were appraised by three jewellers at 20,000*l.* were disposed of by way of lottery, as appears by the Gazette 1683, Nos. 1864, 1873, &c. The tickets were 5*l.* each, and the largest prize a great pearl necklace valued at 8000*l.* The lowest prizes were valued at 100*l.* The advertisement states that this lottery was to be "drawn in his majesty's presence, who is pleased to declare that he himself will see all the prizes put in among

the blanks, and that the whole shall be managed with all equity and fairness, nothing being intended but the sale of the jewels at a moderate value."

Prince Rupert, who never was married, left a natural son, usually called Dudley Rupert, by a daughter of Henry Bard viscount Bellemont, though styled in his father's last will and testament Dudley Bard. He was educated at Eton school, and afterwards placed under the care of that celebrated mathematician sir Jonas Moore at the Tower. Here he continued till the demise of the prince, when he made a tour into Germany to take possession of a considerable fortune which had been bequeathed to him. He was very kindly received by the Palatine family, to whom he had the honour of being so nearly allied. In 1686 he made a campaign in Hungary, and distinguished himself at the siege of Buda, where he had the misfortune to lose his life, in the month of July or August, in a desperate attempt made by some English gentlemen upon the fortifications of that city, in the twentieth year of his age; and, though so young, he had signalized his courage in such an extraordinary manner, that his death was exceedingly regretted.[1]

RUSH (BENJAMIN), an eminent American physician, was born near Bristol, in the state of Pennsylvania, Jan. 5, 1745. His ancestors, quakers, were of the number of those who followed the celebrated William Penn to Pennsylvania, in 1683. His father dying while Benjamin was yet young, his education devolved upon his mother, who placed him, at an early age, under the direction of the late rev. Samuel Finley, at West Nottingham, in Chester county, Pennsylvania, by whom he was taught the rudiments of classical knowledge. From this academy he was removed to the college of Princeton, where he finished his classical education, and was admitted to the degree of A. B. in 1760, when he had not yet completed his sixteenth year. He was now left to choose a profession, and having given the preference to the science and practice of medicine, he placed himself under the care of the late Dr. John Redman, of Philadelphia, a gentleman who had deservedly obtained an extensive share of professional business, and who was justly considered an excellent practitioner. With

[1] Sir George Bromley's "Collection of Original Royal Letters," 1787, 8vo. —Campbell's Lives of the Admirals.—Walpole's Anecdotes.—Strutt's Dict.—Rees's Cyclopædia.

Dr. Redman young Rush continued some time, zealously engaged in the acquisition of the several branches of medicine; but as no institution for the purpose of medical instruction was then established in Philadelphia, he came over to Edinburgh, and there took his doctor's degree in 1768, after having performed the usual collegiate duties with much honour, and published his inaugural dissertation "De Concoctione Ciborum in Ventriculo." In this performance he candidly acknowledged himself indebted, for many of the opinions which he advanced, to his distinguished teacher Dr. Cullen.

About the period of Dr. Rush's return to his native country, the first attempt was made in Philadelphia for the organization of a medical school. Lectures on anatomy and surgery had indeed been delivered, in that city, in 1763 and 1764, to a small class of pupils, by the late Dr. William Shippen, who, two years previous, had returned from Europe, where he had completed his education under the direction of the celebrated Dr. William Hunter; and, in 1765, Dr. John Morgan, also, gave instruction on the institutes of medicine and the practice of physic. Three years after this, the venerable Dr. Kuhn, who had been a pupil of the illustrious Linnæus, and had preceded Dr. Rush in his medical honours only one year, was made professor of botany and the materia medica, and Dr. Rush became professor of chemistry immediately upon his arrival from England in 1769, a situation which he filled in such a manner as did great credit to his talents, and contributed much to the prosperity of the new school. When the dispute between the mother-country and the colonies took place, Dr. Rush sided with his countrymen; in 1776 was chosen a member of the congress for the state of Pennsylvania; and in 1777 was appointed surgeon-general of the military hospital in the middle department, but in the same year he exchanged this for the office of physician-general, which, owing to some misunderstanding among the managers of the hospital stores, he resigned in February following. He still, however, continued to take an active part in the politics of the state to which he belonged, and contributed to the formation of a new government, that which prevailed before in Pennsylvania appearing to him and others very defective.

Soon after, he formed the resolution of retiring from political life, and from this time may be considered as

exclusively occupied in duties pertaining to his profession. As an author he first wrote, in 1770, an account of the effects of the stramonium, or thorn apple, which was published in the Transactions of the American Philosophical Society, vol. I. The same year he addressed a letter, on the usefulness of wort in ill-conditioned ulcers, to his friend Dr. Huck, of London, which was published in the Medical Observations and Inquiries of London, vol. IV. In 1774 he read, before the Philosophical Society, his interesting "Inquiry into the Natural History of Medicine among the Indians of North America," which formed the subject of an anniversary oration. He this year again addressed another letter to Dr. Huck, containing some remarks on bilious fevers, which was printed in the London Medical Observations and Inquiries, vol. V. To this succeeded his "Account of the Influence of the Military and Political Events of the American Revolution upon the Human Body, and Observations upon the Diseases of the Military Hospitals of the United States," which his situation in the army eminently qualified him to make. In 1785 he offered to the Philosophical Society of Philadelphia an "Inquiry into the cause of the increase of Bilious and Intermitting Fevers in Pennsylvania," published in their Transactions, vol. II.; and soon after, in quick succession, appeared "Observations on Tetanus," an "Inquiry into the Influence of Physical Causes upon the Moral Faculty," "Remarks on the Effects of ardent Spirits upon the body and mind," and his "Inquiry into the Causes and Cure of the Pulmonary Consumption." About this time also appeared his paper entitled "Information to Europeans disposed to migrate to the United States," in a letter to a friend in Great Britain; a subject which had already occupied the attention of Dr. Franklin, but which Dr. Rush considered still further deserving notice, on account of the important changes which the United States had lately undergone. To this paper followed his "Observations on the Population of Pennsylvania," "Observations on Tobacco," and his "Essay on the Study of the Latin and Greek Languages," which was first published in the American Museum of Philadelphia. This last mentioned paper, which has been the fertile topic of much animadversion, was, with several other essays of Dr. Rush, and his eulogiums on Dr. Cullen and the illustrious Rittenhouse, the former delivered in 1790, the latter in 1796, embodied in an octavo volume, entitled "Essays, literary, moral, and philosophical," published in 1798.

In 1791, the medical colleges of Philadelphia, which, on account of certain legislative proceedings, had existed as two distinct establishments since 1788, became united under the name of the university of Pennsylvania; and Dr. Rush was appointed to the chair of the professorship of the institutes of medicine and clinical practice. He now gave to the public his "Lectures upon the cause of Animal Life." The same year he presented to the Philosophical Society his "Account of the Sugar Maple Tree of the United States," which was published in their Transactions, vol. III.; and in 1792, "Observations, intended to favour a supposition that the black colour of the negro is derived from leprosy," published in their Transactions, vol. IV.

The year 1793 is memorable in the medical annals of the United States, on account of the great mortality occasioned by the yellow fever, which prevailed in the city of Philadelphia; and the history of that epidemic, which was published by Dr. Rush in 1794, cannot be too highly valued, both for his minute and accurate description of the disease, and the many important facts he has recorded in relation to it. It was comprised in one volume 8vo, and has undergone several editions, and been extensively circulated in the Spanish and in the French languages. About this period also, he offered to the medical world his observations on the "Symptoms and Cure of Dropsy" in general, and on "Hydrocephalus Internus;" an "Account of the Influenza," as it appeared in Philadelphia in 1789, 1790, and 1791; and "Observations on the state of the Body and Mind in Old Age." In 1797 came out his "Observations on the nature and cure of Gout, and on Hydrophobia;" an "Inquiry into the cause and cure of the Cholera Infantum;" "Observations on Cynanche Trachealis," &c.

In 1788, many of his medical papers were collected together, and published under the title of "Medical Inquiries and Observations," vol. I. These he, from time to time, continued, embracing most of the writings above enumerated, besides observations on the climate of Pennsylvania, and some others, until a fifth volume was completed in 1798. In 1801 he added to his character as a writer, by the publication of six "Introductory Lectures to a course of lectures upon the institutes and practice of Medicine," delivered in the university of Pennsylvania. In 1804 a new and corrected edition of his "Medical Inquiries," &c. was printed in four volumes, 8vo. In 1806 he

also published a second edition of his "Essays." In 1809, such was the demand for the "Medical Inquiries and Observations," he again revised and enlarged the work throughout, for a third edition, in which he continued his several histories of the yellow fever, as it prevailed in Philadelphia from 1793 to 1809. It also contained a "Defence of Bloodletting, as a remedy for certain diseases;" a view of the comparative state of medicine in Philadelphia between 1760 and 1766, and 1809; an "Inquiry into the various sources of the usual forms of summer and autumnal Diseases in the United States," and the means of preventing them; and the recantation of his opinion of the contagious nature of the yellow fever.

He now formed the idea of selecting some of the best practical works for republication in America, and in order to render them more useful, of adding to them such notes as might the better adapt them to the diseases of his own country. His editions of Sydenham and of Cleghorn were published in 1809, and in 1810 appeared those of Pringle and Hillary. In 1811 appeared a volume of "Introductory Lectures," containing those he had formerly published, with ten others delivered at different years before his class, and also two upon the pleasures of the senses and of the mind. His work upon the "Diseases of the Mind," which had long and ardently been looked for, was next added to his writings. It appeared towards the close of 1812, in one volume octavo. The last effort of his pen was a letter on hydrophobia, containing additional reasons in support of the theory he had formerly advanced, as to the seat of the disease being chiefly in the blood-vessels. It was addressed to Dr. Hosack, and written not many days before his fatal illness.

While thus assiduously engaged in enriching medical science with the valuable fruits of his long and extensive experience, and in the active discharge of the practical duties of his profession, he was, on the evening of the 13th of April, 1813, seized with symptoms of general febrile irritation, which were soon accompanied with considerable pain in his chest. His constitution was naturally delicate, and he had acquired from previous illness, a predisposition to an affection of his lungs. He lost a moderate quantity of blood, by which he felt himself considerably relieved. But his strength was not sufficient to overcome the severity of his complaint; the beneficial effects resulting from the

most skilful treatment were but of temporary duration. His disease rapidly assumed a typhus character, attended with great stupor, and a disinclination to conversation. In other respects, however, he retained his faculties, and the perfect consciousness of his approaching dissolution. On Monday evening ensuing, after a short illness of five days, and in the sixty-ninth year of his age, he ended his truly valuable and exemplary life. His death was the subject of universal lamentation, and he was followed to the grave by thousands, who assembled to bear testimony to his excellence.

In Jan. 1776, he married miss Julia Stockton, daughter of the hon. judge Stockton, of New Jersey, a lady of an excellent understanding, and whose amiable disposition and cultivated mind eminently qualified her as the companion of Dr. Rush. Thirteen children were the fruits of their marriage, nine of whom still survive. Two of these are chosen to offices of high respectability in the general government of the United States.

It were no easy task to do adequate justice to the great talents, the useful labours, and the exemplary character of Dr. Rush. From the preceding sketch, it is presumed, some idea may be formed of his incessant devotedness to the improvement of that profession of which he was so bright an ornament; and many additional particulars may be seen in our authority, which we must necessarily omit. In private life, his disposition and deportment were in the highest degree exemplary and amiable. His writings are highly estimable, both on account of their extent and their variety. Instead of being a mere collator of the opinions of others, he was constantly making discoveries and improvements of his own; and from the results of his individual experience and observation, added more facts to the science of medicine, than all who had preceded him in his native country. His description of diseases, for minuteness and accuracy of detail cannot be exceeded, and may safely be regarded as models of their kind. In the treatment of gout, dropsy, consumption of the lungs, and the diseases of old age, he enlarged our views of the animal economy, and threw more light upon the peculiar character of these afflicting disorders than is to be derived from the investigations of any other writer. His volume on the diseases of the mind, in as far as it exhibits the infinitely varied forms which those diseases exhibit, is a storehouse of

instruction. Had his labours been limited to these subjects alone, his character would deservedly have been cherished by future ages. His reputation, however, will permanently depend upon his several histories of the epidemics of the United States, which have rendered his name familiar wherever medical science is cultivated. The respect and consideration which his publications procured for him among his contemporaries was such, that the highest honours were accumulated upon him in different parts of Europe, as well as in his own country, and he was admitted a member of many of the most distinguished literary and philosophical associations.[1]

RUSHWORTH (JOHN), an English gentleman, author of the "Historical Collections," was of an ancient family, and born in Northumberland about 1607. He was for a short time a student in the university of Oxford; but left it without being matriculated, and entered himself of Lincoln's Inn, where he became a barrister. But, his inclination leading him more to state-affairs than the common law, he began early to take down in short-hand, speeches and passages at conferences in parliament, and from the king's own mouth what he spake to both houses; and contrived to be on all occasions an eye and ear witness of the most important public transactions. He also personally attended and observed all occurrences of moment, during eleven years interval of parliament from 1630 to 1640, in the star-chamber, court of honour, and exchequer-chamber, when the judges met there upon extraordinary cases; and at the council-table, when great causes were tried before the king and council. He also frequently travelled in pursuit of information to considerable distances, and was present, during the civil war, at the camp at Berwick, at the fight at Newborn, at the treaty of Rippon, and at the great council at York.

In 1640 he was chosen an assistant to Henry Elsynge, esq. clerk of the house of commons; and this furnished him with another desirable opportunity of gratifying his curiosity, by becoming acquainted with the debates in the house, and being privy to their proceedings. The house likewise reposed such confidence in him that they entrusted him with their weightiest affairs; particularly in

[1] From the "American Medical and Philosophical Register," conducted by Dr. Hosack and Dr. Francis, of New York, and obligingly remitted to us by the latter.

conveying messages and addresses to the king while at York; between which place and London he is said to have rode frequently in twenty-four hours. For these services he was rewarded with presents, and recommended to a place in the excise, which, however, it does not appear that he ever received. In 1643 he took the covenant; and when sir Thomas Fairfax, who was his near relation, was appointed general of the parliament forces, he was made his secretary, in which office he did great services to his master, and has been commended for not making a large fortune, as he safely might, in this office. During the siege of Oxford in 1646 he was very serviceable to Fairfax, and while the treaty of surrender was pending, acted as courier between the army and the government at London. In 1649, being in Fairfax's suite at Oxford, he was created M. A. as a member of Queen's college, and at the same time was made one of the delegates to take into consideration the affairs depending between the citizens of Oxford and the members of that university. Upon Fairfax's laying down his commission of general, Rushworth went and resided for some time in Lincoln's Inn, and, being in much esteem with the prevailing powers, was appointed one of the committee, in Jan. 1651-2, to consult about the reformation of the common law. In 1658 he was chosen one of the burgesses for Berwick-upon-Tweed, to serve in the protector Richard's parliament; and was again chosen for the same place in what was called the healing parliament, which met April 25, 1660.

After the Restoration he presented to the king several of the privy-council's books, which he had preserved from ruin during the late distractions; but does not appear to have received any other reward than thanks, which was given him by the clerk of the council in his majesty's name. Sir Orlando Bridgman, lord-keeper of the great seal, appointed him his secretary in 1677, and continued him in that office as long as he kept the seals. In 1678 he was a third time elected burgess for Berwick, as he was in the succeeding parliament in 1679, and afterwards for the Oxford parliament. Upon the dissolution of this, he lived in the utmost retirement and obscurity in Westminster. He had many opportunities of enriching himself, at least of obtaining a comfortable subsistence; but, either through carelessness or extravagance, he never became master of any considerable possessions. He had a small annual pen-

sion of 8*l.* or 10*l.* from the government of Massachusett's Bay, for procuring them papers from the public offices, but this was withdrawn when he became incapable of supplying them. At length, being arrested for debt, he was committed to the King's Bench prison in Southwark, where he dragged on the last six years of his life in a miserable condition, having greatly lost the use of his understanding and memory, partly by age, and partly by drinking strong liquors to keep up his spirits. There he died May 12, 1690, about eighty-three years of age, and was buried behind the pulpit in St. George's church, Southwark. He had several daughters, one of whom was married to sir Francis Vane.

His "Historical Collections of private passages in State, weighty matters in Law, and remarkable proceedings in Parliament," were published at different times, in folio. The first part, from 1618 to 1629, was published in 1659. The copy had been presented to Oliver Cromwell when he was protector; but he, having no leisure to peruse it, recommended it to Whitelock, who running it over made some alterations and additions. The second part appeared in 1680; the third in 1692; and the fourth and last, which extends to 1648, in 1701. All the seven volumes were reprinted together in 1721, with the trial of the earl of Strafford, published in 1680, which makes the whole eight volumes. This work has been highly extolled by some, and as much condemned by others. All who have been averse to Charles I. and his measures, have highly extolled it; all who have been favourers of that king and his cause, have represented it as extremely partial, and discredited it as much as possible. But the person who professedly set himself to oppose it, and to ruin its credit, was Dr. John Nalson, of Cambridge, who published, by the special command of Charles II. "An impartial collection of the great affairs of State, from the beginning of the Scotch rebellion in 1639 to the murder of king Charles I. wherein the first occasions and whole series of the late troubles in England, Scotland, and Ireland, are faithfully represented. Taken from authentic records, and methodically digested." The title promises to bring the history down to the murder of Charles I. but Nalson lived only to put out two vols. in folio, 1682 and 1683, which bring it no lower than Jan. 1641-2. He professes, in the introduction to this work, to make it appear that "Mr.

Rushworth hath concealed truth, endeavoured to vindicate the prevailing detractions of the late times, as well as their barbarous actions, and, with a kind of a rebound, to libel the government at second-hand:" and so far it is certain, that his aim and design was to decry the conduct of the court, and to favour the cause of the parliament; for which reason it is easy to conceive that he would be more forward to admit into his collections what made for, than against that purpose. The authors of the "Parliamentary Chronicle" have also proved that Rushworth suppressed much which an impartial collector would have inserted, nor can we suppose that he could be very impartial in the early part of the work, which was submitted to Cromwell or his adherents. His Collections, however, cannot be without great use, if it be only to present us with one side of the question.

It is said that Rushworth supplied himself plentifully from the grand collection of pamphlets made by Tomlinson the bookseller, which commenced from the latter end of 1640, and was carried down to the Restoration. They were uniformly bound in upwards of two thousand volumes of different sizes, and consisted of about thirty thousand tracts. Tomlinson is said to have refused four thousand pounds for this collection. William Prynne had by far the greatest hand in these pamphlets, having written above 160 of them himself. Near an hundred were written by and concerning John Lilburne. The catalogue, which was taken by Marmaduke Foster, the auctioneer, consists of twelve folio volumes. So scarce were many of these tracts, even at their first publication, that king Charles I. is reported to have given ten pounds for only reading one of them over, which he could no where else procure, at the owner's house in St. Paul's Church-yard. The author from whom we have borrowed these particulars, says that Mr. Rushworth "did, most plentifully, supply himself from these fountains, how abundantly soever he represents the facts therein corrupted with fiction; how fondly soever he seems to magnify his own sagacity, in the distinguishment of one from the other; and how suspiciously soever he discountenances all farther examination into them, than that wherewith he hath been pleased to present us; where he expresses himself thus slightingly of these very authorities, which have yet so liberally contributed to such of the massy tomes, passing under his name, whereof he was the real

compiler. 'Posterity,' says he (i. e. Rushworth), 'should know, that some durst write the truth, whilst other men's fancies were more busy than their hands; forging relations; building, and battering castles in the air; publishing speeches, as spoken in parliament, which were never spoken there; printing declarations, which were never passed; relating battles which were never fought; and victories which were never obtained; dispersing letters which were never writ by the authors; together with many such contrivances to abet a party or interest—*Pudet hæc opprobria.* Such practices, and the experience I had thereof, and the impossibility for any man, in after-ages, to ground a true history, by relying on the printed pamphlets of our days which passed the press while it was without controul, obliged me to all the pains and charge I have been at for many years together, to make a great collection; and, whilst such things were fresh in memory, to separate truth from falsehood, things real from things fictitious, or imaginary.'" [1]

RUSHTON (EDWARD), a Roman catholic writer, was born in Lancashire, and after being instructed in the classics at school, was admitted of Brazenose college, Oxford, about 1568, where he took his degree of A. B. in 1572. Next year, being a Roman catholic, he left the university, and joined his countrymen of that persuasion at Doway, where he pursued his studies, and took his degrees in divinity. In 1577, he was sent to Rome, and ordained priest, and appointed to go to England as a missionary. Here, however, he was taken up and sentenced to die, but after four years imprisonment, this was commuted for banishment, in 1585. He then went abroad, and was about to receive his academical honours at Lovaine, when he died there of the plague in 1586. He was the first publisher of Sanders's book, "De schismate Anglicano," 1585, 8vo, to which he added a third part; and a fourth, by way of appendix, appeared in 1628, which contained from his pen a list of those who suffered for popery in Henry the VIIIth's time. He also published "Synopsis rerum ecclesiasticarum ad annum Christi 1577," for the use of the students at Doway, ecclesiastical history being much his study: and a "Profession of Faith." [2]

[1] Ath. Ox. vol. II.—Biog. Brit.—Dissertation upon Pamphlets in Morgan's Phœnix Britannicus, p. 557.—Letter in MSS. Harl. 7524. in Maty's Review, vol. III. p. 249. [2] Dodd's Ch. Hist. vol. II.

RUSSEL (ALEXANDER), physician to the English factory at Aleppo, was born at Edinburgh, and by his father devoted, at an early period, to medicine. After studying grammar, he spent two years in the university, and was then placed under the care of his uncle, an eminent practitioner in physic. In 1732, 3, and 4, he continued his studies under the professors of Edinburgh, till the time of his coming to London, from which place he embarked for Turkey in 1740, and settled at Aleppo. Here he assiduously applied himself to acquire a knowledge of the language, and to form an intimate acquaintance with the most experienced practitioners; but he soon attained a superior distinction, and was consulted by all ranks and professions, Franks, Greeks, Armenians, Jews, and even Turks themselves. The Pascha of Aleppo particularly admitted him to his familiarity and confidence, which enabled Dr. Russel to render the most important services to the factory; the Pascha, indeed, did not fail to consult him in every act of importance, and many of the criminals who were natives owed their lives to Dr. Russel's interposition. The Pascha carried his esteem for him so far, that he sent some valuable presents to his aged father, saying to him, "I am obliged for your friendship and assistance." His valuable "History of Aleppo", was first published in 1755; and has been translated into different European languages, and a new edition was more recently published, on a very enlarged scale, by his brother, Dr. Patrick Russel. It is not necessary here to expatiate in praise of this publication, but the remarks on the plague have been found of utility to every European nation; and, possibly, have tended to check the progress of that dreadful scourge. On his return to England, he chose the metropolis for his residence, and in 1759 was elected physician of St. Thomas's Hospital, in which situation he continued to the time of his death, which happened in 1770. The Royal Society are obliged to Dr. Russel for many valuable communications, and the Medical Society were under obligations to him for many important papers. His character was that of a constant, sensible, and upright friend, a physician of great skill and experience, a pleasing companion, and a benevolent man.

His brother, Dr. PATRICK RUSSEL, who died July 2, 1805, in his seventy-ninth year, succeeded him as physician to the English factory at Aleppo. He published a copious "Treatise on the Plague," in 1791, 4to, having

had ample opportunities of treating that pestilential disease during the years 1760, 1761, and 1762. In this work, besides a journal of the progress, and a medical history of the plague, Dr. Russel inserted a full discussion of the subjects of quarantine, lazarettoes, and of the police, to be adopted in times of pestilence. He likewise published "Descriptions and figures of two hundred Fishes collected on the coast of Coromandel," 1803, 2 vols. fol. and previously to this, in 1794, a new edition of his brother's "Natural History of Aleppo," upon a very enlarged scale. He was a man of learning and wit: spoke the Arabic, which he acquired during his residence at Aleppo, with the fluency of his mother-tongue: and was, like his brother, of a friendly and benevolent disposition.[1]

RUSSEL (GEORGE), a man of learning and ingenuity, the son of Christopher Russel, esq. of Minorca, was born in 1728. He was bred at Westminster-school, and in 1746 was admitted a member of St. Mary's hall, Oxford. He commenced a poet in 1744, or before; for in his collection are verses on seeing lady Elizabeth Boyle dance at Marston on her father's birth-day in that year. In April 1750 he was admitted bachelor of arts, but did not determine or complete his degree until 1752. About 1753 he obtained the rectory of Skull, in the diocese of Cork, in Ireland, by the patronage of John, fifth earl of Cork and Orrery. With that nobleman he appears to have lived in intimacy, as well as with his second son, Hamilton Boyle, and frequently visited Marston. He died in 1767; and two years after, were published, in 2 vols. 8vo, "The Works of the late Rev. George Russel, Rector of Skull, in the diocese of Cork." From the few specimens Mr. Malone has given, he seems justified in saying that these works, though little known, owing probably to their having been published only in Ireland, have very considerable merit.[2]

RUSSEL (WILLIAM), author of the "History of Modern Europe," and other works, was born in 1746, in the county of Mid-Lothian, Scotland, and received some knowledge of Greek and Latin at the school of Inverleithen. After some further instructions at Edinburgh, he was bound apprentice to the bookselling and printing business for five years, during which, at his leisure hours, he read much, and acquired a considerable fund of general knowledge.

[1] Gent. Mag. vol. XLI. and LXXV. [2] Malone's Dryden, vol. I. p. 508.

At the end of his apprenticeship, he published a "Collection of Modern Poems," the selection of which was thought judicious. About 1763 he made an attempt to adapt Crebillon's "Rhadamisthe et Zenobie" to the British stage, which was offered to the manager of the Drury-lane theatre; but, as Murphy's Zenobia was at that time in rehearsal, it was deemed imprudent to accept of another play on the same subject.

Next year he issued proposals for publishing a second volume of his "Collection of Modern Poems," and retired to the country in order to arrange the materials. During his absence from Edinburgh, he maintained an epistolary correspondence with lord Elibank, Miss Scott of Benham, Mr. Dalzel, and Dr. Ogilvie, to whose friendship his youthful ingenuity had recommended him; but the projected volume never made its appearance. In 1765, lord Elibank having invited him to his seat in East Lothian, he there spent the greater part of the autumn, and had an opportunity of conversing with many eminent men. To this nobleman he seems to have looked for favour and protection; and in the hope of obtaining preferment through his influence, he relinquished his original employment, and prosecuted the study of history and polite literature.

Having resided with his father till the month of May 1767, he set out for London, with hopes that were soon disappointed, and after waiting in vain for promotion, he was under the necessity of engaging himself as a corrector of the press of William Strahan, afterwards his majesty's printer, which in 1769 he exchanged for the office of overseer to the printing-office of Brown and Adlard. During the same year he published an "Ode to Fortitude," which was immediately reprinted at Edinburgh by his former masters, Martin and Witherspoon. His "Sentimental Tales" appeared in 1770. From this time he wrote many essays in prose and verse for the monthly publications. In 1772, he published a "Collection of Fables, Moral and Sentimental," and an "Essay on the Character, Manners, and Genius of Women," from the French of M. Thomas; and seems about this period to have commenced an author by profession. His "Julia, a Poetical Romance," made its appearance in the year 1774, but with no great success. He was afterwards engaged in composing the "History of America," which was published in numbers, and completed in 1779; this was favourably received by the public, and has far

more of the spirit of original thinking and accurate information than is to be found in works published in that shape. In the course of the same year, he also published the two first volumes of his "History of Modern Europe," and the notice which they attracted exceeded his most sanguine expectations.

About this time he was a frequent contributor to the various Magazines then in circulation. His occasional poems inserted in these publications would form a volume of considerable size, but it seems to be allowed by his friends, would, if so published, diminish rather than increase his reputation. In the estimate of his own literary merits he dissented from the general voice. His historical works, which have met with a very favourable reception, he regarded as greatly inferior to his poetical works, which have been totally neglected.

In 1780 his studies met with a temporary interruption: he embarked for Jamaica in order to recover some money due to him as the heir of his brother James, who had died in that island. In 1783 he published "The Tragic Muse," a very just compliment to the transcendant abilities of Mrs. Siddons. In 1784 he completed his "History of Modern Europe," by the addition of three volumes. He remained for some time in London, without any particular engagement of the literary kind, from which, being now in easy circumstances, he appears to have meditated a retreat. In 1787 he went to Scotland, married Miss Scott, a very amiable woman, and settled at a place called Knottyholm, a small distance from the town of Langholm in Scotland. In 1792 he obtained from the university of St. Andrew's, the honorary degree of doctor of laws, with which he wished to adorn the title-page of his "History of Ancient Europe," an undertaking which he had now begun, and completed two volumes in 1793; but this, neither as to plan or execution, was so highly valued as his former work. He was in truth less fit for the task than he had been, and being engaged in disputes with his booksellers, his mind became hurt and irritated. Some letters we have seen from him at this period shew that it was not quite sound; and that the strong sense of injury which he felt was in a great measure without foundation. While in this state a stroke of palsy terminated his life, Jan. 1, 1794, in the forty-seventh year of his age.

Dr. Russel was a man of indefatigable industry. Before

he had perfected one scheme, another always presented itself to his mind. Besides two complete tragedies, entitled "Pyrrhus" and "Zenobia," he left behind him an analysis of Bryant's Mythology, and the following unfinished productions: 1. "The Earl of Strafford," a tragedy. 2. "Modern Life," a comedy. 3. "The Love Marriage," an opera. 4. "Human Happiness," a poem intended to have been comprised in four books. 5. "A Historical and Philosophical View of the progress of mankind in the knowledge of the Terraqueous Globe." 6. "The History of Modern Europe, part III. from the peace of Paris in 1763, to the general pacification in 1783." 7. "The History of England from the beginning of the reign of George III. to the conclusion of the American war." In the composition of the last of these works he was engaged at the time of his death. It was to be comprised in three volumes 8vo; for the copy-right of which Mr. Cadell had stipulated to pay seven hundred and fifty pounds. His "History of Modern Europe" has lately been reprinted, with an additional volume "to the peace of Amiens," by Dr. Coote, and continues to be a standard book for scholars of the upper classes. His "Ancient History" has never been completed.

Dr. Russel, without exhibiting the graces of polished life, was an agreeable companion, and possessed a considerable fund of general knowledge, and a zeal for literature and genius, which approached to enthusiasm. In all his undertakings, he was strictly honourable, and deserved the confidence reposed in him by his employers.

RUSSEL (WILLIAM, FIFTH EARL AND FIRST DUKE OF BEDFORD), was eldest son of Francis fourth earl of Bedford, by Catharine, sole daughter and heir of Giles Bridges, lord Chandois, and was born in 1614. He was educated in Magdalen college, Oxford, and was made knight of the bath at the coronation of king Charles I. He was a member of the Long-parliament, which met at Westminster, November 3, 1640; and May 9 following, upon the death of his father, succeeded him in his honours and estate. In July 1642, having avowed his sentiments against the measures pursued by the court, he was appointed by the parliament general of the horse, in the army raised in their defence against the king; and the marquis of Hertford

[1] Life by Irvine, 1801, 12mo.—Personal knowledge.

being sent by his majesty into the West to levy forces, in order to relieve Portsmouth, the earl of Bedford had the command of seven thousand foot, and eight full troops of horse, to prevent his success in those parts; and marched with such expedition, that he forced the marquis out of Somersetshire, where his power and interest were believed unquestionable, and thus destroyed all hopes of forming an army for the king in the West. He afterwards joined the earl of Essex, and in the battle of Edgehill, commanded the reserve of horse, which saved the whole army, when the horse of both wings had been defeated, and, after doing great execution on the king's infantry, brought off their own foot; so that it became doubtful who had the victory, this reserve being the only body of forces that stood their ground in good order. In 1643, he, and the earls of Holland and Clare, conferred with the earl of Essex, who became dissatisfied with the war; and they had so much influence in the House of Lords, that, on the 5th of August the same year, that House desired a conference with the Commons, and declared to them their resolution of sending propositions for peace to the king, and hoped they would join with him. But by the artifice of Pennington, lord mayor of London, who procured a petition from the common-council of that city against the peace, such tumults were raised to terrify these lords, that they left the town, the Commons refusing to agree to their propositions. The earls of Bedford and Holland resolved therefore to go to Oxford; but their purpose being discovered or suspected, they with some difficulty got into the king's garrison at Wallingford, from whence the governor sent an account of their arrival to the council at Oxford. The king was then at the siege of Gloucester, and the council divided in their opinions, in what manner to receive them; but his majesty upon his return determined on a middle way, by allowing them to come to Oxford, and every person to treat them there as they thought fit; while himself would regard them according to their future behaviour. Accordingly the two earls came, and, together with the earl of Clare, entered into the king's service in Gloucestershire, waited upon his majesty throughout his march, charged in the royal regiment of horse at the battle of Newbury with great bravery, and in all respects behaved themselves well. Upon the king's return to Oxford, he spoke to them on all occasions very graciously; but they were not treated in the

same manner by others of the court, so that the earl of Holland going away first, the earls of Bedford and Clare followed, and came to the earl of Essex at St. Alban's on Christmas-day, 1643. Soon after this, by order of parliament, the earl of Bedford was taken into custody by the black rod, and his estate sequestered, as was likewise the earl of Clare's, till the parliament, pleased with their successes against the king in 1644, ordered their sequestrations to be taken off, and on the 17th of April the year following, the earl of Bedford, with the earls of Leicester and Clare, and the lords Paget, Rich, and Conway, who had left Oxford, and joined the parliament at London, took the covenant before the commissioners of the great-seal. He did not, however, interpose in any public affairs, till the House of Peers met in 1660, when the earl of Manchester, their speaker, was ordered by them to write to him to take his place among them; which he accordingly did, being assured of their design to restore the king; and on the 27th of April that year, he was appointed one of the managers of the conference with the House of Commons, "to consider of some ways and means to make up the breaches and distractions of the kingdom;" and on the 5th of May was one of the committee of peers "for viewing and considering, what ordinances had been made since the House of Lords were voted useless, which now passed as acts of parliament, and to draw up and prepare an act of parliament to be presented to the House to repeal what they should think fit."

After the restoration of king Charles II. the earl of Bedford, notwithstanding his past conduct, was so far in his favour, that at the solemnity of his coronation, on April 23, 1661, he had the honour to carry St. Edward's scepter; and, on May 29, 1672, was elected a knight of the most noble order of the garter. When the prince and princess of Orange came to the throne, he was sworn one of their privy council; and at their coronation, on April 11, 1689, carried the queen's scepter with the dove. They constituted his lordship, on May 10, 1689, lord lieutenant of the counties of Bedford and Cambridge; and, on March 1, 1691, lord lieutenant and custos rotulorum for the county of Middlesex, and the liberties of Westminster. He sought for no other honours or employments; but their majesties, on May 11, 1694, created him marquis of Tavistock and duke of Bedford, and, in enumerating his merits in the

patent it is expressed, "That this was not the least, that he was father to the lord Russel, the ornament of his age, whose great merits it was not enough to transmit by history to posterity; but they were willing to record them in their royal patent, to remain in the family, as a monument consecrated to his consummate virtue; whose name could never be forgot, so long as men preserved any esteem for sanctity of manners, greatness of mind, and a love to their country, constant even to death. Therefore to solace his excellent father for so great a loss, to celebrate the memory of so noble a son, and to excite his worthy grandson, the heir of such mighty hopes, more cheerfully to emulate and follow the example of his illustrious father, they intailed this high dignity upon the earl and his posterity."

This duke, in 1695, having made the settlements previous to his grandson's marrying Elizabeth, only daughter and heir of John Howland, of Stretham, esq. who was one of the greatest fortunes of that time, it was thought convenient, for the honour of this alliance, to make him baron Howland, of Stretham in Surrey, on June 13 the same year. His grace died in the eighty-seventh year of his age, September 7, 1700, and was buried with his ancestors at Cheneys, where a most noble monument is erected for him and his countess (who died on May 10, 1684, aged sixty-four), their two figures being exhibited under a canopy, supported by two pillars of the Corinthian order.[1]

RUSSEL (LORD WILLIAM), the third son of the preceding, and for whose sake indeed some account was thought necessary of his father, was born about 1641.[1] He was bred up in those principles of liberty for which his father had fought, but in his youth partook freely of the dissipations of the court of Charles II. until his marriage in 1667 reclaimed him, and he became afterwards a sedate and unblemished character, as to morals. He represented the county of Bedford in four parliaments, and was considered as one of the heads of the whig party. The first affair, however, in which he co-operated with this party, has thrown some obscurity on his character. When Charles II. exasperated against the court of France for withdrawing the pension he had been mean enough hitherto to receive, wished to join the continental confederacy against Louis XIV. the whigs, who dreaded the giving Charles an

1 Collins's Peerage by Sir E. Brydges.—Birch's Lives.

army that might as likely be employed against their own country as against France, raised an opposition to the measure; and this being acceptable to the French king, an intrigue commenced between some of the whigs and Barillon, the French ambassador, the consequence of which was their receiving bribes from him to thwart the measures of the court. Sir John Dalrymple has given a list of the members who thus accepted money from the enemy of their country; and although lord Russel is said positively to have refused to act so meanly, there seems little reason to doubt that he was concerned in the intrigue. The defence set up for him on this occasion amounts to little more than that in certain cases the means may be justified by the end.

In 1679, when the king found it expedient to ingratiate himself with the whigs, lord William Russel was appointed one of his new council; but this could not last long, for in the following year he promoted the bill for the exclusion of the duke of York from the throne, the debate upon which was opened by him on the 26th of October, with a declaration of his opinion, that the life of his majesty, the safety of the nation, and the protestant religion, were in great danger from popery; and that either that parliament must suppress the growth and power thereof, or else popery would soon destroy, not only parliaments, but all that was dear and valuable to them, for which reason he moved, that they might in the first place take into consideration, how to suppress popery, and prevent a popish successor. The bill being accordingly passed in the House of Commons, his lordship, on the 15th of November, carried it up to the peers; who rejecting it, the Commons were exasperated at this, and lord Russel in particular said, that if ever there should happen in this nation any such change, as that he should not have the liberty to live a protestant, he was resolved to die one; and therefore would not willingly have the hands of their enemies strengthened. But these, and similar speeches from other members, having disgusted the court, the parliament was prorogued on the 10th of January, 1680-1. However, the necessity of the king's affairs requiring the meeting of another parliament, his majesty called one, which assembled at Oxford on the 21st of March following; in which lord Russel served again as knight of the shire for the county of Bedford. But another bill of exclusion being moved for by sir Robert Clayton, who was seconded by his lordship, that parliament was

soon after dissolved, and no other called during the reign of king Charles II. who now seemed determined to govern without one.

This state of affairs led to a conspiracy, in which the duke of Monmouth, lord Russel, and others, were concerned, to act in concert with the duke of Argyle and the Scotch. The leaders of this party had different views; but lord William Russel is said to have wished for nothing more than the exclusion of the duke of York, and a redress of grievances. While this was in meditation, another plot was laid by other conspirators to assassinate the king on his return from Newmarket, at a farm called the Rye-house, from which this plot has taken its name. Both conspiracies having been discovered, lord William Russel was apprehended and brought to trial at the Old Bailey July 13, 1683. In the indictment, the noble lord was charged with the treasonable purpose of killing the king, which was made an inference from his being engaged in a plan of insurrection. "On the whole," says Hume, after describing the nature of the evidence produced on the trial, "it was undoubtedly proved, that the insurrection had been deliberated on by the prisoner, and fully resolved; the surprisal of the guards deliberated on, but not fully resolved, and that an assassination had not been once mentioned or imagined by him. So far the matter of fact seems certain: but still, with regard to the law, there remained a difficulty, and that an important one. The English laws of treason, both in the manner of defining that crime, and in the proof required, are the mildest and most indulgent, and consequently the most equitable, that are any where to be found. The two chief species of treason contained in the statute of Edw. III. are the compassing and intending of the king's death, and the actually levying of war against him; and by the law of Mary, the crime must be proved by the concurring testimony of two witnesses, to some overt act, tending to these purposes. But the lawyers, partly desirous of paying court to the sovereign, partly convinced of the ill consequences which might attend such narrow limitations, had introduced a greater latitude, both in the proof and definition of the crime; and the jury, after a very short deliberation, found the prisoner guilty, and sentence of death was passed upon him. As he refused to adopt some means which were very likely to have enabled him to escape, it has been imputed, by his admirers, to the pressing

solicitations of his friends, that he wrote a very meanly supplicatory letter to the duke of York, in which he declared, "that what he had done in opposition to his royal highness, did not proceed from any personal ill-will or animosity to him, but merely from opinion, that it was the best way for preserving the religion established by law; in which if he was mistaken, yet he had acted sincerely, without any ill end in it. And as for any base design against the duke's person, he hoped he would be so just to him, as not to think him capable of so vile a thought. But that he was now resolved, and did faithfully engage himself, that if it should please the king to pardon him, and if his royal highness would interpose in it, he would in no sort meddle any more in the least opposition to his highness, but would be readily determined to live in any part of the world, which the king should prescribe, and would wholly withdraw himself from the affairs of England, unless called by his majesty's orders to serve him; which he should never be wanting to do to the uttermost of his power. And that if his royal highness would be so gracious to him, as to move on his account, as it would be an engagement upon him beyond what he could in reason expect, so it would make the deepest impression on him possible; for no fear of death could work so much upon him, as so great an obligation would for ever do." A few days after he wrote a letter to the king, to be delivered after his death, as it was by his uncle col. Russel; in which he observed, "that his chief business was humbly to ask his majesty's pardon for any thing he had either said or done, which might look like want of respect to him, or of duty to his government; in which, though he did to the last moment acquit himself of all designs against his person, or of altering the government, and protested he knew of no design then on foot against either, yet he did not deny, but he had heard many things, and said some things, contrary to his duty; for which he had asked God's pardon," &c. &c.

As he drew near to the close of life, conjugal affection was the feeling that clung closest to his heart; and when he had taken his last farewell of his wife, he said, "The bitterness of death is now over." He suffered the sentence of his judges with resignation and composure. Some of his expressions imply an unusual degree of indifference in this last extremity. The day before his execution he was seized with a bleeding at the nose; "I shall not now let

blood to divert this distemper," said he to bishop Burnet, who was present; "that will be done to-morrow." A little before the sheriffs conducted him to his carriage, that was to convey him to the scaffold, he wound up his watch, "Now I have done," said he, "with time, and henceforth must think solely of eternity."

The execution was performed July 21, not on Tower-hill, the common place of execution for men of high rank, but in Lincoln's-inn-fields; and as he passed on in his coach, the multitude imagined they beheld virtue and liberty sitting by his side. He was the most popular among his own party, and perhaps the least obnoxious to the opposite faction; and his melancholy fate united every heart in a tender compassion for him. Without the least change of countenance, he laid his head on the block, and at two strokes it was severed from his body. He was, at the time of his death, only forty-two years of age. Burnet says, "he was a man of great candour and of a general reputation, universally beloved and trusted; of a generous and obliging temper. He had given such proofs of an undaunted courage and of an unshaken firmness, that no man of that time had so entire a credit in the nation as he had. He quickly got out of some of the disorders, into which the court had drawn him, and ever after that his life was unblemished in all respects. He had from his first education an inclination to favour the non-conformists; and wished the laws could have been made easier to them, or they more pliant to the law. He was a slow man, of little discourse; but he had a true judgment, when he considered things at his own leisure. His understanding was not defective, but his virtues were so eminent, that they would more than balance real defects, if any had been found in the other."

At the revolution an act was passed on March 16, 1688-9, for annulling and making void the attainder of William Russel, esq. commonly called Lord Russel; and about the same time Henry lord De la Mere published "The late Lord Russel's Case: with Observations upon it," in which he affirms that his lordship could not be guilty of the indictment he was tried on; which he inferred from the law of the case, and from the inconsistencies and contradictions in the evidence against his lordship. Sir Robert Atkyns also, one of the judges of the court of common pleas, published a "Defence of the late Lord Russel's Innocency,"

printed in 1694; but the greatest honour paid to his memory is in the preamble to his father's patent, transcribed in our account of him. His lordship married the lady Rachel, second daughter, and at length heir to Thomas Wriothesley, earl of Southampton, lord high treasurer of England, the widow of Francis Vaughan, eldest son of Richard earl of Carbery. She died Sept. 29, 1723, aged eighty-seven. This lady's "Letters," published in 1773, exhibit her piety, virtue, and conjugal affection, and have immortalized her memory.

His implacable enemy, the duke of York, when James II. was reminded of his courage and virtues in a very affecting manner. Upon the approach of the prince of Orange, the infatuated king called an extraordinary council to consider of his highness's proposals. Lord William Russel's father, the earl of Bedford, being of the number, the king made earnest application to him, saying, "My lord, you are a good man, and have a great influence; you can do much for me at this time." His lordship replied, "I am an old man, and can do but little, but I once had a son"—The king felt the full force of this appeal, and was struck dumb.[1]

RUST (GEORGE), one of the learned divines who was contemporary with Cudworth, Whichcot, Tillotson, and Worthington, at the university of Cambridge, was a native of that town, and educated at Christ's college, of which he became fellow, and probably took his degrees at the usual periods, though we do not find his name in the list of graduates published some years ago. Mr. Joseph Glanvil, in his preface to Dr. Rust's "Discourse of Truth," tells us that, when at the university, he "lived in great esteem and reputation for his eminent learning and virtues, and was one of the first in the university who overcame the prejudices of the education of the times before the restoration, and was very instrumental to enlarge others. He had too great a soul for the trifles of that age, and saw early the nakedness of phrases and fancies. He out-grew the pretended orthodoxy of those days, and addicted himself to the primitive learning and theology, in which he even then became a great master." In 1651 he delivered in his own chapel a discourse upon Proverbs xx. 27, which in 1655 he preached again at St. Mary's in Cambridge. This piece

[1] Collins's Peerage, by Sir E. Brydges.—Biog. Brit.—Gen. Dict.—Burnet's Own Times.—Birch's Life of Tillotson.—Hume's History.

was first published by Mr. Joseph Glanvil at London in 1682, in 8vo, under the title of "A Discourse of Truth," in a volume entitled "Two choice and useful Treatises; the one Lux Orientalis: or an inquiry into the opinion of the Eastern sages concerning the pre-existence of souls: being a key to unlock the grand mysteries of Providence in relation to man's sin and misery." The other, "A Discourse of Truth, by the late reverend Dr. Rust, lord bishop of Dromore in Ireland. With annotations on them both." The annotations are supposed to be written by Dr. Henry More, to whose school Dr. Rust appears to have belonged.

On the restoration, bishop Jeremy Taylor, foreseeing the vacancy in the deanery of Connor in Ireland, sent to Cambridge for some learned and ingenious man, who might be fit for that dignity. The choice fell upon Dr. Rust, which corresponding with the great inclination he had to be conversant with that eminent prelate, he gladly accepted of it, hastened to Ireland, and landed at Dublin about August 1661. He was received with great kindness and respect by bishop Taylor, and preferred to the deanery of Connor as soon as it was void, which was shortly after, and in 1662 to the rectory of the island of Magee in the same diocese. Upon the bishop's death, August 13, 1667, he preached his funeral sermon, which was printed. The bishoprics were now divided; Dr. Boyle, dean of Cork, was nominated bishop of Down and Connor, and Dr. Rust, bishop of Dromore, in which he continued till his death, which was occasioned by a fever in Dec. 1670. He was interred in the choir of the cathedral of Dromore in a vault made for his predecessor bishop Taylor, whose body was deposited there. Mr. Glanvil, who was very particularly acquainted with him, tells us, "that he was a man of a clear mind, a deep judgment, and searching wit, greatly learned in all the best sorts of knowledge, old and new, a thoughtful and diligent inquirer, of a free understanding and vast capacity, joined with singular modesty and unusual sweetness of temper, which made him the darling of all that knew him. He was a person of great piety and generosity, a hearty lover of God and man, an excellent preacher, a wise governor, a profound philosopher, a close reasoner, and above all, a true and exemplary Christian. In short, he was one, who had all the qualifications of a primitive bishop, and of an extraordinary man." Dr. Rust's other works were, "A Letter of Resolution concerning Origen and the chief of

his opinions," Lond. 1661, 4to; two sermons, one at the funeral of the earl of Mount-Alexander, the other on the death of bishop Taylor; and "Remains," published by Henry Hallywell, Lond. 1686, 4to. [1]

RUTGERS (JOHN), an able critic and negociator, was born of an ancient family at Dordrecht or Dort, Aug. 28, 1589. He received a part of his early education at home, and was afterwards placed under the instructions of Gerard Vossius. In 1605 he was sent to Leyden, where he studied under Baudius, with whom he also resided, Scaliger, and Heinsius. After remaining here six years, he travelled in 1611 into France, resided two years at Paris, and took the degree of licentiate in law at Orleans; less from inclination than to please his parents. He returned to Dort, September 13, 1613, the day after his mother died, and soon after went to the Hague, where he was admitted to the bar; but remaining averse to this profession, and uncertain what to adopt in its place, the Swedish ambassador, who had been desired by his royal master to send him a person from Holland qualified for the post of counsellor, proposed it to Rutgers, and he having accepted the offer, they departed for Stockholm in May 1614. Finding, on their arrival, that the king was in Livonia, on account of the war with Muscovy, they took that route, and when they arrived at Nerva, the king received Rutgers with so great kindness, that the latter, although he had taken this journey without any determined purpose, or the hopes of a fixed settlement, now resolved to attach himself to his majesty's service. He was after this employed three times as envoy from that prince to Holland upon very important affairs, in which he acquitted himself to the entire satisfaction of his majesty, who ennobled him in 1619. He visited Bohemia, Denmark, and several German courts, in the same quality; and lastly he resided at the Hague, as minister from Gustavus to that republic, where he died Oct. 26, 1625, at the early age of thirty-six. His works are, 1. "Notæ in Horatium," added to an edition of that poet by Robert Stephens, in 1613, and reprinted in 1699 and 1713. 2. "Variarum lectionum libri tres, quibus utriusque linguæ scriptores, quà emendantur, quà illustrantur," Leyden, 1618. This is justly esteemed as a very learned work, and, what was not so common then, a very judicious

[1] Gen. Dict.—Harris's Ware.

specimen of criticism. 3. "Notæ in Martialem," added to Scriverius's excellent and scarce edition of 1619, 12mo. 4. "Spicilegium in Apuleium," printed in Elmenhorst's edition of 1621, 8vo. 5. "Emendationes in Q. Curtium," given in the Leyden edition of 1625, 12mo. 6. "Poemata," printed with Nicolas Heinsius's poems, Leyden, 1653, and Amst. 1669, 8vo. This Heinsius, the son of Daniel Heinsius, was Rutgers's nephew. 7. "Lectiones Venusinæ," added to Peter Burman's Horace, 1699, 12mo. 8. "Vita Jani Rutgersii," &c. written by himself, and published by another nephew, William Goes, Leyden, 1646, 4to, of 14 pages, but republished with his poems, and elsewhere. Rutgers bequeathed his library to Daniel Heinsius, his brother-in-law, who printed a catalogue of it in 1630.[1]

RUTHERFORD (JOHN), a learned physician, and one of the founders of the medical school of Edinburgh, was the son of the rev. —— Rutherford, minister of Yarrow, in the county of Selkirk, Scotland, and was born Aug. 1, 1695. He received his school-education at Selkirk, where there is every reason to believe he made a rapid progress in the knowledge of the Latin and Greek languages. In 1708, or 1710, he went to the university of Edinburgh, and after the regular course of classical studies, mathematics, and natural philosophy, engaged himself as apprentice to Mr. Alexander Nesbit, at that time an eminent surgeon, with whom he remained until 1716, when he went to London. There he attended some of the hospitals, and the lectures read on anatomy by Dr. Douglas, on surgery by André, and on materia medica by Strother. He next proceeded to Leyden, which, from the lectures of Boerhaave, was then the most celebrated medical school in Europe. In 1719, he went to France, and about the end of July of that year was admitted to the degree of M. D. in the university of Rheims. He passed the following winter in Paris, chiefly for the sake of Winslow's private demonstrations in anatomy, and in 1720 returned to Britain.

In 1721, he settled as a physician at Edinburgh, and soon afterwards Drs. Rutherford, Sinclair, Plummer, and Innes, purchased a laboratory, where they prepared compound medicines, an art then little known in Scotland; but, having higher views than the mere profits of such a

[1] Niceron, vol. XXXII.—Foppen Bibl. Belgica.—Saxii Onomast.

speculation, they demonstrated, as far as they were then known, the operations of chemistry, to a numerous audience; and soon afterwards, by the advice of their old master Boerhaave, they extended their lectures to other branches of physic. In 1725, they were appointed joint professors in the university: where, we believe, each, for some time, read lectures in every department of medical science, anatomy excepted, and carried forward their classes in rotation. The anatomical lectures were read by the elder Monro, who had been settled a year or two before them in Edinburgh. But on the death of Dr. Innes, a particular branch of medical science was allotted to each of the other three professors. Dr. Plummer was appointed professor of chemistry and materia medica, Dr. Sinclair of the institutes of physic, and Dr. Rutherford of the practice; and thus they had the honour to establish the medical school of Edinburgh. The lectures on the institutes and practice of physic were then, and for many years afterwards, delivered in Latin, of which Dr. Rutherford had a great command, and talked the language more fluently than that of his country. This practice, we believe, was afterwards discontinued by the successors of these founders; but Dr. Rutherford lectured in Latin as long as he filled the practical chair.

About 1748, he introduced a very great improvement in the course of medical education. Sensible that abstract lessons on the symptoms and the mode of treating various diseases, of which the student knew little but the names, could scarcely be of any benefit, he had for some time encouraged his pupils to bring patients to him on Saturday, when he inquired into the nature of their diseases, and prescribed for them in the presence of the class. This gave rise to a course of *clinical* lectures, the utility of which was so obvious, that it was enacted, by a decree of the senate of the university, that no man should be admitted to an examination for his doctor's degree, who had not attended those lectures, to which an excellent hospital, then lately erected, gave the professors every opportunity of doing ample justice. He resigned his professorship in 1765, after having taught medicine in different departments for upwards of forty years, and was succeeded by Dr. John Gregory. Dr. Rutherford lived, after this period, highly respected by many eminent physicians who had

been his pupils, till 1779, when he died at Edinburgh, in the eighty-fourth year of his age.[1]

RUTHERFORTH (THOMAS), an ingenious philosopher and divine, the son of the rev. Thomas Rutherforth, rector of Papworth Everard, in the county of Cambridge, who had made large collections for an history of that county, was born October 13, 1712. He was entered of St. John's college, Cambridge, about 1725, and took his degrees of A. B. 1729, and A. M. 1733. He was then chosen fellow, and proceeded bachelor of divinity in 1740. Two years after he was chosen fellow of the Royal Society, and in 1745, on being appointed professor of divinity, took his doctor's degree, and was appointed chaplain to his royal highness the prince of Wales. In the church, he was promoted to be rector of Barrow in Suffolk, of Shenfield in Essex, and of Barley in Hertfordshire, and archdeacon of Essex. He communicated to the Gentleman's Society at Spalding a curious correction of Plutarch's description of the instrument used to renew the vestal fire, as relating to the triangle with which the instrument was formed. It was nothing but a concave speculum, whose principal focus which collected the rays is not in the centre of concavity, but at the distance of half a diameter from its surface: but some of the ancients thought otherwise, as appears from Prop. 31 of Euclid's "Catoptrics;" and, though this piece has been thought spurious, and this error a proof of it, the sophist and Plutarch might easily know as little of mathematics. He published "An Essay on the nature and obligations of Virtue," 1744, 8vo, which Mr. Maurice Johnson, of Spalding, in a letter to Dr. Birch, calls "an useful, ingenious, and learned piece, wherein the noble author of the Characteristics, and all other authors ancient and modern, are, as to their notions and *dogmata*, duly, candidly, and in a gentleman-like manner, considered, and fully, to my satisfaction, answered as becomes a Christian divine. If you have not yet read that amiable work, I must (notwithstanding, as we have been told by some, whom he answers in his XIth and last chapters, do not so much approve it) not forbear recommending it to your perusal." "Two Sermons preached at Cambridge," 1747, 8vo. "A System of Natural Philosophy, Cambridge," 1748, 2 vols. 4to. "A Letter to Dr. Middleton in defence of bishop

[1] Dr. Gleig's Suppl. to the Encycl. Britannica.

Sherlock on Prophecy," 1750, 8vo. "A Discourse on Miracles," 1751, 8vo. "Institutes of Natural Law," 1754, 2 vols. 8vo. "A Charge to the Clergy of Essex," 1753, 4to, reprinted with three others in 1763, 8vo. "Two Letters to Dr. Kennicott," 1761 and 1762. "A Vindication of the Right of Protestant Churches to require the Clergy to subscribe to an established Confession of Faith and Doctrines, in a Charge delivered at a Visitation, July 1766," Cambridge, 1766, 8vo. A second, the same year. "A Letter to Archdeacon Blackburn," 1767, 8vo, on the same subject. He died Oct. 5, 1771, aged fifty-nine, having married a sister of the late sir Anthony Thomas Abdy, bart. of Albins, in Essex, by whom he had two sons, one of whom survived him. Dr. Rutherforth was interred in the church at Barley, where, on his monument, it is said, that "he was no less eminent for his piety and integrity than his extensive learning; and filled every public station in which he was placed with general approbation. In private life, his behaviour was truly amiable. He was esteemed, beloved, and honoured by his family and friends; and his death was sincerely lamented by all who ever heard of his well-deserved character."[1]

RUTILIUS (NUMATIANUS), a Latin poet, who was advanced to high employments at the Roman court, was a military tribune, and about 414 A. D. was prefect of Rome, and in order to succour his native country, then over-run by the Visigoths, took a journey to Gaul, of which he wrote a description in elegiac verse. It consisted of two books, of which the latter is lost. The work gives a favourable impression of the writer, as a Pagan, though it has been greatly censured by Christian writers, on account of some remarks he makes on the conduct and manners of the Christians. This "Itinerarium" was discovered in 1494 at a monastery, and has been several times printed. The best editions are those of 1532 and 1687. It is inserted in Burmann's "Poetæ Minores," and in Mattaire's "Corpus Poetarum."[2]

RUTTY (JOHN), a medical observer and writer of very considerable learning, was born in Ireland, most probably at *Dublin*, *Dec. 26, 1698*. His parents appear to have belonged to the people called Quakers, and were, as he

[1] Nichols's Bowyer.—Hutton's Dictionary.
[2] Moreri.—Vossius de Hist. Lat.—Fabricii Bibl. Lat.

tells us, among "the more refined professors" of that religion. In his eleventh year, he was sent "to a seminary of the like," which, he says, was a school not only of learning, but religion. Two years after he was removed to a school where there "was far less religion," and from this to his eighteenth year he was "at various mixed schools, and among *aliens*." In his twentieth year he was again placed in a family of *friends;* and such were the religious impressions of his youth, that he seems at various times to have considered the acquisition of human learning as a crime. He pursued it, however, and began a course of medical studies in Ireland, which he continued in London, and finished in Holland, probably at Leyden, then the chief medical school in Europe. Even here he cannot help telling us, that "the object was all nature and physic, no grace." In 1723, having returned to his native country, he began practice, in what place he does not mention, but in the following year he "was transplanted to Dublin by a singular providence," and attained much reputation. Soon after, he began a scheme for the improvement of the Materia Medica, in which he persevered for upwards of forty years, and which produced a work which we shall shortly notice.

In 1733, he began his "History of the rise and progress of the people called Quakers in Ireland, from 1653 to 1750," which was printed at Dublin in 1751, 4to. It was peculiar to Dr. Rutty that all his publications were the result of careful industry and observation long continued. Of this work, not having seen it, or any account of it, we are unable to speak with precision. He tells us, however, that he did not undertake it for reward, but from zeal, "and a cordial love to the exercise of Christian discipline among them, extended not to a few external particulars only, as dress and address, but also to the inordinate pursuit of riches, to lukewarmness, and to profaneness, and all immorality." In 1737, he published an "Essay on Women's preaching*," with a rebuke to false prophets, who had long given him offence: some censure, he adds, ensued from this. From 1740 to 1745, he was engaged on the

*. If this was against female preaching, Dr. Rutty afterwards changed his mind, for in his Diary for 1768, he says that "The natural volubility of the sex, beyond all comparison superior in effect to what is delivered by some of us dull reasoners, renders them far better speakers, and fitter instruments for a superior power to animate and direct; a mystery of grace discovered, and amply displayed to public view in our society alone!"

"Natural History of the county of Dublin." This, however, was not published until 1772. He tells us, that now "he was led a long dance on birds, fishes, and fossils, and in *compotations* for information, and was greatly hurt in his spirituals by this means," &c. In truth, these compotations appear throughout the greater part of his life, to have been an almost constant source of uneasiness, and self-condemnation. In every page of his "Spiritual Diary," he laments over his doses of whiskey and the ill-humour they produced, although his friends assure us that, both as to temper and temperance, his conduct was rather exemplary than blameable. Yet he had acquired a habit of magnifying the least infirmities into crimes, and this pervades the whole of the volumes which he filled with his Diary.

The first publication by which he was known, in his professional character, in this country, was a very elaborate work, entitled, "A Methodical Synopsis of Mineral Waters, comprehending the most celebrated Medicinal waters, both cold and hot, of Great Britain, Ireland, France, Germany, and Italy, and several other parts of the world, wherein their several impregnating minerals being previously described, and their characteristics investigated, each water is reduced to its proper genus; and besides the particular analysis, the virtues, uses, and abuses of the water are described, in a method entirely new. Interspersed with tables, tending to throw a light upon this intricate subject; and abstracts of the principal authors who have treated of mineral waters; and the accounts dispersed in the acts of most of the learned societies in Europe, are collected and properly digested," 1756, 4to. In the preface he informs us that his original intention was only to do justice to his own country, by giving a history of the mineral waters of Ireland, which appeared to him to be as considerable, both in number and variety, as those of any part of Europe of equal extent; but this inquiry obliging him to institute a comparison between the Irish waters, and those of other countries, he extended his plan at last to a general history of mineral waters. This, however, appears to have been unfortunate for the reputation of the work, by obliging him to give accounts, at second hand, of many mineral waters, particularly some remarkable ones in England, which he had no opportunity of examining and analyzing; and hence there are many inaccuracies in a work, otherwise valuable, and evidently the result of much study and extensive

inquiry. Dr. Rutty informs us that this work engaged him in a controversy for three years. With this we are unacquainted, having seen only a scurrilous pamphlet by one Lucas, an apothecary, and of some note as a mob-patriot, but which was spoken of in the literary journals of the day with the contempt which it appears to have amply deserved, and could scarcely have been worthy of Dr. Rutty's notice.

Dr. Rutty's next publication, in 1770, was "A Chronological History of the Weather and Seasons, and of the prevailing diseases in Dublin: with their various periods, successions, and revolutions, during the space of forty years. With a comparative view of the difference of the Irish climate and diseases, and those of England and other countries," 8vo. This was followed by "An Essay towards a Natural History of the County of Dublin," 1772, 2 vols. 8vo. This work, we have seen, he had begun in 1740. It was now published in consequence of the institution of the "Physico-historical Society" of Dublin, the object of which was to procure the natural and civil history of every county in the kingdom. Those of Waterford, Cork, and Kerry, had been written by Mr. Smith, and that of the county of Down by another hand, and Dr. Rutty undertook that of Dublin, which he executed, if in a manner less pleasing than Mr. Smith, to the general reader, was not less interesting to men of science.

Dr. Rutty died April 27, 1775; and after his death were published "Observations on the London and Edinburgh Dispensatories, with an account of the various subjects of the Materia Medica, not contained in either of those works," 1776, 12mo. In this Dr. Rutty contends, but with no great force of argument, or proof from their efficacy, that several medicines were improperly omitted in the above dispensatories. "Materia Medica Antiqua et Nova, repurgata et illustrata; sive de Medicamentorum simplicium officinalium, facultatibus tractatus," 4to. On this compilation he had bestowed forty years, and calls it "the principal work of his life," but it has not acquired the same estimation with the faculty. Besides being unnecessarily prolix, there are many symptoms of credulity in the efficacy of certain medicines, which does no honour to the regular practitioner. The last of this author's works which appeared, was his "Spiritual Diary and Soliloquies," 1776, 2 vols. 8vo, one of the most extraordinary of those books which have been published under the title of "Confessions."

It is scarcely possible, however, to read it or characterize it with gravity, being a series of pious meditations perpetually interrupted with records of too much whiskey, *piggish* or *swinish eating*, and ill temper. Had his friends been left to their own judgment, this strange farrago had never appeared; but by a clause in his will, his executors were obliged to publish it. Nor, after all, does it exhibit a real character of the man; who, we are assured by his friends (in the preface), was correct and temperate in his conduct and mode of living, a man of great benevolence, and a very useful, as he certainly was a very learned physician.[1]

RUYSCH (FREDERIC), a celebrated anatomist and physician, was born at the Hague, in the month of March 1638, where his father was commissary of the States-general. Being sent to the university of Leyden, he devoted himself to the study of anatomy, botany, and chemistry, especially to the practical investigation of these sciences, having conceived an early bias to the profession of medicine. He repaired also to Franeker, for the farther pursuit of his studies; but received the degree of doctor at Leyden, in 1664. Even during his pupilage at Leyden, he was applied to by Sylvius and Van Horne, to assist them in combating the vanity of Bilsius, who came thither to exhibit his boasted method of preserving dead bodies.

After taking his degree, Ruysch returned to the Hague, where he married, and began practice. In 1665 he published his treatise on the lacteal and lymphatic vessels, which contained the result of his inquiries while engaged in the dispute with Bilsius. In this work he does not deny that the existence of valves in the lymphatic had been noticed before, but he claims the honour of having first demonstrated them, and taught the method of discovering them. This ingenious tract immediately procured him reputation; and he was invited the year after to the chair of anatomy at Amsterdam; an invitation which he gladly accepted; and anatomy, both human and comparative, henceforth constituted the principal object of his life: he spared neither time, labour, nor expence, for the attainment of his purposes; he was almost continually employed in dissection, and not only examined with the most minute exactness every organ of the human body, but devised means by which to facilitate the detection and demonstration of

1. Spiritual Diary *passim*.—Monthly and Critical Reviews.

the different parts, and to preserve and exhibit them thus demonstrated. If he were not the discoverer of the use of injections, for the display of vascular and other structure, he contributed, together with the suggestions of De Graaf and Swammerdam, by his own ingenuity and industry, to introduce that important practice among anatomists. His collection of injected bodies is described, indeed, as marvellous; the finest tissue of capillary vessels being filled with the coloured fluids, so as to represent the freshness of youth, and to imitate sleep rather than death. In this way he had preserved fœtuses in regular gradation, as well as young and adult subjects, and innumerable animals of all sorts and countries. His museum, indeed, both in the extent, variety, and arrangement of its contents, became ultimately the most magnificent that any private individual had ever accumulated, and was the resort of visitors of every description; generals, ambassadors, princes, and even kings, were happy in the opportunity of examining it. The czar Peter, in his journey through Holland in 1698, frequently dined at the frugal table of Ruysch, in order to spend whole days in his cabinet; and in 1717, on his return to Holland, the czar purchased it of him for 30,000 florins, and sent it to Petersburg. The indefatigable anatomist immediately commenced the labour of supplying its place by a new collection.

In the course of his investigations Ruysch became the author of some discoveries, which, however, were not all unknown to other anatomists; for his fault was a neglect of reading, and therefore he sometimes gave as new what other writers had described. Among other parts which he investigated minutely, were the pulmonary circulation (in which he claims the discovery of the bronchial artery), the structure of the ear, of the brain, of the lymphatic and glandular system.

Ruysch was appointed professor of physic in 1685, a post which he filled with honour and reputation until 1728, when he unhappily broke his thigh by a fall in his chamber. He was also nominated superintendant of the midwives at Amsterdam, in the exercise of which office he introduced some improvements. He was a member of the royal society of London, and of the academy of sciences of Paris, having succeeded sir Isaac Newton in the latter body in 1727. In the same year he had the misfortune to lose his son, Henry Ruysch, also doctor of physic, who, like him-

self, was an able practitioner, well skilled in anatomy and botany, and was supposed to have materially assisted him in his publications, inventions, and experiments. This loss deprived him of his best assistance in completing the second collection of rarities, which he was occupied in making. His youngest daughter, however, who was still unmarried, and had been initiated into all the mysteries of his anatomical experiments, was fully qualified to assist him, and he proceeded with his new museum, retaining his general health until the commencement of 1731, when he was carried off by a fever, in the ninety-third year of his age.

Ruysch was the author of many publications, several of which were controversial; for his want of reading, and consequent differences with some of the learned of his profession, led him into frequent disputes. It becomes, however, unnecessary to repeat the titles of them as separately published, since the whole were published at Amsterdam in 1721, under the title of "Opera omnia Anatomico-Medico-Chirurgica, and again in 1735, 5 vols. 4to, which is the most complete edition. His son, HENRY RUYSCH, published "Theatrum universale omnium animalium," 1718, 2 vols. fol.[1]

RUYSDAAL (JACOB), a celebrated landscape-painter of Holland, was born at Haerlem in 1636; and, though it is not known by what artist he was instructed, yet it is affirmed that some of his productions, when he was only twelve years of age, surprised the best painters. Nature was his principal instructor as well as his guide; for he studied her incessantly. The trees, skies, waters, and grounds, of which his subjects were composed, were all sketched upon the spot, just as they allured his eye, or delighted his imagination. His general subjects were, views of the banks of rivers; hilly ground, with natural cascades; a country, interspersed with cottages and huts; solemn scenes of woods and groves, with roads through them; windmills and watermills; but he rarely painted any subject without a river, brook, or pool of water, which he expressed with all possible truth and transparency. He likewise particularly excelled in representing torrents, and impetuous falls of water; in which subjects the foam on one part, and the pellucid appearance of the water in another,

[1] Eloy Dict. Hist. de Medecine.—Rees's Cyclopædia.—Niceron, vol. XXXI.

were described with wonderful force and grandeur. Sir Joshua Reynolds says there is a clearness in his landscapes scarce seen in those of any other painter. Most of the collections in England are adorned with some of the works of this master. He died in 1681, aged forty-five.

He had a brother, SOLOMON RUYSDAAL, who was born at Haerlem in 1616, and was also a painter of landscapes, but in every respect far inferior to Jacob. The best commendation given him by the writers on this subject is, that he was a cold imitator of Schoeft and Van Goyen, and although his pictures have somewhat that is plausible, sufficient to engage the attention of those who are prejudiced in favour of the name of Ruysdaal, yet, to persons of true judgment and taste, they are in no great estimation; and the eye is disgusted with too predominant a tint of yellow, which is diffused through the whole. He rendered himself, however, considerable, by having discovered the art of imitating variegated marbles with surprising exactness; and he gave to his compositions an appearance so curiously similar to the real marble, that it was scarce possible to discern any difference, either in the weight, the colour, or the lustre of the polish. He died in 1670.[1]

RUYTER (MICHAEL-ADRIAN DE), a celebrated Dutch admiral, was born at Flushing in 1607, and entered into the naval service of his country very early. Much of the early part of his life was spent in the service in the West Indies, to which he is said to have made eight voyages, and two to Brasil. In 1641 he was sent to the assistance of the Portuguese, who had thrown off the yoke of Spain, and on this occasion he was raised to the rank of rear-admiral. He afterwards rendered some important services on the Barbary coast, entering the road of Sallee in a single ship, although five Algerine corsairs disputed the passage. When war broke out, in 1652, between the English and Dutch, Van Tromp having been disgraced, De Ruyter was appointed to the command of a separate squadron, for the purpose of convoying home a rich fleet of merchantmen. He fell in with the English admiral Ayscough, with whom he had an engagement off Plymouth, in the month of August, which lasted two days, and terminated so far to the advantage of the Dutch, that he brought his convoy safe into port. In the following October De Ruyter and De

[1] Argenville, vol. III.—Pilkington.—Strutt.

Witte had an action with Blake and Ayscough on the Flemish coast, which was severely contested; but De Ruyter, being deserted by some of his captains, found it advisable to retreat to his own coast, the loss having been nearly equal on both sides. Van Tromp was now restored to the chief command, and De Ruyter had a squadron under him in the battle of December, off Folkstone, in which Blake was obliged to take shelter in the Thames. De Ruyter likewise distinguished himself in the terrible battle of three days, fought in February 1653, between Tromp and Blake, near the mouth of the Channel. In the month of June, Tromp and De Ruyter engaged Monk and Dean off Nieuport; and after a battle of two days, in which the two Dutch admirals successively rescued each other from imminent danger, the Dutch confessed their inferiority by retiring behind their own sand-banks, where having received a reinforcement, they were enabled to attack the English under Monk and Lawson, near Scheveling. In the final battle between the two fleets Tromp was killed, and De Ruyter compelled to withdraw his shattered ships to the Meuse. After the peace, which was concluded the following year, De Ruyter was sent to cruize in the Mediterranean, to reinforce Opdam; and this service being effected, he returned to his station, and put an end to the predatory warfare carried on by the French privateers. The Dutch having quarrelled with Portugal, De Ruyter exhibited his vigilance, taking several Portuguese ships at the mouth of the Tagus, and made several prizes from the Brazil fleet, till a want of provisions obliged him to return to Holland. War having recommenced between the Swedes and Danes in 1658, De Ruyter, who was sent with a fleet to the assistance of the latter, made a descent on the island of Funen, defeated the Swedes, and forced them to surrender at discretion in Nyborg, whither they had retired. He then wintered at Copenhagen, where the king of Denmark ennobled him for his services. In 1662 he was sent with a strong squadron to curb the insolence of the Barbary states, who had exercised their piracy upon the Dutch shipping, and succeeded entirely to the satisfaction of his employers. At the commencement of the disputes between Charles II. and the United Provinces, De Ruyter had a command on the coast of Africa, where he recovered the forts which had been taken from the Dutch by the English, and made prizes of some merchant ships. After the defeat of the

fleet of Opdam by the duke of York in 1665, De Ruyter returned, and was raised to the rank of lieutenant-admiral-general of the Dutch navy. The first service of De Ruyter was to convoy home a fleet of merchantmen; and in June 1666, the great fleets of the two maritime powers met in the Downs; the Dutch commanded by De Ruyter and Tromp, the English by prince Rupert, and Monk, now the duke of Albemarle. In the three days' fight which ensued, the Dutch had the advantage, though the valour of the English rendered the contest very severe; and on the fourth, the English, who had been the greatest sufferers, withdrew to their harbours.

In the following August the duke of Albemarle and prince Rupert fell in, near the coast of Essex, with De Ruyter and Tromp, and in the ensuing action, Tromp, eagerly pursuing a defeated division of the English fleet, left De Ruyter alone to contend with the main body of the enemy, who, after a long and most severe contest, was obliged to retreat, exclaiming, how wretched he was that not one bullet of so many thousands would free him from the disgrace. The year 1667 was memorable for the disgrace which the reign of Charles II. incurred by the triumphant entrance of the Dutch into the Thames. Negociations for peace had been carrying on at Breda, which De Witte had protracted, while he hastened the naval preparations; which being completed, the Dutch fleet appeared in the Thames, under the command of De Ruyter, and took Sheerness, and burnt several English men of war. The peace which soon followed gave some repose to De Ruyter, till the alliance between Charles II. and Louis XIV. against the Dutch, rendered his services again necessary. In June 1672, with a fleet of ninety-one sail, he attacked the combined fleets of one hundred and thirty sail, under the command of the duke of York, lord Sandwich, and count d'Estrees, in Solebay; an obstinate engagement took place, which was in some measure undecided, as night parted them, but De Ruyter kept the sea, and safely convoyed home a fleet of merchantmen. In 1673 he was again sent to sea with a strong fleet in quest of the combined English and French, who were on the Dutch coast. Three engagements took place, which were obstinately fought, but both parties claimed the victory. De Ruyter's other actions against the French were of little comparative importance. In the last, however, fought near Messina, against the French fleet,

April 21, 1676, he was mortally wounded by a cannon-shot, and died a week after in the port of Syracuse, deeply regretted by his country. He was interred at Amsterdam, at the public expense, and a superb monument erected to his memory.[1]

RUZZANTE. See BEOLCO.

RYCKE (THEODORE DE), a learned critic, of the seventeenth century, was professor of history at Leyden. He was born in 1640, and after studying, probably at that university, he visited England, France, and Italy, and was every where esteemed for his talents and address. On his return to Holland he followed the profession of the law for some time at the Hague, but having little inclination for either the study or practice of it, he accepted the professorship of history at Leyden, and became an honour to the university. His lectures were much crowded, and he added to the reputation they procured him by his publications, particularly his edition of Tacitus, which Dr. Harwood pronounces "a very correct and excellent one." It consists of 2 vols. 12mo, printed at Leyden in 1687, the first containing the text of Tacitus, the second Rycke's notes, which are very valuable, and illustrate many passages that had escaped the notice or sagacity of his predecessors. He published also a curious dissertation "De primis Italiæ colonis, et de adventu Æneæ in Italiam," the subject of which was to refute the opinion of Bochart, who maintained that Æneas had never seen Italy. He wrote another dissertation on giants, in which he collected all that had been written on those remarkable beings; an "Oratio de Palingenesia literarum in terris nostris," published by Krieghius, at Jena in 1703; and published some other critical works. He died in 1690. Many of his letters are in the posthumous works of Francius.[2]

RYER (ANDREW DU), sieur de Malesais, a native of Marcigny, in Mâconois, was gentleman in ordinary of the king's bedchamber, and knight of the holy sepulchre, in the 17th century. He resided a long time at Constantinople in his majesty's service, was French consul in Egypt, learnt the Turkish and Arabic languages, and died soon after his return to France. His works are, "A Turkish Grammar," in Latin, Paris, 1630, 4to; A French "Trans-

[1] Campbell's Lives of the Admirals.—Rees's Cyclopædia.
[2] Moreri.—Saxii Onomast.

lation of the Koran," 1649, 12mo, reprinted at Amsterdam, 1770, 2 vols. 12mo, but this work is not esteemed, the author having injudiciously blended the reveries of the Mahometan commentators with the text of Mahomet; A French translation of "Gulistan, or the empire of the Roses," written by Sadi, chief of the Persian poets, Paris, 1634, 8vo. Gentius has translated the same book into Latin, under the title of "Rosarium poeticum."[1]

RYER (PETER), historiographer to the king, and one of the forty members of the French academy, was born 1605, at Paris, and was the son of Isaac Ryer, who died about 1631, and has left some "Pastoral Poems." Peter Ryer gained some reputation by his translations, though they were not exact, his urgent engagements with the booksellers preventing him from reviewing and correcting them properly. He obtained the place of king's secretary in 1616, but having married imprudently, sold it in 1633, was afterwards secretary to Cæsar duke de Vendôme, and had a brevet of historiographer of France, with a pension from the crown. He died November 6, 1658, at Paris, aged fifty-three, leaving French translations of numerous works. Du Ryer's style is pure and smooth; he wrote with great ease, both in verse and prose, and could doubtless have furnished the publick with very excellent works, had not the necessity of providing for his family, deprived him of leisure to polish and bring them to perfection. He also wrote nineteen tragedies, among which "Alcyonée," "Saul," and "Scevole,"[2] are still remembered.[1]

RYLAND (WILLIAM WYNNE), an eminent engraver, was born in London in the year 1732. His genius for the fine arts manifested itself at an early period of his life, and he was accordingly placed under Ravenet. At the expiration of his engagement he was patronized by his godfather sir Watkin Williams Wynne, and went to Paris, where, for five years, under the guidance of Boucher, who at that time led the fashion in art, he applied with great assiduity to the study of drawing, but did not neglect to improve himself also in the practical part of engraving. From the designs of this principal misleader of the taste of France, Ryland engraved several plates, of which the principal and probably the best engraving he ever performed, is rather

[1] Gen. Dict.—Dict. Hist. [2] Gen. Dict.—Niceron, vol. XXII.—Dict. Hist.

a large work, of which the subject is "Jupiter and Leda." In this he has displayed great power as an engraver in lines. The print has a fine transparent tone; he has tempered the flimsy touchiness of the French taste with a portion of Ravenet's solidity; the soft firmness of flesh is ably characterized in the figure of Leda, and the delicacy of the swan, and various textures of the surrounding objects, are rendered with much feeling and judicious subserviency to the principal parts. Such other proofs did he give of his abilities, as to obtain an honorary gold medal, which entitled him to pursue his studies at the academy in Rome, which he afterwards did with great success. From Boucher, however, he acquired a false taste, which diverted his talents from the mark at which he was evidently and successfully aiming when he produced his "Jupiter and Leda;" and this error was heightened by the fashion of stippling which he learned in France, and introduced, with his own modifications, into England. Ryland employed stippling, so as rather to imitate such drawings as are stumped than such as are hatched with chalk, by which means he softened down all energy of style, and has left posterity to regret the voluntary emasculation of the powers he had manifested in his "Jupiter and Leda."

Soon after his return to England, he, however, engraved in lines a portrait of the queen, after Coates, and that portrait of his majesty, after Allan Ramsay, which Strange, from a misunderstanding, either with the earl of Bute or Ramsay, had declined, but they possess neither the vigour nor taste of his "Jupiter and Leda." From this time he was appointed engraver to the king, and received an annual salary.

His subsequent engravings, in the chalk manner, are chiefly after Angelica Kauffman, and consist of four half-sheet circles, of which the subjects are, "Juno obtaining the Cestus of Venus," "A Sacrifice to Pan," "Cupid bound," and "Cupid asleep;" "Queen Eleanor sucking the poison from the wounded Edward I." (an excellent engraving of the kind); "Lady Elizabeth Grey soliciting the restoration of her Lands;" "Maria," from Sterne's Sentimental Journey, and "Patience," both upright ovals; also "King John ratifying Magna Charta." The last plate being left, by Ryland's unfortunate death, in an unfinished state, was afterwards completed by Bartolozzi. This artist also engraved in lines, "Antiochus and Stratonice,"

from Pietro de Cortona, and "The first Interview between Edgar and Elfrida," from Angelica Kauffman, both large plates.

Ryland's engravings in the novel manner were, for the most part, printed in red, and this manner of engraving soon obtained the name of "the red chalk manner," and was run after with avidity by the public. With so much heedless anxiety was it pursued, that people never stopped to consider whether even red chalk or stumped drawings themselves, of which these prints were professed imitations, were so good representations of nature, or afforded a means so happy and efficient of transfusing the soul of painting, as the art which previously existed of engraving in lines, and which was then exercised in high perfection by Bartolozzi, Strange, Vivares, and Woollet: it was enough that it was new and red; Ryland and novelty led the way, and fashion and the printsellers followed.

The end of Ryland was awful. In 1783, some temporary embarrassment led him to the crime of forgery, for which he was executed in the month of August of that year.[1]

RYMER (THOMAS), an antiquary and critic, was born in the North of England, and educated at the grammar-school of Northallerton, whence he was admitted a scholar at Sidney college, Cambridge. On quitting the university, he became a member of Gray's-inn; and in 1692 succeeded Mr. Shadwell as historiographer to king William III. He rendered himself known first as a writer for the stage, by his production of "Edgar," a tragedy, in 1678, which excited little approbation or inquiry until he became the author of "A View of the Tragedies of the last age," which occasioned those admirable remarks by Dryden, preserved in the preface to Mr. Colman's edition of "Beaumont and Fletcher," and since by Dr. Johnson in his "Life of Dryden." Rymer was a man of considerable learning, and a lover of poetry; but had few requisites for the character of a critic; and was indeed almost totally disqualified for it, by want of candour; and the liberties he took with Shakspeare, in his "View of the Tragedies of the last age," drew upon him the severity of every admirer of that poet. His own talents for dramatic poetry were extremely inferior to those of the persons whose writings he has with so much rigour at-

[1] Strutt's Dict.—Life of Ryland, 1783, 8vo.—Rees's Cyclopædia, art. English Engraving.

tacked, as appears very evidently by his tragedy of "Edgar." But, although we cannot subscribe either to his fame or his judgment as a poet or critic, it cannot be denied that he was a very useful compiler of records, and his "Fœdera" will ever entitle his memory to respect. While collecting this great work, he employed himself, like a royal historiographer, as one of his biographers says, in detecting the falsehood, and ascertaining the truth of history. In 1702, he published his first letter to bishop Nicolson, in which he endeavours to free king Robert III. of Scotland, beyond all dispute, from the imputation of bastardy. He soon after published his second letter to bishop Nicolson, "containing an historical deduction of the alliances between France and Scotland; whereby the pretended old league with Charlemagne is disproved, and the true old league is ascertained."

It was in king William's councils that it was first determined to print, by authority, the public conventions of Great Britain with other powers; and Mr. Rymer being selected as the editor, a warrant, empowering him to search the public repositories for this great design, was granted Aug. 26, 1693. Mr. Rymer then undertook the work, which he entitled "Fœdera;" the first volume was published in 1704, and in 1707, Mr. Robert Sanderson was appointed his assistant, the warrant being renewed for that purpose. Mr. Rymer lived to publish fifteen folio volumes of this work; and from his collections a sixteenth was published by Sanderson, who, by a warrant dated Feb. 15, 1717, was continued the sole conductor of this laborious undertaking, and completed it in twenty volumes, the last of which appeared in 1735. This Sanderson, who was usher of the court of chancery, clerk of the chapel of the rolls, and fellow of the society of antiquaries, died Dec. 25, 1741.

Mr. Rymer died Dec. 14, 1713, and was buried in the parish church of St. Clement Danes. Some specimens of his poetry are preserved in the first volume of Mr. Nichols's "Select Collection of Miscellany Poems," 1780. After his death was published, in 1714, a small treatise by him "Of the antiquity, power, and decay of Parliaments;" and in the same year, "Some translations from Greek, Latin, and Italian poets, with other verses and songs, never before printed," which, not being sufficient to make a volume in 12mo, were published in a collection called "Cu-

rious Amusements, by a gentleman of Pembroke-hall in Cambridge."

As historiographer, the "Fœdera" were not the only labours of Rymer. He left an unpublished collection, relating to the government and history of England, from 1115 to 1698, in fifty-eight volumes, now in the British Museum. The "Fœdera" was abridged by Rapin in French in Le Clerc's "Bibliotheque," and a translation of it published in English by Stephen Whatley, in 1731, 4 vols. 8vo. What is more remarkable, an edition of the whole of the original was printed at the Hague, in 1749, in 10 very large volumes, folio.[1]

RYSBRACH (JOHN MICHAEL), a very eminent sculptor, was born in 1694, at Antwerp. His father was a landscape-painter, and had been in England, but quitted it with Largilliere, and went to Paris, where he married, and returning to Brussels and Antwerp, died in the latter in 1726, at the age of eighty. Michael, his son, arrived here in 1720, and after modelling some small figures in clay, to show his skill, succeeded so well in a bust of the earl of Nottingham, that he began to be employed on large works, particularly monuments, in which his art and industry gave general satisfaction. His models were thoroughly studied, and ably executed; and as a sculptor capable of furnishing statues was now found, our taste in monuments improved, which till Rysbrach's time had depended more on masonry and marbles than statuary, on which he taught the age to depend for its best ornaments; and although he is too fond of pyramids for back-grounds, his figures are well disposed, simple and great.

Among his works may be enumerated, the monuments of sir Isaac Newton and of the duke of Marlborough at Blenheim, and the equestrian statue in bronze of king William at Bristol, in 1733, for which he received 1800*l.*; a great many busts, and most of them very like, as of Pope, Gibbs, sir Robert Walpole, the duke and duchess of Argyle, the duchess of Marlborough, lord Bolingbroke, Wootton, Ben Jonson, Butler, Milton, Cromwell, and himself; the statues of George I. and II. at the Royal Exchange; the heads in the hermitage at Richmond, and those of the English worthies at Stowe.

[1] Nichols's Poems and Bowyer.—Chalmers's Collection of Treaties.—Nicolson's Hist. Library.—Censura Literaria, vol. I.—Malone's Dryden, vol. II. p. 301.—Ayscough's Catalogue.

The competition of Scheemaker and Roubiliac hurt the business, if not the reputation of Rysbrach, for some time, and induced him to produce his three statues of Palladio, Inigo Jones, and Fiamingo, and at last his chef d'œuvre, his Hercules; an exquisite summary of his knowledge, skill, and judgment. This athletic statue, for which he borrowed the head of the Farnesian god, was compiled from various parts and limbs of seven or eight of the strongest and best made men in London, chiefly the bruisers and boxers of the then flourishing amphitheatre for boxing: the sculptor selecting the parts which were the most truly formed in each. The arms were Broughton's, the breasts a celebrated coachman's, a bruiser, and the legs were those of Ellis the painter, a great frequenter of that gymnasium. As the games of that Olympic academy frequently terminated at the gallows, it was soon after suppressed by act of parliament; so that in reality Rysbrach's Hercules is the monument of those gladiators. It was purchased by Mr. Hoare, and is the principal ornament of the noble temple at Stourhead, that beautiful assemblage of art, taste, and landscapes.

Mr. Rysbrach, who had by no means raised a fortune equal to his deserts, before his death made a public sale of his remaining works and models, to which he added a large collection of his own historic drawings, conceived and executed in the true taste of the great Italian masters. Another sale followed his death, which happened Jan. 8, 1770. He had two brothers, Peter Andreas, and G. Rysbrach,[1] who painted fish, dead fowls, and landscape, with considerable merit, particularly the elder, who was born at Paris in 1690, and died in England of a consumption in 1748. He must be distinguished from another landscape painter of the seventeenth century of the same name, who was a native of Antwerp.[1]

RYVES (BRUNO), related to sir Thomas Ryves, mentioned in the next article, a loyal divine and celebrated preacher, was born in Dorsetshire, and educated at New college, Oxford, of which he became one of the clerks in 1610, and was afterwards, in 1616, appointed one of the chaplains of Magdalen college. Having taken his degrees in arts, he attained great reputation as a preacher, and was made vicar of Stanwell, in Middlesex, rector of St. Mar-

[1] Walpole's Anecdotes.

tin's Vintry, in London, chaplain to king Charles I, and in 1639, doctor in divinity. When the rebellion broke out, he was sequestered and plundered. At the restoration of king Charles II. he had the deanry of Windsor conferred on him, with the rectory of Acton, in Middlesex, and was made secretary to the garter. He died July 13, 1677. His works are, "Mercurius Rusticus; or, the Country's Complaint, recounting the sad events of this unparalleled War," &c. These Mercuries begin August 22, 1642. "Mercurius Rusticus, the 2d part, giving an account of Sacrileges in and upon Cathedrals," &c. When the war was ended, all these Mercuries were reprinted in 8vo, in 1646 and 1647, with an addition of the papers following: 1. "A general Bill of Mortality of the Clergy of London, &c. or a brief Martyrology and Catalogue of the learned and religious Ministers of the City of London, who have been imprisoned, plundered," &c. 2. "Querela Cantabrigiensis; or, a Remonstrance by way of Apology for the banished Members of the flourishing University of Cambridge." 3. "Micro-Chronicon; or, a brief Chronology of the Time and Place of the Battles, Sieges, Conflicts, and other remarkable passages, which have happened betwixt his Majesty and the Parliament," &c. 4. "A Catalogue of all, or most part of the Lords, Knights, Commanders, and Persons of Quality, slain or executed by Law Martial, from the beginning of this unnatural War to March 25, 1647." And here we may observe, that the edition of 1647 has more in it than that of 1646. Dr. Ryves has likewise printed several occasional sermons, and is said to have assisted in the celebrated Polyglot Bible.[1]

RYVES (sir THOMAS), son of John Ryves of Damery Court, or, as Fuller says, of Little Langton, in Dorsetshire, was born in the latter end of the XVIth century, and was educated at Winchester-school, whence he was admitted of New college, Oxford, in 1596, became fellow in 1598, and applying himself to the study of the civil law, commenced doctor in that faculty in 1610. He was a celebrated civilian in doctors' commons and the court of admiralty, and when he had established his fame in England, was, in 1618, preferred to be one of the masters in chancery, and judge of the faculties and prerogative court in Ireland, where he was held in equal esteem for his know-

[1] Ath. Ox. vol. II.—Walker's Sufferings.

ledge in the laws. Upon king Charles I. coming to the crown, he was made his advocate, and knighted: and, when the rebellion broke out, he was very firm to the royal cause, and although advanced in life, engaged in several battles, and received several wounds in his majesty's service. He was one of the assistants to the king at the treaty of peace in the Isle of Wight. Sir Thomas Ryves was not only a very eminent civilian, and a good common lawyer, but likewise very accomplished in polite learning; and, particularly, wrote in Latin with unusual delicacy and correctness. He died in 1651, and was buried in St. Clement Danes, near Temple Bar, London. His works are, 1. "The Vicar's Plea; or, a competency of Means due to Vicars out of the several parishes, notwithstanding their impropriations." This book is written with a great deal of learning and strength of argument. 2. "Regiminis Anglicani in Hibernia Defensio, adversus Analecten, lib. 3," London, 1624, 4to. This was the answer to a book called "Analecta Sacra," supposed to be written by David Roth, titular bishop of Ossory, a good antiquary, according to Usher, but a bigoted Roman catholic, if the author of this work. Sir Thomas Ryves's object is, to vindicate the conduct of the Irish government as far as respects the Roman catholics, and his book includes much curious information respecting the state of opinions at that time. 3. "Imperatoris Justiniani defensio adversus Alemannum," Lond. 1626, 12mo. Alemanni had taken great liberties with the character of Justinian in his edition of Procopius, which our civilian thought it his duty to censure. 4. "Historia Navalis," Lond. 1629, 12mo, enlarged afterwards into two publications, "Historiæ Navalis antiquæ libri quatuor," ibid. 1633, 8vo, and "Historiæ Navalis mediæ libri tres," ibid. 1640, 8vo.[1]

[1] Ath. Ox. vol. II.—Fuller's Worthies.—Harris's edition of Ware.—Usher's Life and Letters.—Coote's Catalogue of Civilians.

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